Recognition of cultural and social evolutions in Iran based on grounded theory

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Abstract

This study discussed the recognition of cultural and social evaluations in Iran based on Grounded theory. This research was an applied study of the purpose and methodologically mixed methods. The statistical sample in the qualitative section included all university experts and experts in the field of cultural management, which was equal to 20 people. The research instrument consisted of researcher-made coding sheets whose validity was confirmed by Delphi group members and its reliability was calculated by a P-Scott criterion of 0.95. Findings showed that the factors related to the recognition of cultural and social evaluations in Iran were identified in the form of 11 categories. And pivotal: Culture of Peace, enhancing factors, shaping factors, impedimenta of shaping factors and consequences. In the second study, the sample size was estimated as 384 people based on the Cochran formula and after data collection, the statistical analysis of survey data was performed in two descriptive levels using statistical parameters (such as frequency, percentage, elongation, mean) and inferential statistics (Levin test, t-test), confirmatory factor analysis using SPSS 22, Lisrel8.54 and Excel. Significant coefficients and parameters of factors, pivotal: Recognition of cultural and social evaluations in Iran, enhancing factors, better factors, impedimenta of shaping factors and consequences showed that all of the coefficients obtained are significant. the results of the principal component analysis showed that among the dimensions of the model for Recognition of cultural and social evaluations in Iran, the shaping factors have the greatest impact (0.95) and the impedimenta of shaping factors has the latest impact in the recognition of cultural and social evaluations in Iran (0.70). And the respondents are not satisfied with all other components of the questions and they express negative opinions and all components in the model for Recognition of cultural and social evaluations in Iran.

Keywords: culture, peace, culture of peace, culture of peace in Iran
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1 Introduction

Culture is the greatest need of human society and the main factor in purity, happiness, continuity of life, and communities. Nowadays, cultural issues are considered the most important factor in the development of a country's

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economic, social, political, human, and ethical aspects, and have become the focus of attention of experts, intellectuals, and elites. Culture plays a fundamental and influential role in all areas of human life, creating a new perspective in both tangible and intangible fields. In today's world, culture provides the platform for defining, recovering, and developing all abilities, values, identities, beliefs, norms, traditions, myths, and human symbols. Therefore, cultural subjects have always had a place in social and human studies [6, 29]. It is evident that human life exists in culture and time, and cultural studies of people occur during the time they live [15]. Therefore, humans are generally cultural beings who belong to it both by affiliation and acquisition, and the various dimensions of cultural acceptance always pose challenges for individuals at different stages of life. These problems occur more than in any other age group among young people [27]. Today's world, despite moving towards integration, still sees humans being separated by their nationality and culture. While pursuing the preservation of their national and cultural identities, they have also come to realize that culture is not a static and unchanging entity but rather a flowing and evolving one, necessary for a better life. Therefore, culture can be changed in proportion to the conditions and needs, developed, transformed, and managed accordingly.

Given that "culture is the source of all the happiness and miseries of a nation" [17], it must be accepted without a doubt that humans create culture, and culture also shapes humans. Culture teaches humans to learn stable and sustainable thoughts and to organize themselves into complex groups with separate and special tasks. Ghayoumi and Kavousi [9] Considering that the future of cultures deeply depends on the cultural policies of governments, unfortunately, so far, policy priorities in the country have fluctuated between economic and political priorities, and cultural issues have received less attention. According to the esteemed leader's view, "The cultural issue must be considered the first issue of this country. The cultural factor guarantees the future" [26]. On the other hand, historical experience shows that the basis of development and progress of any society rests on its cultural foundations. Neither mere changes in the political system (Iran's constitutional revolution and the experience of democracy in Pakistan) nor an increase in a country's income (oil-rich Arab countries) can guarantee sustainable and comprehensive development. Without a rich and healthy culture, any development in the political and economic sectors will face failure, and only those countries that have a richer culture have achieved sustainable and comprehensive development.

Cultural transformation is a compound word in which the burden of meaning is transferred to culture, and it refers to the transformation in the cultural domain. Culture can develop and be managed or politically acceptable, and since it is both flowing and constantly changing, it will be more effective when it needs to change. Considering the impact of culture on other domains and their development as well as national and sustainable development, cultural transformation becomes a necessity, and it is considered a priority for the country. The future of Iran lies in intellectual, cultural, and rational institutionalization. Cultural transformation means making beliefs, social relationships, and problem-solving methods more logical [24].

Priority, especially during globalization, becomes more important because an active presence in today's world requires fundamental change and transformation, and of course, cultural transformation is one of the most important. Change is a property of all cultures, but the degree and direction of change from one culture to another and from one time to another are different. The amount of flexibility in culture is one of the factors of change. The greater the flexibility of a culture, the more its cultural transformation will be. The special needs of a culture, at a particular time, and perhaps more importantly, the compatibility of new parts with other parts are among the factors that accelerate cultural change [22].

