

# The Relationship of Citizenship Ethics and Their Rights with an Approach to the Problem of Legalism

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## ABSTRACT

Over the past two decades, ethical issues are the matter which has always been intended by thinkers of various political, social, and cultural contexts. However, the issue that is related to these areas, will also be linked to legal issues. In fact, the legal building of countries does not stand up and does not survive without morality. Therefore, it is not difficult to prove the relationship between morality and law. This article explains the type of relationship and the magnitude and effects of this relationship in general, and the relationship of citizenship ethics with each other. This work while providing a definition of morality ethics of citizenship and citizenship rights, also provides the context for creating and strengthening citizenship ethics and it has examined how it relates to respect for citizenship. Based on the results, it has seen direct and bilateral relationship among the institutionalization of citizenship ethics in society and it continues with respect for citizenship rights and whichever they become fully institutionalized, will lead to another being institutionalized. And lawmaking can act as an accelerating element.

**KEYWORDS:** ethics, citizenship ethics, rights, citizenship rights

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## INTRODUCTION

Today's urbanization has become the dominant and definitive life of human beings. More than half of the world's people live in cities [1] and this is much higher in developing countries or in developing countries with high growth rates and sometimes reaches over 70-80% of the population. In these situations, cities are becoming more and more important and with the rise of urban population, rise of the cities, the accumulation of wealth and great powers become units with high political abilities [2,3]. In the meantime, strengthening citizenship rights in general and citizenship ethics in particular can be a cultural and appropriate way to link political areas and socially to each other and make it possible to reach a more favorable society [4,5].

### Ethic

In the term of the science of ethics and philosophers, up to now, they have been given many meanings for ethics. For example, some people think of morality as an eccentric queen (a quality that is slowly getting worse). Which is suitable for the issuance of human beings without the need for thought and some also refer to morality only for moral virtues and use it against anti-morality. And sometimes it also means the moral entity of life, so different meanings have been expressed in terms of ethics. The scholars of the Islamic religion have defined morality as follows: "Morality is a quality for the human soul, in which the behaviors fit into it are manifest, that is, if the quality of the soul is good, good deeds and if it is bad, bad deeds".

So morality is divided into good ethics and good morals and bad ethics and morals. This kind of sensuality may be uncertain or queen-like [6]. Sometimes the purpose of ethics is theories about good and bad behavior, right and wrong, and clean and malicious human. The root of this concept, which has the judgment of virtue and vice in its essence, is from Aristotle. In the philosophy and sociology of the West, ethics is called moral in the first sense (Morales) and the second term (ethics). And the distinction between the two terms reduces many misunderstandings. For example, when speaking of the ethics of Aristotle, Spinoza, and Kant, the purpose of the latter concept is important and while discussing the ethics of the Persian or the Eskimos and ..., the first concept (mood) is contemplated. Sheikhi Kiken, in the book "Ethics", defines morality as follows: "Morality requires you to do something that can reasonably be expected to lead to the best outcome" [4].

In general, four meanings can be used for ethics:

- 1- Systems of values and customs in the life of certain groups of individuals.

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2- A particular system among the systems in the first clause, which includes concepts such as correctness and falsehood, and so on (this application of ethics is almost the subject of morality).

3- Specific and concrete ethical questions such as: "Why did you give up the book?" And "That practice was the only moral act that could have been done in that position."

4- A field of philosophy that includes the study of ethics, in the three following meanings.

Roseley Abelson has used the term "ethics" in three ways: 1. A general pattern or "lifestyle" 2. A set of rules of conduct or "moral law"; and 3. Research on lifestyle and behavioral rules [7].

Moral sentences include both negative and positive verdicts. In some cases, they prescribe strict avoidance and prevent us from killing, stealing and lying. But in other cases, intervention and help are necessary and prescribed. In this case, we asked to cherish a stranger, to be kind to our neighbor, to help the poor, to visit the patients [8].

