CULTURAL DEVELOPMENT WITH AN EMPHASIS ON VALUES

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ABSTRACT

After World War II, the development discourses received a higher level of attention. The ineffectiveness of paradigms of dependence and modernization as well as other development theories led theorists to turn to cultural development. In this regard, UNESCO called the nineties "the decade of cultural development" and emphasized the creation and expansion of some values. This development faces several obstacles, the most important of which are fatalism and ethnocentrism. Fatalism is a cultural and collective belief in which all matters and phenomena in the social life of the individual are attributed to the function of supernatural forces and factors and ethnocentrism is the ethnic superiority and haughtiness, which, in this study, are the independent variables which are taken as the obstacles to this type of development. In this study, cultural development as was measured a dependent variable using a set of underlying values such as labor, social trust, democracy, globalization, universalism, rationalism, scientism, social participation, conspicuous consumption, and modernity. This study aimed to investigate the relationship between cultural development and ethnocentrism and fatalism. The study was conducted by using the survey method. The statistical sample included 384 households in Shiraz who were selected using Cochran's formula, among whom a questionnaire was distributed by using the cluster sampling method. Relevant theories have been used in the practical framework of the study. Data analysis using SPSS showed that there is a significant relationship between cultural development (dependent variable) and ethnicity and destiny (independent variable) at the confidence level of above 99% and the hypotheses are confirmed.

Keywords

Development, cultural development, fatalism, ethnocentrism

Introduction

Society is defined as a group of people who have lived together for thousands of years and settled in a delimited part of the land. This social organism has needs that have to be met. Meeting the needs has led to a permanent endeavor among thinkers and reformers in the political, economic, social, and cultural fields. In the last few decades and after World War II, meeting the needs has been accompanied by quantitative and qualitative approaches and theories and has paved the ground for creating concepts such as development, underdevelopment, Third World, growth, progress, modernization, evolution, change, and some related ones.

Comprehensive and sustainable development is a key agenda for countries, and several patterns and approaches have been outlined in its achievement. Until the 70s, economic factors (growth of national production) were the focus of development, but from then on, many theorists turned to other aspects such as social, political, psychological, economic, and cultural development. In the meantime, cultural development has been taken into consideration and researchers' attention was attracted toward cultural affairs. Many efforts have since been made to reconstruct existing cultural patterns and

theories and build new theories to better explain the complexities of cultural problems.

Cultural development refers to a process by which culture is transformed from a simple level into a series of successive and evolving stages. "Cultural development ultimately depends on enriching and shaping each individual's culture in such a way that he will be able to express and produce his culture" (Pahlavan, 1999: 20). Drawing a linear line for growth and development depends on the formation of new values and beliefs, and values and social ideals form the basis of development. Values are the core of human practice and progress in any society is influenced by them. Meanwhile, some of these values are considered as obstacles to cultural development such as fatalism and ethnocentrism.

Fatalism is a cultural and collective belief in which all matters and phenomena in the social life of the individual are attributed to the function of supernatural forces and factors, and these forces, under all conditions, determine the deeds, thoughts, and practices of the individual. As a collective belief, fatalism attributes all phenomena of the individual's social life to the functioning of supernatural forces and factors" (Rasti et al., 2016: 152: 15). In a society dominated by fatalism, people often give in to fate. In such societies, one's efforts are made to come to terms with the great powers of nature and one never thinks of dominating them. Also, ethnocentrism is an approach in which we judge the moral, religious, and social forms of other societies by the standards of our people, in such a way that we take their differences as their anomalies"(Claude Riviere, 2007: 23). This, in itself, implies underrate other ethnic groups. The phenomenon of ethnocentrism is very important in a multi-ethnic society like Iran, whose integration depends to a large extent on the assistance and coexistence of different ethnic groups because ethnocentrism reduces the inter-ethnic relations such as economic, social, and cultural relations, and in turn, strengthens political relations or inter-ethnic conflict. This study aims to investigate the relationship between cultural development (dependent variable) and fatalism and ethnocentrism (independent variable) as barriers to cultural development and tries to show the presence or absence of these values in the statistical population.