In fact, cultural management means organizing and managing cultural affairs and activities. Like any other organizational management, cultural management has its own specific requirements. Therefore, in cultural management, all organizational management tasks (policy-making, planning, organization, guidance, coordination, monitoring, and evaluation) are carried out in the field of cultural affairs and activities. The cultural growth and development of any society depend on prudent and decisive management that can help move society from a limited and inappropriate stage - which limits breathing space - to elevation and development. If such management does not exist in society or people face weak, unwise, unaware, and thoughtless managers, then we should not expect cultural prosperity and cultural values to flourish [23]. Developing cultural management leads to the organization and management of cultural affairs and activities and the cultural growth and development of any society under the supervision of prudent and cultural managers, ultimately leading the society to elevation and development.

"Cultural management must have intellectual, insightful, and operational capacities to achieve desired cultural goals at global, regional, national, and local levels. Therefore, a thorough understanding of cultural foundations and principles and subsequent cultural needs identification is an important prerequisite for cultural management. This will enable the strengthening of beliefs, values, and cultural traditions, support for justice, the promotion of freedom, and the creation of a creative and innovative environment" [11]. As Peter Drucker said, today's world is a world of constant change and discontinuities [7]. Management intellectuals have named the future era the "Age of Imagination"

or "Daydreaming." They call it a revolution, and in analytical thinking, there is a major advantage for the speed of competitive innovations. Human resources today are considered human capital because they must produce more innovative ideas with their inner daydreams and make development possible. The need to provide new thinking is essential. The necessary mechanisms for providing the necessary infrastructure for thinking can be made possible by developing the culture of "reengineering of thought" [28]. In this regard, to achieve an intellectual revolution and a change in attitudes toward issues and traditionalism for a new transformation in the country's scientific, political, cultural, and economic development, there is a clear need for correct cultural policy-making to overcome problems such as unemployment and dependence and achieve the desired cultural transformation. In line with this, the present study seeks to identify the country's cultural and social developments.

2 An overview of theoretical foundations

2.1 Cultural changes

Culture is usually considered one of the main instruments for growth and development in society. Culture enables humans to perform activities that are difficult to imagine in the absence of culture. Various definitions of culture have been presented. The definition accepted by this study considers culture as a complex interweaving of attitudes, beliefs, values, skills, and norms that are shared among a large number of individuals in a society, shape their personalities, and are transmitted from generation to generation. Given the definition provided, it should be noted that culture not only encompasses various fields but also has a widespread impact on different sectors [1]. Cultural transformation is a compound word in which the meaning of transformation is transferred to culture, and it refers to a transformation in the cultural sphere. Culture has the potential for development and management or policy-making, and because it is fluid and constantly changing, it will be more effective when it transforms if necessary. Given the impact of culture on other areas and their development as well as national and sustainable development, cultural transformation becomes a necessity, and in the case of Iran, it is considered a priority. The future of Iran depends on intellectual, cultural, and rational institutionalization. Cultural transformation means rationalizing beliefs, social connections, and problem-solving methods in the country [24].

Globalization is also important for culture because globalization goes beyond transformative modernism. The complex communications resulting from globalization have challenged the social construction of reality in different cultures and weakened ways of thinking that linked culture and history to local stability, identity, and authenticity. These ideas in the Third World, which benefit from intellectual and historical-religious support, emphasize unity, coherence, and authenticity, but globalization requires different cultural currents that force people to rethink their history, identity, and land. Therefore, it may be thought that globalization leads to the elimination of local cultures because it benefits from the normative power of Western cultures, but such thinking ignores local resistance. In fact, the key to understanding the impact of globalization on culture is its own local transformation [33]. The process of globalization, with its compression of space and time, closing distances, creating a platform for social relationships, and making communication easier through communication technologies and media, has brought humans closer together in a global arena. In such conditions, different cultures and identities are also uprooted and displaced and are placed side by side on the global stage, leading to a kind of relativism, coexistence, and competition [32].

The argument for the globalization of culture is based on the fact that, nowadays, cultural flows are increasing around the world due to media, human migration and travel, and the emergence of "third cultures" among employees of global economic and political institutions. Global cultural flows can help us understand the world as a unified place. From the perspective of the globalization of culture, satellite communication systems introduce new beliefs across borders, create censorship problems, and threaten national news dissemination systems that are responsible for maintaining national unity [30].