### **The division of moral theories**

Moral theories are usually divided into two types of epistemological and focal themes in school discussions. The poetic theories deal with the correctness of norms and sentences as the truth of the predicate statements. And the explanation of normative validity of norms and norms was considered the most important issue of ethics. These theories, contrary to the extreme theories, do not recognize the moral truth of an action merely as a consequence of it, and does not know how good a person can bring to the public. While the ultimate truths or false theories of action are merely dependent on it, they know how good or bad they are in the world or for others, in the perspective of bias theory, at least other matters, except good or bad, have implications for an action in assessing it as a proper act. These things can be things like obedience to the divine command, the realization of justice, or loyalty to one covenant. Modern philosophers emphasize the ethical approach to normative, intellectual and intellectual aspects. The two major schools of modern ethical issues, namely, utilitarianism and Kantian regionalism, are rooted in the same emphasis. Utilitarianism considers the right action to be the most effective, or more precisely, best-value difference than bad. In fact, the balance between the pleasure and the alimony, creates an action reveals that action is right or wrong. Extremism, in addition to endemics, has a universal sense of morality. From this point of view, the right thing to do and the person is required to do any good thing in the world for all to create or create guesses that can be created. Of course, what makes problem-based is that the best in the world can be ignore the wishes of the individual and even the basic freedoms and rights of the people, justifying the opposition to the good and the pleasure of the majority. Moreover, he does not provide any precondition for this question as to why production of the greatest pleasure and goodness should be at the head of human desires to be regarded as moral [9].

Kant's distance from generalism and ultimate utilitarianism goes far apart. He reasoned or, more precisely, considered the purely practical reason to be the source of the principles of morality. Kant thinks that the origin of all moral laws must be absolute, in his opinion, this should be "to act only on the basis of which you can accept it as a universal law" [10]. At the same time, according to Kant, every human being, or in general, every rational mind is the ultimate one [10]. Everyone has an end in life and, generally, consciously realizes it. Human is not a means for the purposes of others, the goals formed outside of his existence. Every human being believes in this point and sees himself as an end in himself, and does not refuse to make himself the means of realizing the ends of others. It must be absolutely moral that we must accept this principle as a universal decree and consider all as an end in itself.

If we act on the basis of the intentions formed in our minds and ourselves, and in addition, we also expect others to have an end in themselves, so we must all see the end in themselves (intellectually) and on Basically, we will deal with them. In sum, Kant is the advocate of interpretive, procedural, and ethical interpretations. This understanding is highly compatible with liberal schools as well as with the democratic system. According to the liberal doctrines, each individual has an end in itself that the society must face barriers to fulfill its goals and desires. In fact, the new moral teachings confirm the release of mankind and allow him to fulfill his aspirations and desires and in any case, ethics are not a superficial issue or instructions that are not discussed. In this notion of morality, the attainment of human freedom and self-control is considered to be the same moral (professional career, 2011: 43-42). Of course, in this research, we will use ethics in one of two general and specific meanings. Ethics in the general sense of the word are the norms and values that guide the thought and action. Thus, ethics in the general sense of the word includes "ethics of belief" and "ethics of thought" or "research ethics".

But morality, in the specific sense of the word, is the norms and values that guide action and behavior [11]. In the age we live, the regulation of social relationships based on ethical principles has become extremely important. The life, comfort and dignity of each of us, more and more, depend on the extent to which the ethics are generally respected. Today, ethical teachings are in a critical condition. The foundations, references, and traditional arguments of moral sentences have, to a certain extent, lost their legitimacy, and there is no meaningful behavioral pattern - at least for the younger generation. Social norms, religious beliefs, and philosophical teachings, the three main foundations of the promotion of moral teachings have each lost their credibility and influence in the long run. For this reason, since the

late 1960s and early 1970s, with the onset of analyzing issues of ethical importance in society and professional ethics (especially medical ethics and business ethics), such as abortion, you are easy to support human and animal subjects. In research, racial bias, gender bias, and civil disobedience, by philosophers and scholars, was another area in the philosophy of ethics that was called functional ethics or practical ethics. One of the most famous definitions of this area is Gert. Practicing morality or practical ethics is an attempt to adapt, apply and apply the general ethical principles and theories for the specific cases of everyday life and the issues of the lawlessness. One of these issues is the discussion of the presuppositions that are necessary for their objective ethical imperatives. The issue of human autonomy and freedom from free will is one of these. Because if a person does not have the necessary free will and will, then the application of morality to his actions will be in an aura of ambiguity [12].