Problem statement

After World War II, development was one of the most important discourses of academic circles as well as planning centers in all countries of the world. At the time, with the collapse of some colonial countries, the underdeveloped countries decided to redesign their economic and social structures. In the meantime, various development schools (modernization-dependency-world system) were introduced and different aspects of development were explored. In the central and fundamental dimension of development, these schools addressed the question of how we can institutionalize and disclose this system while constructing the development structures faster following the redesign of the economic and social structure and the improvement and development of society based thereupon. Various perceptions of the concept have been developed. This concept is evolving and expanding every day. According to its constituent components, the concept can be considered s a process that ensures continuous improvement in all areas of human life, including materialistic, spiritual, economic, political, cultural, psychological, and social. In this regard, human beings find their way to a better and more humane life. Some concepts such as growth, referring to the progress and development of society in materialistic and objective, and especially economic dimensions, have been used alongside the word development. However, development means the progress and development of society in various aspects of life.

In this new format, culture has been more favorable, and all those who have somehow scrutinized the development of countries have pointed to the role of beliefs, values , and norms in preparing, facilitating, and accelerating development. Also, values play a key role in explaining, controlling, guiding, monitoring, and predicting human actions. In addition, the failure of economic development planning in developing countries reinforces the idea that, along with social values and ideals, in any society, culture is the basis of development. Therefore, the discussion revolves around cultural values as factors in the rise of societies towards

development. In addition, various studies show that values change under the influence of social and economic conditions, the level of participation, and the type of political regime. In other words, the findings of many studies on value and development show the interaction between changes in the economic and social structures of society and values. Thus, development depends on the replacement of traditional values with new ones (Webester, 1991: 49).

This growing importance and comprehensiveness of the development attracted researchers' interest toward cultural discourses as one of the dimensions of development, such that the Resolution 27 of the World Conference on Cultural Policy in Mexico City (1982) recommended the General Conference of UNESCO to propose declaring the third decade of development as the " World Decade for Cultural Development " to the UN General Assembly and that May 21 was declared "World Day for Cultural Development". Along with the UN General Assembly, in 1988, UNESCO coined the end of the twentieth century as the "world decade for cultural development" (Ahmadzadeh Kermani, 2011: 89). Accordingly, in recent decades, many efforts have been made to reconstruct the models of existing cultural theories and build new ones to better understand and explain the complexities of cultural affairs. Cultural development is presented in two dimensions. In the static dimension, cultural development comes from the fair development of quantitative cultural facilities and opportunities and in the dynamic dimension, it adapts values to temporal and spatial conditions. Cultural experts believe that in the dynamic dimension of cultural development, any cultural policy that is oriented towards cultural democracy and is going to promote cultural development should be based on observing behavior and prospecting aspirations and pay attention to demands. Therefore, cultural development is more than cultural consumption (Pahlavan, 1998: 139). UNESCO defines cultural development as the development and progress of the cultural life of a society to realize cultural values, in a way that is coordinated with the general state of economic and social development. In this article, based on this definition, cultural development means the

expansion of cultural values commensurate with the direction of development.

In this way, some values have been mentioned as obstacles to cultural development, the most obvious of which are fatalism and ethnocentrism. Fatalism is a cultural and collective belief, according to which, a fatalist attributes all affairs and phenomena in social life to the supernatural and metaphysical factors and considers these forces as supervising his actions and deeds under all conditions (Sarukhani, 1996: 280), this has been considered by scholars, especially in the West. Urt Rogers considers fatalism as one of the obstacles to cultural development in the sense of "a level of perception of one's inability to control the future". Eisenstadt considers the spirit of fatalism as one of the main obstacles to development because it deprives the person of the motivation to participate in the process (Lahsaeizadeh, 2002: 62). Fatalism is a cultural and collective belief in which all matters and phenomena in the social life of the individual are attributed to the function of supernatural forces and factors and these forces control the actions, thoughts, and deeds of the individual in all circumstances. In a society dominated by fatalism, one often gives in to fate and seeks to come to terms with the great powers of nature and never thinks of dominating them. For these people, the world is fixed, and it is a man who is subject to the environment and to the exercises that are born of customs and habits. Ethnocentrism means the tendency to consider the thought and behavioral methods of one's community as general standards. This concept can be considered in two ways: one is the intra-group tendency of the individual, in which case, due to extreme ethnocentrism, the individual sees his group as more virtuous and superior, and considers the values of his group as general values. The other aspect is the inter-group tendency of the individual, in which case, due to extreme ethnocentrism, the individual despises other groups and rejects their values and tries to maintain his social distance with these outside groups "(Gudy Kunst, 1994, 77)(Yousefi et al., 2009: 128). Iran ranks 16th in terms of ethnic homogeneity in the comparison between countries. In Iran, Kurds, Persians, Lors, Turks, Arabs, Baluchis, Turkmens, etc. live together and

ethnic categorization today is commonly characterized by language, culture, and place of birth. The work of theorists such as William Cross on the identity of African Americans is an example of an approach that illustrates this form of categorization and identity assessment "(Deaux, 2001: 3), which makes ethnocentrism possible. Ethnocentrism also reduces the concentric inter-ethnic relations such as economic, social, and cultural ones and, in contrast, strengthens political relations or inter-ethnic conflict, which is associated with the humiliation of other ethnic groups and can weaken or strengthen national unity and become an obstacle to cultural development.