Today, in the globalization of culture, something that is more deserving of attention than its scale is that it is guided by companies rather than countries. Globalists believe that companies, as the main producers and distributors of cultural globalization, have replaced governments and religious authorities. Private international institutions are not new phenomena, but their massive impact is recent. The influence of news agencies and publishing institutions on local and national cultures in the past was much more limited than the impact of consumer goods and cultural products of global companies today [13]. Religion is one of the strongest cultural values in determining various relationships. In other words, religion is one of the pillars of national identity in every country that is prevalent and established in that country. In Iran, Islam, and Shiism are considered the official religion and the basis and framework of the country's government and management structure [18]. Therefore, efforts are made to implement and execute Islamic teachings and guidelines from small to large levels in all sections of society. Thus, Islamic and Shiite identities are considered two sides of the same coin in Iranian culture. This means that religious relations, social, economic,

political, and cultural have influenced and guided the depth of the Iranian spirit from five centuries ago until now [25]. The dominance of these religious and theological values in Iranian society has strengthened a set of specific religious values that sometimes conflict with Western values. Therefore, it should be noted that several religious factors such as Islamic hijab and dress, observance of etiquette during mourning ceremonies and religious ceremonies, and observance of moral constraints within the country have been effective in this regard [19].

2.2 Social developments

A nation that has a prevalence of foreign culture cannot claim to be independent [16]. Globalization in the form of global capitalism and under the leadership of the United States has sought to eliminate all economic structures of Islamic countries in favor of the private sector and free market. In the era of globalization, we see clear and effective intervention by the International Monetary Fund in Islamic countries, attacks on the national currency of these countries, intervention in the global stock market, monopolization and concentration of innovation, research, and development in multinational private institutions, the dictatorship of shareholders and multinational companies by the West and the United States in Islamic countries. According to Paul Sweezy, there is a relationship between globalization and the domination of the United States and the West. Henry Kissinger has stated that globalization is just another word for the dominance of the United States. According to Kate Nash, they say we are the best because our nation is the best. We are the best because we are the only real humans [20]. Under the influence of globalization and colonization, while in developed and industrial societies, issues such as leisure time and environmental and animal protection are discussed, in many third-world countries, survival and striving to survive are the main issues. In these conditions, globalization is profitable for industrialized countries. The capitalist consumption and production model, in many cases, imposes and unconsciously carries special cultural and moral requirements and consequences (although if there is real freedom, we can expect technological advancements, increased productivity, and improved living conditions, and the condition for this is the elimination of imposed relations and conditions that the West and international institutions have imposed on the Islamic world) [14]. Globalization causes the importance of unskilled labor and raw materials to decrease, and elites from third-world countries are directed toward advanced countries, resulting in further impoverishment of these countries and an increase in inequality between poor and rich countries. If globalization leads to the transfer of technology, increased productivity, and improved living conditions for all people in the world, it would be highly desirable. Imperialism, contrary to the theory of the clash of civilizations by Huntington, which has become the guiding ideology of Western foreign policy, has started a new and comprehensive invasion at the global level. According to the recommendations of the Clash of Civilizations system, the West must prevent the success of Asian powers and Islamic thought and ideology or divert, suppress, and belittle Islamic ideas. As the flagbearer of Western culture and civilization and political, economic, and cultural imperialism, America must initiate various aggressive actions against the Islamic world and the values and culture of Islam [5]. Because the only fundamental obstacle to the system of power and domination is Islamic culture and values. Western intellectuals and theorists believed that the only serious obstacle to the penetration and domination of Western culture and regimes, both cultural, political, and economic, was the Holy Quran, Quranic culture, and hijab. Therefore, they made great efforts to eliminate or reduce the role of Islamic community-building, standardization, and doctrine in Islamic countries. The West was able to sideline civil and social laws and Islamic doctrines and reduce the importance of hijab and the dominance of Islamic values in these countries through modernization in the Islamic world. After Islam and Islamic values and hijab became less important in these countries, we witnessed the looting and all-around domination of the West and Western imperialism in these countries. Because the only obstacle to resistance against the domination and culture of Western imperialists, racists, and hedonists was the idea and logical and progressive ideology of Islam. As a result, they were able to achieve many of their political and cultural goals by secularizing various aspects of Islamic life in these countries. The result of their actions is that the Islamic world has no sovereignty over its strategic resources, areas, and routes, and also in the cultural sphere, the culture of consumerism has cast a shadow over the entire life of the Islamic society.