Descriptive morality is one of the other areas of moral philosophy. Descriptive ethics seeks to describe the ethical principles and attitudes of humans in different societies and times, and analyze the similarities and differences of these views and principles [13]. From the point of view of descriptive morality, ethics can be regarded as "self-conscious mood", that is, the habit of the soul in the responses of action that man speaks of it. As they say, he has a harsh moral. Sociologists pay more attention to this concept of morality, because it is a real and material phenomenon and can be a matter of science. For this reason, morality is called "science of habits and customs." In this sense, ethics is not an ideal rule that is to be forbidden, it is customary rules that must be discovered with the help of statistics and experience. Good and bad is not in the nature of morality, if it looks ugly and unpleasant, it is not because of its opposition to ethical rules, but because it is hated by the public or most people. Then it should be never complained from the bad general ethics ... According to Durkheim: "Our embodiment of morality comes from rules that are applied to our eyes" [14]. From this point of view, the ethics of what is extracted is a relative concept and does not directly direct reason to it. As the heraclite described war as the source of the supreme moral values, today's individualists perceive peace as a supreme value. On the basis of this, Will Durant also sees ethics as "co-component with the whole" [15].

### **Citizenship ethics as part of social ethics**

It has been said that "moral" in the word means "a stable and convincing trait", that is, the queen and morality are referred to as a set of such attributes. Morality does not devote to good and desirable attributes, but includes ugly and unpleasant attributes; just as some people have good generosity and others are stuck with bad temper [16]. Ethics, according to its common definition, includes the virtues that shape the spiritual dimension of mankind and give rise to appropriate behaviors. According to the definitions mentioned above, morality is a set of sensory attributes and acts and arbitrary behavior depending on how good and bad it is and whether it is good or bad, plays a very important role in the prosperity and salvation or the brutality of the community and citizens. Ethics is one of the most important areas emphasized by all the heavenly religions and is always an important realm in the social and cognitive life of a person and is a necessity for society. In this short statement, we consider the definition of morality that is consistent with the subject in terms of the "value" in its essence and is consistent with this argument for relying on the practical rules of human behavior. In this definition, we read: "There is a set of rules that is necessary for their respect for goodness and achievement. The rules of ethics are good and bad. Respect for these rules is rooted in man's form and authority, and without the need for government interference, he considers them to be respected and compulsory in his conscience [15].

In this sense, ethics is a type of prohibition, and the main difference with law is in the context of the principle of behavior; ethics is governed by conscience and the rights of the state. As a result, the guarantee of the implementation of the call of conscience is the internal and enshrining of the legal, external and material rules (such as punishments in criminal matters and the obligation to perform duties and obligations in civil matters), So when it comes to the moral face of values, it refers to the role that the judgment of conscience, regardless of social and governmental obligations, has in creating and cultivating values. However, what emerges from this discussion is that ethics is a criterion of values, and spiritual value is a moral concept, because its existence and its extent depend on belief and belief in the heart, whether it is the moral source of religion or the intellect or community. For example, if it is accepted that it is a direct source of the will of the government, and that the legal basis for the government to support its implementation is still a measure of its value in ethics. People in their conscience will evaluate the state-guaranteed rule and take the right position. Thus, the French professor, Ripper, proclaims: "The skill of the rulers uses moral forces for their own benefit, because a law that is in line with the moral aspirations of the people is easy to perform. Respect for such a law is based on the voluntary and willing execution of the assignment. They consider it all to be their duties and to look at someone who disobeys aggression. And, on the contrary, a law that deals with moral ideals, except imperfectly executed, unless one day, with all the difficulties that it has in place, can distort the moral cause and will come out as a translator". In Machiavell's view, the framework in which morality is possible is created by immorality. Ethics are based on unethical elements and justice on injustice. Of course, the main aspect of

the ethical nature of the act, its availability on the one hand, and the priority of value and its virtues, are defined on the other hand. From the perspective of liberal writers, virtue should be defined in the public's goodness. The purpose of the public's goodness is the goals that all societies seek in practice. These goals include the freedom of alien domination, respect for each other, solving problems through dialogue, stability and rule of law, prosperity, glory and rule. From the point of view of people who are considering ethical issues with religious backgrounds, virtue has a spiritual and divine aspect; the kind of political system affects the type of morality. For example, these people do not deny the public's goodness and its indicators, but it is necessary and necessary to raise the spiritual growth and create the grounds for this growth by the government. From the formation of the government to its continuity, one can examine the existence or absence of ethical virtues in the system. Ensuring the ethics of politics depends on active critique and continuous monitoring of the political actions of the owners of the power, which depends on the existence of civil, independent and supervisory bodies. By paying attention to the mutual rights of the ruler and the people, the supervision of the state through the virtue of the good and the prohibition against doing so in order to move it within the law and to preserve the order and the interests of the people, not the sovereign, and principles such as "Al- The Muslim Brotherhood "provides advice and counseling for the institutionalization of social and historical criticism and oversight [17].