Literature review

To investigate the research background and to prevent reinventing the wheel, domestic studies on cultural development, destiny, and ethnocentrism will be reviewed.

Research Method	Results	Title	Researchers
Survey	In this study, while emphasizing the negative role of fatalism in development, traditionalism with the highest effect based on the results of regression analysis of fatalism studies and then gender socialization and authoritative education were considered at the next level of negative effective variables, respectively.	Investigating the effective factors on the level of fatalism in women	Mohsen Niazi, Elham Shafaei Moghadam (2014)
Survey	The results show that there is a significant relationship between fatalism and the use of satellite, magazines, radio, and the internet by citizens, and there is no significant relationship between fatalism and citizens' use of television, books, and newspapers. Also based on the results of one-way analysis of variance, there was a significant relationship between gender and education level with the	The relationship between fatalism and the use of mass media among the citizens of Urmia	Farhad Majdi Fard and Samad Sabbagh (2015)

	fatalism and there was no relationship between the type of job and the fatalism.		
Survey	The results showed that fatalism has a direct relationship with age and an inverse relationship with education.	The effective factors on the degree of fatalism in women	Mohsen Niazi, Elham Shafaei (2014)
Survey	This study shows that citizens of Tehran, as the capital of the country, and where the main social groups in production and planning live, relatively believe in fatalism but do not deny the role of prudence and will in determining their fate. It can be said that in their view,	Investigation of the Theory of Modernization: A Case Study of Cultural Destiny in Iran	Mohaghegh, Taghi Azad Armaki (1997)

	fatalism and prudence are intertwined.		
Linguistic-attributive and attribution theory	Fatalism was analyzed in this study and the concept of destiny and its companion words were examined. In addition, by culture analysis of this belief in society, the study introduced the "determinism cultlings" and showed that the concept of "destiny" can be considered as a common ground between the cultlings of "determinism" and "explicitness-aversion".	Discourse analysis of "density" in language and culture of Iranians	People Reza Pishgadam, Athena Attaran (2015)

	Overall, the results of this study showed that fatalism is directly related to age and inversely related to education.		
Author-made questionnaire and interview	Findings show that 72.8% of the actions of teachers are of the fatalism type. Variables of socio-economic status, individual religious beliefs, place of study, age, and marital status are also related to fatalism practices. Only the relationship between gender variables and fatalism actions was not confirmed.	The study of fatalism among the teachers of Rezvanshahr	Roya Babaei (2016)
Secondary analysis with a survey study	Data obtained from eight Iranian ethnic groups including Turks, Kurds, Lors, Arabs, Persians, Baluchis, Turkmens, and Talesh shows that first of all ethnocentrism is high among all Iranian ethnic groups. At the same time, the lowest ethnocentrism level is observed among the Arabs and the highest among Baluchs. Second, on the one hand, ethnocentrism weakens the coexisting social, cultural, and economic relations, and on the other hand, intensifies conflicting relations	Ethnocentrism and its effect on inter-ethnic relations in Iran	Ali Yousefi, Ahmad Reza Asgharpour Masouleh (2009)

	between ethnic groups. Third, ethnocentrism prevents collective (ethnic) identity diversity in the network of inter-ethnic relations.		
Survey	The results confirm the existence of a significant relationship between independent variables (gender, marital status, recognition of ethnic identity, unequal distribution of social opportunities) and the dependent variable, i.e. ethnic nationalism.	Ethnic nationalism and effective factors	Hamidreza Jalaipour and Sedigheh Nazar Abbasi (2011)
Descriptive-analytical	This study argues that traditional culture, the culture of tyranny,	Investigating structural barriers to the formation and	Mansour Vosoughi, Hashem Aram, and Goodarz