According to Joseph Conrad [3], in an extraordinary state, the distance between civilization and savagery disappears with a snap. He has shown how European civilization at its peak can suddenly and without warning turn savages, such as in the Belgian massacre in Congo and the genocide of Native Americans, etc. In the last decade of the twentieth century and the beginning of the twenty-first century, the West and imperialism officially and openly put globalization at the forefront of their agenda by showing their true face. America has shown its imperialist and hegemonic policies by attacking Iraq in 1991, attacking Afghanistan in 2001, attacking Iraq again in 2003, supporting terrorist groups like ISIS and Al-Nusra in Syria to break up the sovereignty of Iraq and Syria, controlling oil and gas resources, and weaken the resistance axis. America's behavior in Iraq and Syria and its support for terrorists is not just a return to colonial imperialism. America has tried to maintain its superiority over other Western countries by dominating power resources (energy and strategic positions) with its imperialistic and hegemonic policies. As a part of its globalized

campaign and under the slogan of fighting terrorism, America has pursued the expansion of its power over the Islamic world and used terrorism as a tool to achieve its goals. As a result, we see that the independence, territorial integrity, national identity, and land of Islamic countries are being ignored.

"Imperialism and Western globalization have considered genocide, mass murder, and the destruction of nations as a means to achieve their goals. Under the guise of fighting terrorism, they have destroyed millions of people in Iraq and Afghanistan, and threatened, sanctioned, and invaded independent and non-aligned governments (such as Iran, Hezbollah, Ansarallah in Yemen, and other opponents of colonialism and imperialism) under the same title of soft power war or cultural imperialism. The political map of the Middle East is changing, and the New Middle East plan is being implemented under the shadow of imperialism and the slogan of globalization, counterterrorism, and reconstruction. However, this reconstruction is nothing but secularizing the Muslim world, destroying the unity and cohesion of Muslims, and ensuring the security of Israel. Surely, this kind of one-way globalization will cause political, cultural, and social disturbances and economic dependence on Islamic countries, and it has already done so. Based on the aforementioned principles, the following questions have been raised and tested for research purposes:

Main question: What is the model for identifying cultural and social transformations in the country?

Subsidiary questions:

1. What are the concepts, dimensions, components, and indicators of cultural and social transformations in the country?
2. How important are the dimensions, components, and indicators of cultural and social transformations in the country from the perspective of experts?
3. What is the current and desirable state of cultural and social transformations in the country?
4. What is the quantitative model for cultural and social transformations in the country?

3 Methodology

The present study aims to provide a model for recognizing cultural and social transformations in the country. This research is both practical in terms of purpose and a combination of qualitative and quantitative methods in terms of methodology. The present research is a fundamental developmental study. Fundamental research, although it may have practical applications, its primary and fundamental goal is to increase understanding and knowledge. According to Newman [21], fundamental research is the source of the newest scientific ideas and ways of thinking about the universe. Although explanatory research is the most common type of fundamental research, the scientific community is the main consumer of fundamental research. Fundamental researchers emphasize high scientific standards and strive for almost flawless research [8].

In this study, in the qualitative research phase, the Glaserian grounded theory approach was used. The data-driven approach is a qualitative research method in which a theory is developed using a set of data [12]. Concepts, categories, and codes are the main elements of this strategy. After collecting and analyzing data, concepts are formed by putting several concepts together, and finally, by expressing the generalized relationships between these elements and between specific categories, and then classifying the relationships between these elements in the context and process of the phenomenon, a conceptual model explaining the apparent phenomenon is revealed [31]. After determining their research method and collecting the necessary data using appropriate tools, the researcher must now categorize and analyze the collected data using suitable techniques that are compatible with their research method to find answers to their questions. The data analysis process in this study includes open, axial, and selective coding. Using the Glaserian grounded theory methodology and analyzing the texts resulting from in-depth interviews, the results of open, axial, and selective coding are explained, and a conceptual model is developed to provide a pattern for recognizing cultural and social transformations in the country. The reliability calculation method between the coding performed by the researcher at two-time intervals is as follows:

If we denote the number of members of the sample space (in this case, the total number of codes) by n(S), the number of members of the event A (in this case, the number of agreements between two stages of coding) by n(A), and the number of members of the event B (in this case, the number of disagreements between two stages of coding) by n(B), then the probability of event A (in this case, the reliability of the retest) i.e. P(A) will be as follows:

$$P(A) = \frac{n(A')}{n(A') + n(B)} = \frac{2n(A)}{2n(A) + n(B)} = \frac{2n(A)}{n(S)} \tag{3.1}$$

n(A) represents the number of codes related to agreements. Given that agreement is determined based on two codes and disagreements are determined based on one specific code, to take this effect into account, we need to multiply the

number of agreements by (3.2):

$$n(A') = 2n(A) \tag{3.2}$$

First, the validity and reliability index of the measurement tool is calculated. After collecting expert opinions, CVR can be calculated using the following formula:

$$CVR = \frac{n_e - \frac{N}{2}}{\frac{N}{2}} \tag{3.3}$$

In such a tool, each question can have different numerical values. To calculate Cronbach's alpha coefficient, we first need to calculate the variance of the scores for each subset of questionnaire questions (or sub-tests) and the total variance. Then, we can use the following formula to calculate the value of the alpha coefficient:

$$r_\alpha = \frac{J}{J-1}\left(1 - \frac{\sum S_j^2}{S^2}\right) \tag{3.4}$$

J : Number of questions

S_j^2 : Variance under the M test

S^2 : Variance of the total test

To this end, in the first step, the components, dimensions, and effective indicators in the pattern of recognizing cultural and social changes in the country were examined using content analysis (inductive method), and then in the second step, they were analyzed using the Delphi technique.

The answers to the questions are provided by analyzing the data and interpreting the research findings. For this purpose, the results of this section of the research have been presented in descriptive (using frequency tables and charts) and inferential forms. Triangular fuzzy numbers have been used to fuzz the experts' point of view. Experts' views on the importance of each indicator are collected with a 7-degree fuzzy spectrum.

$$F_{AGR} = \left(\min\{l\}, \prod\{m\}, \max\{u\}\right) \tag{3.5}$$

Various methods have been proposed to aggregate the views of n respondents. In fact, these aggregation methods are experimental methods that have been proposed by various researchers.

$$F_{AGR} = \left(\min\{l\}, \left\{\frac{\sum m}{n}\right\}, \max\{u\}\right) \tag{3.6}$$

For example, a conventional method for aggregating a set of fuzzy triangular numbers is the minimum l, the geometric mean m, and the maximum u.

$$F_{AVE} = \left(\left\{\frac{\sum l}{n}\right\}, \left\{\frac{\sum m}{n}\right\}, \left\{\frac{\sum u}{n}\right\}\right) \tag{3.7}$$

Each triangular fuzzy number resulting from the aggregation of experts' views for the jth index is represented as follows:

$$\tau_j = (L_j, M_j, U_j) \qquad L_j = \min(X_{ij})$$
$$M_j = \sqrt[n]{\prod_{i=1}^{n} X_{ij}} \qquad U_j = \max(X_{ij}) \tag{3.8}$$

index i refers to an expert. So that

X_{ij} : The value of the i-th expert evaluation of the j-th criterion

L_j : The minimum value of evaluations for the criterion j

M_j : The geometric mean of the experts' assessment of the performance of the standard j

U_j : The maximum value of evaluations for the criterion j

In this study, the fuzzy mean method is used. It can usually be summed up as the sum of the mean of triangular and trapezoidal fuzzy numbers by a definite value which is the best corresponding mean. This operation is called de-fuzzing. There are several methods for de-fuzzing. In most cases, the following simple method is used for de-fuzzing:

$$x_m^1 = \frac{L+M+U}{3} \tag{3.9}$$

Another simple method to de-fuzzy the mean of fuzzy triangular numbers is as follows:

$$F_{ave} = (L, M, U)$$
$$x_m^1 = \frac{L+M+U}{3}; \quad x_m^2 = \frac{L+2M+U}{4}; \quad x_m^3 = \frac{L+4M+U}{6}$$
$$\text{Crisp number} = Z* = \max(x_{\max}^1, x_{\max}^2, x_{\max}^3) \tag{3.10}$$

The values of $x_{\max}^i$ are not much different and are always a number close to M. M is the mean of the sum of possible values of m from different triangular fuzzy numbers. However, the definite value of the largest calculated $x_{\max}^i$ is considered. In this study, the surface center method is used for de-fuzzing as follows:

$$DF_{ij} = \frac{[(u_{ij} - l_{ij}) + (m_{ij} - l_{ij})]}{3} + l_{ij} \tag{3.11}$$

4 Results

Question 1: What are the dimensions, components, and indicators of the model for recognizing cultural and social changes in the country?

After studying available written and digital sources and analyzing the theoretical foundations of the research and reviewing the views of scholars and experts on the components and indicators of the model for recognizing cultural and social changes in the country, relevant sentences and paragraphs were extracted for research questions. After coding and categorizing, key concepts and terms were extracted, and their results are presented in the following table. Finally, the model for recognizing cultural and social changes in the country was identified in five main dimensions.

Table 1: The dimensions and components of recognizing the cultural and social developments of the country

	Dimensions	Components
1	Strengthening agents	Mass media
		Social harmony
		New technologies
2	Foundational factors	Manpower
		Economic development
		Modern urban development
		Social development
3	Cultural changes (core category)	Cultural management
		Knowledge and awareness
		Ideology
		Sociopolitical developments
		Innovation
4	Strategies	Cultural strategies
		Cultural exchanges
		Cultural patterns
		Acculturation
5	Outcomes	Globalization
		Civilization
6	Obstacles	Social gap
		Economic crisis

Second question: What is the model for recognizing cultural and social changes in the country?