The root of other social values is morality, which normally has a tribal face, and when it reaches the global scale, it also creates a universal value. For example, international protection of human rights is the product of the development of social morality and the creation of this value. The United Nations Charter is a formal means of enforcing this universal morality. Article 55 of the Charter states: "The United Nations will facilitate the universal and real respect for human rights and fundamental freedoms for all human beings, regardless of race, sex, language or religion." Professor Katouzian [15] writes about this article: In the face of it, this force involves joining the United Nations and accepting its charter, and has a contract face. However, because joining the international community today and becoming an international organization of the necessities and supplies of life in the global family, it must be attributed to universal human morality, not the will of the member states. Citizenship ethics is: "A set of principles, criteria and norms that govern the behavior, actions, relationships and social relations of citizens, and are considered important in the lives of citizens that over a time, as a result of the advancement of new science and technology and the promotion of different cultures, as well as the growth of urbanization and the emergence of new material and spiritual needs of man, more and more of its necessity becomes felt.

Indeed, citizenship ethics is the principle that observes individual and social rights and duties towards others, observing social laws and regulations, and feeling responsible for one another, and prevailing collective interests on individual interests in all stages of various activities and contains a stable personality. Accordingly, citizenship ethics appears in a variety of subjects such as individual morality, social ethics, economic ethics, political ethics, family ethics, male-state ethics, ethics of agents, ethics of directors, media ethics, and the press.

Ethics in the two rural and urban communities is different in action and reaction. The rural community has its own simplicity, and in this regard, the motions remain more stable; But this is not the case in urban societies. The reason why Ibn Khaldun condemned urban life was his concern over the removal and removal of religion and ethics from the urban community and the lack of commitment of citizens to the principles of value. In fact, Ibn Khaldun believes: "When religion and ethics prevent man from becoming infected with sin and corruption, in the city forget, the urban man is alienated from his own being and his nature, the spots and vices cover the clean plate of his diminution, whereby another man does not adhere to any principles to commit his crimes and aggression and hatred [18].

Human access to laws and the acceptance of its sovereignty have, to a degree, enabled the society to survive, but the bitter incidents that occurred to law enforcement and lawmakers in the form of murder and plunder, showed that man the ethical factor is essential. In fact, the most effective guarantor of law enforcement is the internal one that forces a person to obey the rules of the divine, and that factor is the factor of morality that, if this state is created in the human soul, the society will be well-disposed [19].

When it comes to the enjoyment of citizenship ethics, it is in terms of the positive and value aspects of the citizen, who, himself, finds the form of the queen and forces him to perform his duties of citizenship. In such a state of affairs, the citizen is not obliged to follow the law in his fear, but truth, integrity, trust, and commitment to the moral values that make him binding and accept not only laws and obligations that are easy but also enjoyable.

### **Law and legality:**

The word "law" of the mysterious Canon, originally Syriac or Greek, is transposed to the Arabic word in the meaning of size, scale of objects, and the general theory which represents a series of details. And it also means the principle of everything. This word is valid in the sense of the rule and command. The law has different meanings in different sciences, like natural laws, philosophical laws, physical laws, and mathematical rules, each of which is defined in a particular way. The law in the term of basic rights is the case that determines the manner in which

human beings behave in a social life, that is, humans should and do not do so in personal and social life ... . Therefore, the law of certain criteria and principles is determined by a source of social power and credibility. In which, for all who live in the realm of that source of power, assignments, rights and responsibilities are determined by everyone, strong or weak, subject to it and bears the consequences of it. In the definition of the law, one can say: the law means determining the permissible limits of everyone and the means of judgment of those who violate these borders or the law is a set of rules that if individuals adapt to their society, despite the mass of people with different and sometimes conflicting tendencies and preferences, everyone acts within their own rights, and direct friction and confrontation, does not exist.