	Iranian tradition, and cultural lag resulting from the heterogeneous and unbalanced social system of society, as a structural obstacle to cultural development in Iran, have been analyzed in a descriptive-analytical manner and based on theoretical inferences. Keywords: Cultural development, barriers to cultural development, traditional culture.	promotion of cultural development in Iran; Challenges and Solutions	Salmani (2012)
Attributive	While presenting a picture of cultural development in Iran, the study provides an analysis of the political culture in the country	Cultural barriers to development in Iran	Mohammad Reza Hosseini

	and enumerates its main features separately. Lack of motivation for success, mythology, excessive attention to ancestry, bring emotional, tendency to imitate, subjectivism, and tendency to violence, are among the major obstacles to development in Iran. These barriers have cultural roots.		
Survey	It was shown in this study that cultural development in Iran faces several obstacles such as identity and cultural damages, lack of	Cultural and Social Development in Iran	Assadollah Babaei Fard

	individualism in the sense of originality of the individual, lack of conditions of intellectual-cultural pluralism, and weak intellectual and cultural capital. The researcher believes that such a phenomenon can certainly have played a major role in the lack of social development.		
Survey	The researcher points to cultural damages and examines the quality of culture.	A study of knowledge, attitude, and socio-cultural behaviors in Iran	Manouchehr Mohseni
Univariate versus multivariate comparison	The results showed that there is a difference between the provinces of the	Analysis of cultural development indicators in the provinces of the country	Masoud Taghvaei, Safar Ghaed Rahmati (2006)

	country in terms of facilities such as cultural spaces. Meanwhile, Tehran province is the only highly developed province, and Ilam, Bushehr, Chaharmahal Bakhtiari, Zanjan, Semnan, Sistan and Baluchestan, Qazvin, Kohkluyeh and Boyer Ahmad, Golestan, and Hormozgan provinces are highly deprived provinces.		

Theoretical and operational foundations of the study

In this study, the concept of ethnocentrism was investigated as one of the obstacles to cultural development. Theories presented in ethnic debates and conflicts can be divided as follows: 1. In two general ways of Primordialis and instrumentalism; 2. Differences between national and ethnic identities; 3. Ethnic specificity; 4. Government and ethnic conflicts. Several theories have been proposed regarding the above subject matters.

The following theory was used to operationalize the concept of ethnocentrism: "Andrew Haywood is one of the experts who try to define nationalism and ethnocentrism based on the diversity of viewpoints of the "nation" and "ethnicity" and their corresponding concepts. In his view, nations, the new form of which has evolved over the last two centuries, are complex phenomena formed by a combination of cultural, political, and psychological factors. Culturally, a nation is a group of people who are intertwined by a common language, religion, creed, history, and tradition, yet nations also exhibit varying degrees of cultural homogeneity. However, nations also display varying degrees of cultural homogeneity. Politically, a nation is a group of people who consider themselves social, political, and natural. Although this view has long been expressed as the desire to create or maintain statesmen, it can also be expressed in the form of civil awareness. Psychologically, a nation is a group of people who are characterized by a common loyalty or attachment and feeling called patriotism, but such emotions and belongings are not a necessary condition for membership in the nation. Even people without national pride who live in a country may still formally belong to the nation ". (Haywood, 2010: 157). "In case the ethnic identity becomes an extreme ethnocentrism and a sense of superiority over other ethnic groups, it can be the source of ethnic conflict and an obstacle to collective solidarity and cohesion in society" (Abdullahi 2001: 154).

Fatalism is a belief based on which people in society are passive, involuntary, indecisive, and powerless and is one of the major obstacles to cultural development. In economic and social development literature around the world and Iran, it has been said from the beginning that the foundations of traditional culture and society are on fatalism, the negation of human will, freedom, and innovation (Azad Armaki, 1997: 194). Many comments have been made in this regard. In the tradition of sociology, the paradigm of social reality and the school of structural functionalism, group beliefs, and all products of collective life, in general, emerge under the influence of social and cultural structures, especially fatalism as a collective belief and a social reality, which guides the individual in his social behavior and gives him a line, direction, method, and character in the collective life. At the same time, for this group of