Factor analysis of the components mentioned in the conceptual model is represented by oval shapes, where hidden variables or agents are represented by circles and rectangles represent questionnaire items of a model designed to present the cultural and social changes in the country. As you can see, the model consists of a path of 7 latent

variables and 20 observable variables. The small arrows indicate remaining variances (errors) which are explained by the explanatory factors. Another interesting parameter you can calculate manually is the error value, which is indicated by the letter e in the above figure and can be easily calculated using equation (4.2):

$$e = 1 - \lambda^2 \tag{4.1}$$

The agent loads of the model in the standard estimation state show the amount of impact each of the variables has in explaining and describing the variance of the variable or primary factor. In other words, the agent loads indicate the degree of correlation between each observed variable with the current variable (agents). Based on Figure 1, we can observe the agent loads of each of the research variables.
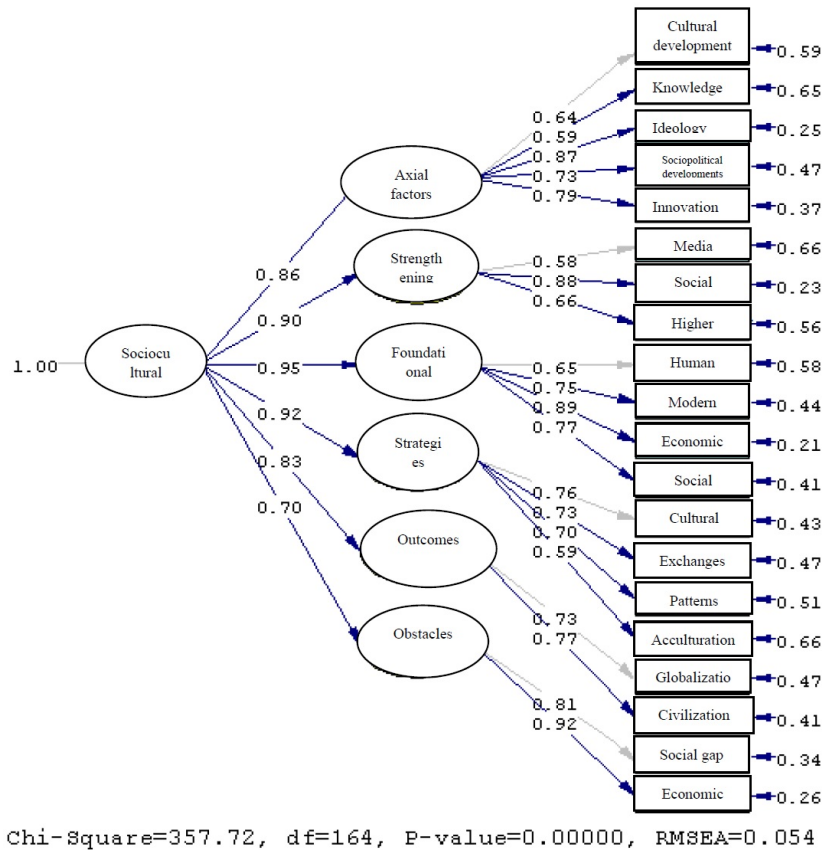

Figure 1: The model diagram in standard estimation mode

For example, the variable "central factors" have an agent load of (0.86). In other words, the "central factors" variable explains approximately 73% (0.86 squared) of the variance of the "cultural and social developments" factor.

- The variable "enabling factors" has an agent load of (0.09). In other words, the "enabling factors" variable explains approximately 81% (0.09 squared) of the variance of the "cultural and social developments" factor.

- The variable "facilitating factors" has an agent load of (0.95). In other words, the "facilitating factors" variable explains approximately 90% (0.95 squared) of the variance of the "cultural and social developments" factor.

- The variable "strategy factors" has an agent load of (0.92). In other words, the "strategy factors" variable explains approximately 84% (0.92 squared) of the variance of the "cultural and social developments" factor.

- The variable "consequence factors" has an agent load of (0.83). In other words, the "consequence factors" variable explains approximately 68% (0.83 squared) of the variance of the "cultural and social developments" factor.

- The variable "formation obstacles" has an agent load of (0.07). In other words, the "formation obstacles" variable explains approximately 49% (0.07 squared) of the variance of the "cultural and social developments" factor.