#### **The relationship between citizenship ethics and citizenship rights:**

In developed countries in the twentieth century and after World War II, the emergence of welfare states was provided. And thus, the expansion of urbanization was able to emerge in large local governments, ie, metropolitan cities, each with a small, even medium-sized population with the accumulation of wealth, population and power. These metropolises offer many benefits to their residents, but they are also problematic. (Environmental pollution, tensions and neighborhoods, urban insurrections, social deviations ...). Today, urbanization has become global act that on the other hand, due to lack of citizenship ethics and practical possibilities in many countries of the world, which may be considered as the largest part of these countries, most people in the world, despite the benefits of urbanization, suffer from extreme suffering and experience a very contradictory situation, even in many cases dangerous [3].

By this historical-theoretical background, citizenship ethics can be defined as a set of social laws and conventions, which can provide residents of these cities, in particular in large and medium cities, in small towns, in a coordinated and unrestricted way, both with each other and with the environment, and for sustainable development, namely the achievement of opportunities Properly eliminating current stressful situations will create favorable conditions for future generations.

#### **Citizenship Ethics Resources: Religious, Traditional and Cultural Resources:**

Citizenship ethics is a process that should be considered as a fundamental goal and gradually created. The expectation that this morality and its culture will be created automatically and with political changes is a completely inescapable expectation that the negative result of our passivity is the abandonment of thought and initiative to create this culture. Creating citizenship ethics cannot start from zero. No culture and morality can be created on any ground by moving from zero and without backing and essential raw materials. Meanwhile, as much as our backers are stronger and more powerful, the likelihood of achieving the ultimate goal of explaining your own citizenship ethics and the possibility of expanding this morality becomes greater.

The most important sources of citizenship ethics in the country can be found in the following:

1. Religion: Religious coherence in any country can be considered as a positive rating. Even the existence of different religious minorities, if there is an acceptable commonality, can contribute to the development of a general ethics. For example, different religious minorities in our country share a lot of things in common. The fact is that all the religions in the country should be able to use their full potential in creating citizenship morality [20].
2. Tradition: Tradition means a set of behaviors, beliefs, and customs that have been shaping over time and over the centuries in society. Each tradition has a series of strengths and a series of weaknesses that can be strengthened by virtue of time and place, and of the needs of the community, with good ethical traditions [21].
3. Local, ethnic, linguistic, customs and customs, and local and ethnic languages for each country can be a blessing, provided that using it and managing it can create a dual source of citizenship. Because affiliations, as well as traditions, can be strengthened and presented as a basis for citizenship morality. It should be noted that inappropriate management based on erroneous prejudices also creates and increases the risk of tensions and divisions that have always been, historically, tried and avoided by different nations.
4. Civic Ethics: Strengthening moral concepts and beliefs should be rooted in the socialization process. And in order to do this, parallel processes of socialization (family, formal education system, public sphere of citizens' lives) must be coordinated and do not violate one another. Otherwise, no one can have much effect, and as a result, citizenship does not occur: inappropriate cycles that are harmful should be turned into positive and healthy cycles.
5. Political Ethics: The great disadvantage of our society is that the concept of "government" in the minds of the people is not inseparable from its original meaning. The state is perceived as an external element and as a kind of sovereignty separate from the general body, while it should be reflected in public relations. Strengthening political participation and providing the right context for this partnership is a key task, because in our short and medium term perspective, we still have to go forward in strengthening the representation democracy. At the same time, it must provide parallel processes for the final transition to participatory democracy: strengthening local governments,

decentralizing, strengthening nongovernmental organizations, raising the capacity of critique in society, and reducing tensions and relationships based on force for maintaining security and social peace. As the most important axis of human life.

## CONCLUSION

With regard to the issues mentioned, one can conclude that the existence of a moral system is necessary for the observance of the rights of individuals on the one hand and the existence of strong and righteous laws for observing the rights of others to achieve a moral society. In fact, ethics and rights are both necessary and essential and if each of them is absent in a community, one cannot hope that the other is properly and fully present. Observing mutual rights leads to a moral society, and the ethics of society encourage people to respect the rights of others and even the sensitivity to the adoption and implementation of fairer and more ethical laws. Therefore, the major managers of each country should try to institutionalize citizenship rights and familiarize citizens with these rights, to create and strengthen the appropriate citizenship ethics by using such capacities as religion, customs and traditions of society, convergence relatives. On the other hand, lawmaking, as an indicator of the institutionalization of the legal system of countries, can accelerate the creation of a moral society in which the rights of citizenship are respected in the proper and complete manner.

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