experts, the factors influencing fatalism as well as the relations between this social variable and psychological (individual) and cultural factors have been considered. From the perspective of functionalist sociologists, culture is a set of traditional thoughts and values that are outside the individual, and according to Durkheim, exercises authoritarian sovereignty over him. Many other scholars in sociology, social psychology, and anthropology have dealt with the concept of fatalism. Extensive research, mostly by Western scholars, considers fatalism as an independent or dependent variable (cause and effect) of many areas and the root of some disproportionate developmental behaviors and treats these variables with the concept of fate as variables affecting several factors. These researchers include Manfred, McClelland, Jaggar, Alwin, Auerbach, & Figert, Azjen & Fishbein, Byed, Cohen, Parada, & Cortez, William Gamson, Percheron, Sanders-Phillips, Schwartz Pate man, Miller, Lipset, Chehiber, Martin C. Moore, Marsh, Gonzalez, Parada, Sanders, Zaehner, Gabriel, Zaehner, etc. These theorists have investigated such factors (variables) as illiteracy, socio-economic status of the family, geographical origin, age, the status of economic activity, need for success, learning, feelings of self-efficacy, feelings of powerlessness, self-esteem, political distrust, feelings of injustice, discrimination, religious teachings, the worthlessness of the world, and so on.

In this research, these theories have been used as the operational basis of the concept of fatalism. Rogers defines fatalism as one's perception of the level of his inability to control the future (Shojaei, 2005: 48). Rogers believes that peasants consider destiny as the absolute power in determining their misery or success, and since they believe that it is difficult to fight against nature to raise the standards of living, whenever they or their family members succeed in life, they attribute it to the function of supernatural factors. In his studies on fatalism in traditional and peasant societies, he concludes that in controlling future events, peasants take perspectives such as reluctance, suspicion, surrender, tolerance, flexibility, evasion, as a result, fatalist morale. So, for him, fatalism is one of the factors that hinder the

acceptance of modernization and change among the peasants. He believes that fatalism among the peasants depends on the traditional construction of the rural family which is an authoritative structure and makes the young reluctant, dependent and obedient. Manfred (1976) considers fatalism as a cultural value and belief, specific to societies in which: 1. The custom prevails over belief, 2. The socio-economic system of production is in the pre-industrial stage; social relations of production are reflected Is the feudalist values, 3, Societies that have not yet reached the stage of mass production, 4. Minimal class and professional (occupational) mobility is observed 5. Minimal division of labor and specialization is evident in society, 6. Literacy and general information are low, 7. Ignorance of history is a rule of thumb, 8. Social cohesion is of mechanical type, 9. A feeling of helplessness and powerlessness and despair against the prevailing facts prevails along with a kind of submission and satisfaction. Manfred considers fatalism to be specific to illiterate and lowly-literate people, lower classes with agricultural and livestock occupations in rural and tribal areas as well as the religious groups.

Cultural development

As mentioned earlier, a set of values have been taken into account to examine the concept of cultural development (dependent variable). Due to the breadth of theories, we will provide a summary in this section. According to Herzberg, in implementing the concept of labor value, industrial units succeed to attract people and satisfy their needs only if they offer them a job that satisfies them. To operationalize the concept of social trust, Paxton's (1999) model was used, which, following Putnam, Barham, and Erhen, considers trust as one of the main components of social capital. In the field of democracy, we refer to this theory as the operational basis of this research. De Tocqueville believes that democracy is the equality of people. According to de Tocqueville, a society is democratic when there is no longer a distinction between sects and classes, and all members of society are socially equal. Regarding the concept of globalization, Ronald Robertson's term "glocalization was used", who believes in its original definition, the term means "a global perspective intertwined with local

conditions" or, in the more strict language of marketing, for which the term was first used, it is the way goods, services and advertisements are produced for different local markets. Generalism versus specificity, which is one of Parsons' model variables, is considered as the operational basis of this study. In this research, Pareto's theory was used to express the operational foundations of the concept of rationalism. For Pareto, logical action includes the application of the logical-empirical method. This includes the use of empirical knowledge and valid inferences in choosing the means to achieve the goal. To express the concept of scientism and put it into practice, Merton's theory was used, which tried to discover the contexts of the growth of new sciences. He believed that the growth and development of new sciences have been promoted through changes that have taken place in the accepted values of society. To elaborate on the concept of social participation, Cohen's theory was used, who said that continuous participation of individuals in social groups or systems may be due to several factors: lack of or neglecting alternatives, reluctance to risk the change, internal commitment, coercive acceptance of pressuring conditions or threat of pressure, understanding specific benefits of continuous participation, engagement in a network of social relationships, need for culture or quasi-culture, need for familiar social and ethnic affiliations, and the like. The term conspicuous consumption was first used by Thorstein Veblen, who said at the beginning of the twentieth century that the reason for consuming all kinds of goods was not for livelihood but to create and lay the groundwork for discrimination among people. Ownership of such goods gives people a higher status. This theory was used to operationalize the concept of conspicuous consumption. To better operationalize and understand the concept of modernity and modern human beings, the Inkeles theory of the analysis of modern society was used. He believes that while society is dynamic and new in terms of structure, its cultural and human elements have also been modernized. For human beings in this culture and society, time is important and everything progresses toward the future.