The next output, i.e. Figure 2, shows the model in a meaningful state with coefficients and parameters obtained from measuring the load factors of each of the research questions. All obtained coefficients have become significant because the significance test value is greater than 1.96 or less than -1.96, indicating the significance of the relationships. Two software outputs of Laserl (model in standard estimation mode and model in significant coefficient mode) have been shown.
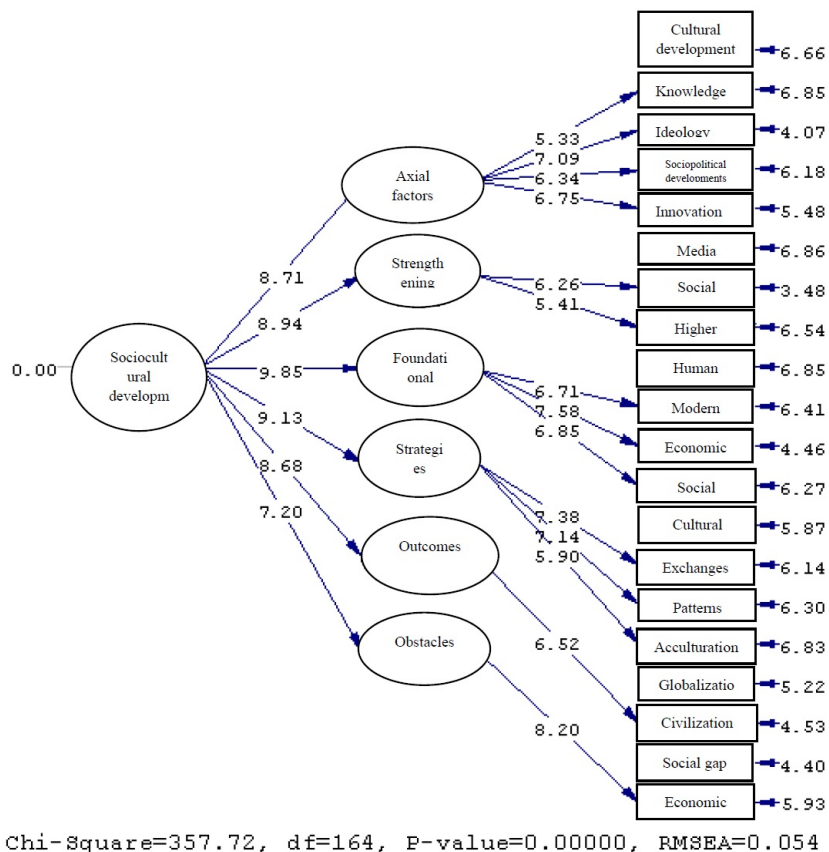

Chi-Square=357.72, df=164, P-value=0.00000, RMSEA=0.054

Figure 2: Diagram of the pattern of the model in the significance state of the parameter

4.1 Convergent validity

The AVE criterion indicates the average shared variance between each construct and its own indicators. Simply put, AVE shows the level of correlation between a construct and its indicators, which increases the fit as this correlation increases. It is used to examine convergent validity, and its critical value is 0.5. An AVE value above 0.5 indicates acceptable convergent validity. Calculation method: We raise the factor of each question to the power of two and take their average.

4.2 Construct reliability

Structural reliability indicates to what extent the results obtained from the use of a measuring tool correspond to the theories on which the test is based. The reliability of the structure (conceptual variables) can be calculated based on the composite reliability (CR) and the extracted variance (AVE):

$$CR > 0.7 \qquad AVE > 0.5. \tag{4.2}$$

Using factor loads, it is easy to calculate convergent validity in Liserl software:

$$AVE = \frac{\sum \lambda_i^2}{n} \tag{4.3}$$

As can be seen in Table 2, the composite reliability is greater than 0.7 and the variance of each construct is greater than 0.5, indicating that there is a correlation between a structure and the indices, and the appropriate measuring tool reflects the latent variable.

Table 2: Convergence validity and reliability of components

Dimension	Component	factor load	coefficient of determination	Priority	AVE	CR
Axial factors	Ideology	0.87	0.75	First		
	Innovation	0.79	0.34	Second		
	Sociopolitical factors	0.73	0.53	Third	0.68	0.75
	Cultural management	0.64	0.4	Fourth		
	Knowledge and awareness	0.59	0.62	Fifth		
Strengthening factors	social harmony	0.88	0.77	First		
	High technologies	0.66	0.43	Second	0.77	0.80
	Media	0.58	0.33	Third		
Foundational factors	Economic development	0.89	0.79	First		
	Social development	0.77	0.59	Second	0.81	0.88
	Modern urban development	0.75	0.56	Third		
	Human development	0.65	0.42	Forth		
Strategies	Cultural strategies	0.76	0.57	First		
	Exchanges	0.73	0.53	Second	0.72	0.83
	Patterns	0.7	0.49	Third		
	Acculturation	0.59	0.34	Forth		
Outcomes	Civilization	0.77	0.59	First	0.79	0.91
	Globalization	0.73	0.53	Forth		
Obstacles	Economic crisis	0.92	0.84	First	0.84	0.92
	Social gap	0.81	0.65	Forth		