Practical definitions of research variables

Cultural development

UNESCO defines cultural development as "the development and advancement of the cultural life of a society to realize cultural values in a way that it is in harmony with the overall state of economic and social development." In this study, this simple definition was used and cultural development, as the dependent variable, was measured using the set of underlying values such as labor, social trust, democracy, globalization, universalism, rationalism, scientism, social participation, conspicuous consumption, and modernity.

Ethnocentrism

Ethnocentrism means the tendency to consider a group's thoughts and behavioral methods of one's community as general standards. one is the intra-group tendency of the individual, in which case, due to extreme ethnocentrism, the individual sees his group as more virtuous and superior, and considers the values of his group as general values. The other aspect is the inter-group tendency of the individual, in which case, due to extreme ethnocentrism, the individual despises other groups and rejects their values , and tries to maintain his social distance with these outside groups. Ethnocentrism reduces inter-ethnic cohabitation and increases inter-ethnic aggression and hinders cultural development. In this study, we will use both aspects of this concept as a practical definition.

Fatalism

Fatalism means the unequivocal acceptance of events and submission to them, arising from the idea that they are outside the realm of human domination and power. This is a cultural and collective belief according to which the fatalist attributes all phenomena in his social life to the function of supernatural and metaphysical forces and factors, and considers these forces as supervising his actions and deeds in all situations, knowing that he has no power in the face of this phenomenon. In this definition, fatalism is opposed to prudence, and this practical definition is used as the definition of obstacles to cultural development as an independent variable.

Hypotheses

There seems to be a significant relationship between cultural development and ethnocentrism.

There seems to be a significant relationship between cultural development and fatalism.

Research method

In this study, the dependent variable (cultural development) was investigated by measuring the sum of the underlying values that create cultural development (labor, social trust, globalization, democracy, universalism, rationalism, scientism, social participation, conspicuous consumption, and modernity) in a survey using a questionnaire and SPSS for data analysis. Independent variables (ethnocentrism and fatalism) were measured in the same way.

Statistical sample and sampling method

In this study, a cluster sampling method was used and with the appropriate sample size obtained from Cochran's formula, 384 families from the statistical population of Shiraz were selected in the second half of 2020.

Findings

Descriptive Statistics

Findings of descriptive statistics showed that the majority of respondents were men (n=255). A majority of respondents were between 18 and 45 years old (n=275). They were often married (n=301) and self-employed (218) and have a diploma (119). Diploma owners were the most frequent. 185 had incomes of 2.8 to 5 million tomans and others had lower or higher incomes. The predominant ethnicity was Parsi (353).

Inferential statistics

Hypothesis 1: There seems to be a significant relationship between cultural development and ethnocentrism.

Table 1: Pearson correlation coefficient table between cultural development and ethnocentrism

Variable	Correlation coefficient	Cultural development	Ethnocentrism
Cultural development	Correlation coefficient Significance Number	1 384	**0.000 0.000 384
Ethnocentrism	Correlation coefficient Significance Number	**0.000 0.000 384	1 384

The relationship between cultural development (dependent variable) and ethnocentrism (independent variable)

According to the results obtained from the table above, we see that since sig = 0.000<0.01, then at the confidence level of 99% and above, the test is significant, that is, there is a significant relationship between cultural development and ethnocentrism. On the other hand, the correlation coefficient between these two components, i.e.

0.000, and the number close to -1, also confirm the above result. In addition, the correlation coefficient shows the inverse relationship between these two components, which means that with increasing cultural development, the number of ethnocentrism decreases and vice versa.

Hypothesis 2: There seems to be a significant relationship between cultural development and fatalism

Table 2: Pearson correlation coefficient table between cultural development and fatalism

Variable	Correlation coefficient	Cultural development	Fatalism

Cultural development	Correlation coefficient Significance Number	1 384	**0.000 0.000 384
Fatalism	Correlation coefficient Significance Number	**0.000 0.000 384	1 384

The relationship between cultural development (dependent variable) and fatalism (independent variable) shows that because sig = 0.000<0.01. Then, at the confidence level of 99% and above, the test is significant, i.e. there is a significant relationship between cultural development and fatalism. On the other hand, the correlation coefficient between these two components, which is equal to 0.000 and a number close to -1, also confirms the above result. In addition, the number of correlation coefficients shows the inverse relationship between these two components, meaning that with increasing cultural development, the level of fatalism decreases, and vice versa.

To predict the relationship between the dependent variable (cultural development) and independent variables (fatalism-ethnocentrism) we use regression. In this study, we first use simple linear regression to predict the relationship of a dependent variable with an independent variable. Then, we apply multiple regression (multivariate). Prediction of the relationship between the independent variable of ethnocentrism and the dependent variable of cultural development through simple linear regression provided the following result.

Table 3: Simple linear regression between cultural development and ethnocentrism

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression1 Remainder Total	45978.000 121806.000 167785.000	1 383 384	45978.000 318.000	144.000	000[b]

The above table (Anova) is used to indicate changes in the dependent variable (cultural development) in the two sources of the regression and remainder. As can be seen, Sig =0, i.e. as shown in the table above, the value of the significance level is equal to zero. It should be significant at the 1% level. It indicates that the independent variable (ethnicity) has high explanatory power, and can explain the high percentage of the variance of the dependent variable. In other words, the regression model of study can be used to explain the changes in the dependent variable (cultural development) based on the independent variable (ethnocentrism).

The relationship between the independent variable of fatalism and the dependent variable of cultural development has been predicted through simple linear regression with the following results.

Table 4: Simple linear regression table between cultural development and fatalism

Model	Sum of Squares	Df	Mean Square	F	Sig.

Regression1 Remainder Total	30341.000 145574.75 165916.068	1 383 384	30341.000 382.084	53.000	000[b]

The above table (Anova) is used to indicate the changes in the dependent variable (cultural development) in the two sources of regression and remainder. As can be seen, Sig = 0, i.e. as shown in the table above, the value of the significance level is equal to zero. It should be significant at the 1% level, indicating that the independent variable (fatalism) has high explanatory power, and can explain the high percentage of the variance of the dependent variable. In other words, the regression model of study can explain changes in the dependent variable (cultural development) based on the independent variable (fatalism).

To understand the linear relationship between this set of controlled independent variables (fatalism and ethnocentrism) and the dependent variable (cultural development), and to understand the relationships between independent variables, we will use multiple linear regression (multivariate) to study the effects of several independent variables on the dependent variable.

Table 5: Multiple linear regression table between cultural development, ethnocentrism, and fatalism

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression1 Remainder Total	58513.000 107402.000 16591608.000	2 382 384	29256.000 282.000	103.000	000[b]

The above table (Anova) is used to indicate the changes in the dependent variable (cultural development) in the two sources of regression and remainder. As can be seen, Sig = 0, i.e. as shown in the table above, the value of the significance level is equal to zero. It should be significant at the 1% level, the independent variable (ethnocentrism-fatalism) has high explanatory power and can explain a high percentage of the variance of the dependent variable. In other words, the regression model of study can explain the changes of the dependent variable (cultural development) based on independent variables (destiny-ethnocentrism).

Conclusion

After World War II, the development discourses became one of the most important subject matters in academic circles as well as planning institutions in all countries of the world. At the time, with the collapse of some colonial countries, the underdeveloped countries decided to redesign their economic and social structures. In the meantime, various development schools (modernization-dependency-world system) were introduced during the 1950s and 1980s and different aspects of development were explored. In the central and fundamental dimension of development, these schools addressed the issue that following the redesign of the economic and social structure and the improvement and development of society, how we can institutionalize and disclose this system while building development structures more quickly.

Various perceptions of the concept have been developed. This concept is evolving and expanding every day. According to its constituent components, the concept can be considered s a process that ensures continuous improvement in all areas of human life, including materialistic, spiritual, economic, political, cultural, psychological, and social. This growing importance and comprehensiveness of the development attracted researchers' interest toward cultural discourses as one of the dimensions of development, such that the Resolution 27 of the World Conference on Cultural Policy in Mexico City (1982) recommended the General Conference of UNESCO to propose declaring the third decade of development as the " World Decade for Cultural Development " to the UN General

Assembly and that May 21 was declared "World Day for Cultural Development". Along with the UN General Assembly, in 1988, UNESCO coined the end of the twentieth century as the "world decade for cultural development". Accordingly, in recent decades, many efforts have been made to reconstruct the models of existing cultural theories and build new ones to better understand and explain the complexities of cultural affairs.