Table 3: Convergence validity and reliability of Dimensions

CR	AVE	Priority	coefficient of determination	factor load	Dimension	Concept
0.811	0.783	First	0.9	0.95	Foundational factors	
		Second	0.84	0.92	Strategies	
		Third	0.81	0.9	Strengthening agents	Sociocultural developments
		Fourth	0.73	0.86	Axial factors	
		Fifth	0.68	0.83	Outcomes	
		Sixth	0.49	0.7	Obstacles	

5 Discussion and conclusion

Nowadays, one of the types of fields that organizational management must make progress in is the cultural field. Cultural management is a novel invention that has been raised in recent years to cope with the complex environment that cultural organizations are currently facing. This novel organizational structure, with an emphasis on resolving cultural issues, is fundamentally concerned with complex issues that require diverse knowledge and skills. However, the fundamental point that demonstrates the greater importance of managing a cultural organization and its administration is having insight and perspectives regarding cultural duties, cultural actions, cultural planning, etc. Today, management has infiltrated various fields of knowledge, human activities, and actions, resulting in a wide range of diversity. The management domain today is often ambiguous and perhaps expanding. In such conditions, managers are forced to develop their organizations in various dimensions; otherwise, as Bennis [2] states, they will remain stagnant and often become self-centered and selfish, leading to the rejection of their followers. Therefore, Bennis emphasizes that managers today must gain skills in various fields and work on their improvement to bring their organizations closer to their goals and save their organizations in today's highly competitive world. Management development includes theoretical knowledge and practical skills and proposes a wide range of diverse and complex methods, all based on adult education principles, including the development of mental, skillful, and writing abilities [4].

The interaction between culture and globalization indicates the importance of culture in this field because it is the first area to face global changes in a way that can facilitate or hinder links with the process of globalization. Many researchers interested in globalization consider it a complex process with diminishing effects, and the most prominent manifestation of this contradiction and complexity is evident in the cultural sphere. The process of globalization not only entails cultural homogenization and integration but also provides the means for cultural diversity, divergence, and revitalization. The globalization of culture refers to various interactions, developments, and cultural trends in different societies that take shape under the influence of globalization processes and in response to them [10].

Therefore, cultural transformation must be based on principles. To this end, depicting an ideal situation for the culture of a society can be the basis for transformation so that the management of cultural transformation considers achieving a desirable situation as the foundation for cultural transformation.

According to the report "The Foundations of Cultural Development," prepared by the Institute for Humanities

and Cultural Studies and presented at the conference "Challenges and Perspectives of Iran's Development" (organized by the Institute of Higher Education for Management and Planning), the desirable situation has been defined based on the current situation, opportunities, and challenges facing culture. This report is presented with a new system for appropriate presentation. The following is the desired cultural situation in a new order:

1. Personality development and spiritual and moral excellence:
   - Paying attention to ethics, spirituality, and superior cultural values for the mental and intellectual health of society against social harms
   - More realistic planning in theoretical and practical education programs
   - Strengthening academic programs and analyzing tangible issues based on ethical teachings during these courses
   - Developing practical and cultural programs focusing on moral values through mass communication tools
   - Improving social relationships and increasing economic productivity as the most important facilitating factors in the development process.

2. Independence and Cultural Identity:
   - Defining the constituent elements of culture and resolving ambiguities and contradictions
   - Identifying organizations and institutions responsible for public culture and outlining their services and responsibilities
   - Evaluating the effects and consequences of cultural interactions with other cultures
   - Explaining cultural interaction and determining the scope and methods of interaction with other cultures
   - Recognizing cultural damages and defining specific programs to address them
   - Determining national cultural policies and ensuring that cultural organizations and institutions align with these policies
   - Identifying cultural, ethical, and native capabilities and creating specific programs to introduce and strengthen them
   - Identifying cultural elements compatible with development and using economic incentive tools to promote their growth and prosperity.

3. Public Order, Security, Cultural Harmony, and Balance:
   - Identifying cultural damages and problems caused by cultural fragmentation and assessing their effects and consequences
   - Creating well-defined programs to prevent and address problems while emphasizing the preservation of public order, security, and morality through educational, training, and guidance programs for children and teenagers
   - Designing comprehensive community programs that leverage social and cultural institutions such as families, schools, and non-governmental organizations.

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