Cultural development is presented in two dimensions. In the static dimension, cultural development comes from the fair development of quantitative cultural facilities and opportunities and in the dynamic dimension, it adapts values to temporal and spatial conditions. UNESCO defines cultural development as "the development and advancement of the cultural life of a society to realize cultural values, in a way that is in harmony with the general state of economic and social development." In this study, the dynamic dimension of cultural development was emphasized, and to measure this concept, the underlying values (labor, social trust, democracy, globalization, universalism, scientism, rationalism, social participation, theatrical consumption, and modernity) have been used.

In Iran, which is a third-world country based on the indicators provided by international circles, many efforts have been made for development in recent decades, and some theories have been offered on the reasons why Iranian society is not moving in the direction of development. According to many sociologists, special cultural and social relationships exist in Iranian society that prevents the emergence of new, intellectual, innovative ideas and human creativity. Third-world countries, including Iran, often have traditional cultures, and some of these traditional values are contradictory and opposed to cultural development. Among these values are fatalism and ethnocentrism, which are the characteristics of these societies and are the main obstacles to cultural development.

In this study, we examined cultural development (dependent variable) with an emphasis on a collection of contextual values and also assessed the obstacles to this type of development, i.e. fatalism and ethnocentrism (independent variable). Based on the operational framework of research and to operationalize research hypotheses, appropriate theories of thinkers and sociologists around the world have been used and an attempt was made to use and measure the appropriate theories for all the above values.

Considering the hypotheses of this study, which try to understand the significant relationship between cultural development and ethnocentrism and fatalism, this study was conducted to investigate the relationship between cultural development and ethnocentrism and fatalism. For this purpose, both dependent variables (cultural development) and independent variables (ethnocentrism and fatalism) were measured by survey and cluster sampling methodologies with a sample size of 384 in Shiraz. After distributing the questionnaire and reviewing the choices, the above results have been obtained. The descriptive statistics show that the majority of respondents were men (n=255) (women = 129 subjects). A majority of respondents were between 18 and 45 years old (275). Most subjects were married (301). 218 subjects were self-employed. 103 had high school degrees, 119 had diplomas and 112 had bachelor's degrees. The diploma was the most frequent degree. 185 had incomes of 2.8 to 5 million tomans and others had lower or higher incomes. The predominant ethnicity was Parsi (353). From the inferential statistics, the same results were obtained for both independent variables, and using Pearson statistics, we see that since sig = 0.000<0.01, then at the confidence level of 99% and above, the test is significant, i.e. there is a significant relationship between cultural development and ethnocentrism. On the other hand, the correlation coefficient between these two components is equal to 0.000 and a number close to -1, which also confirms the above result. In addition, the correlation coefficient shows the inverse relationship between these two components, which means that with increasing cultural development, the level of ethnocentrism and fatalism decreases, and vice versa.

Regression has been used to predict the above relationship. According to the results, Sig = 0, i.e. as shown in the table, the value of the significance level is equal to zero. The significance level should be 1%. This shows that the independent variables (ethnocentrism-fatalism) have high

explanatory power and can explain the high percentage of the variance of the dependent variable. Accordingly, independent variables (fatalism-ethnocentrism) are major obstacles in a society that intends to tread the cultural development path. After removing these obstacles, societies should take steps in line with the underlying values of cultural development, and in this direction, there is a great need to create and modernize these values.

Due to the proof of the hypotheses in this study, during the development in Iran, some values have to be put aside, such as fatalism, which, according to Anthony Giddens, is the expedient surrender or insolent pessimism. Expedient surrender is living in a perfunctory manner and "What will be, will be!", and the insolent pessimism refers to someone who has his worries behind the mask of hatred of the world (Giddens, 2004: 187). With this morale, a great obstacle is created on the way of cultural development and ethnocentrism which, by creating "ethnic identity", provide a special set of objective and mental, cultural, social, ideological, and sensual factors that are manifested in one human group and distinguish it from other groups, because this identity must be consistent with the reality of this group (Al-Taie, 1999: 158). This can be a source of ethnic conflict and is another major obstacle to such development. Of course, other factors such as using the experiences of other countries, emerging theories, understanding the global situation, changing views, and avoiding prejudices are also essential in the field of development.

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