Effective Cultural Obstacles on the Way of Iran Economy Development (From the Viewpoint of University Students of Tehran)

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ABSTRACT

Culture is considered as the basis of human behaviors. A remarkable part of economical behaviors are also based on culture. In addition, every society is administered and directed on the basis of its culture and civilization. Hence, culture enjoys a special position in development and not paying sufficient attention to it results in failure of all development programs. As the result, the relationship between culture and development should be known completely and sufficient consideration should be given to it. Purpose of the current study is to investigate the cultural obstacles which are effective in Iran economical development — from the viewpoint of Tehran college students. In other words, it attempts to answer this question that what cultural factors have hindered economical development in Iran from the viewpoint of college students as the educated people and the society future managers. This research project investigates the effect of variables like fanaticism, Ethnocentrism in its traditional form, religion plurality, fatalism, some traditional beliefs, and some religious beliefs on non-development of Iran economy from the viewpoint of Tehran college students through survey and theories of Isynschlad, Myrdal, Piers, Shaw, and Lypzyt. Statistic population of the project consists of total college students of Tehran including all the students from State, Azad, Payam-e Noor, Scientific-Applied, Non-Profit, etc. universities who are 453424 students. Sample size is 384 students which is obtained through Cochran method and measured by multiple-stage clustered sample-taking method. The research instrument is questionnaire and its reliability and validity have been measured through Cronbach's Alpha and face validity. Finally, the data a analyzed through SPSS. Obtained result confirmed the effect of the four variables of fanaticism, Ethnocentrism in its traditional form, religion plurality, fatalism, some traditional beliefs, and some religious beliefs on non-development of Iran economy. In addition, the results of linear regression of independent variables with non-development of Iran economy indicate that fatalism and religion multiplicit y are the strongest and weakest variables in economy non-development, with β coefficients of 0.342 and 0.92, respectively.

Key words: Economy development, cultural obstacles, fatalism, religion-multiplicity, traditional beliefs.

Introduction

Development is a very complicated process where society passes a historical era toward another one. This process changes different aspects of life during each stage [9]. Human movement towards development has always involved particular complexities. Sociology studies human being and his behavior. In addition to facts, values must be identified. Two types of civilizations are required in founding a system developing it: material civilization and cultural civilization. The former civilization includes instruments, methods, and applications. The latter one includes thoughts, insights, and knowledge windows. According to history, every civilization utilizes both cultural and material factors together [16].

Nowadays, futurists and policy-makers believe that the future would be the battlefield of competition among different cultures after the past military wars until 1970s and the recent economical competitions. The nation with superior culture copes with the future battlefield in different aspects including policy and economy. This means that culture development is more important than the development of policy and economy. Hence, development is not only related to economy since the early 20th century and it mostly looks towards social cultural grounds of
development and different fields of a particular culture [8]. UNESCO called the last decade of 20th century Culture Decade. It said that member countries should work to promote culture and asked the governments and UNESCO national committees in each country to follow up the issue. Today, agreement of the majority is to conduct each development on the basis of culture. In addition, cultural development is the basis of real and permanent development as governments work for multilateral development and human being as a cultural entity is the basis of this development. Hence, culture could be considered as the basis for human behaviors. Furthermore, since a great part of economical behaviors are based on cultural behaviors, economy development requires appropriate cultural beliefs for development. In other words, development does not occur without cultural requisites and a society develops when its cultural components work properly. However, despite of its material facilities like appropriate geographical locations, mines, natural resources, and especially the high income from oil export, Iran has not been successful in achieving economical development. Thinkers should answer why this failure has emerged. However, this is no a problem only for Iran and most of the third world countries have failed in achieving the objectives of economical development [13].

Different viewpoints have been presented about the causes of these countries failure in recent decades. According to Crossnic (1987), Barton (1992), Gerard (1994), and Montello (2001), there is a relative agreement on the issue and economy development does not happen without culture development. In fact, human being is the basis of economy development and this development requires its particular type of person. In addition, human being property refers to his cultural aspect, the major relation between culture and economical development appears. Hence, dealing with cultures and its different factors which may affect development, especially in Iran, could be helpful.

Despite of great importance of cultural development, sufficient programming and policy-making has not been conducted about cultural issues. Planning and policy-making is required for Iran today’s society in two reasons. Firstly, Iran attempts to take step towards multilateral and permanent development. Hence, it is necessary to notice the major role of culture in development as it was mentioned above. The next weakness refers to cultural deficiencies and abnormalities in the today’s society of Iran and it is getting more harmful. For example, some cultural obstacles on the way of culture development include individualism or personal profit-centeredness, weakness in belonging to national identity, culture of escape from law, lack of dynamicity, cultural liveliness, high expense of cultural activities in the society, conflict of cultural norms and values, cultural threats resulted from globalization, excessive consumption, identity problems of the youth, decrease of cultural credits of society value-cultural reference groups.

Hence, we should know that all service, capital, and production sections of the society work together in economy development, but a major factor which provides appropriate interaction of the different sections is also required. This factor is the culture. The main problem of the current research is that what role culture plays in Iran where the economy components do not represent development appropriately in agreement with potential abilities and facilities of this country and why Iran is not at a good position in the world economy. As the result, the main purpose of the present project is to investigate the role of native culture in Iran economy development from the viewpoint of university students of Tehran.

**Previous Research:**

Regarding the conducted studies about economy development and the effect of culture on this development in Iran, there are two types of works. The first group includes micro studies on development and is based on particular regions or indexes. The second group includes macro studies on culture development.

Mohammad Salar (2005), in an article under the title “Iran cultural development in the next two decades”, studied plans on Iran culture development. He believes that culture change could result in different aspects of development and ignoring the role and position of culture and its positive effects brings about harmful results in the society and culture destruction. It is necessary to know the infrastructures and deficiencies in order to fulfill the cultural objectives of the next twenty years. Furthermore, serious revision of the prior performance and domestic, international, and regional situations are important in the formation of this issue.

Mehdi Moradi (2004), in an article under the title “cultural obstacles on the way of Iran development in public culture after Islamic Revolution”, attempted to identify and analyze the obstacles on the way of Iran development in public culture after the Islamic Revolution, because he believes that Iran public culture has undergone some changes especially after the war (Iraq against Iran) and different crises have emerged as the result of cultural and non-cultural factors. The main objective of the current research is to show that cultural, economical, political, social, and educational factors caused by the world changes have hindered the development of healthy and permanent public culture. It even sometimes appears as an obstacle on the way of cultural development. Hence, it emerges as crises like identity crisis or legitimacy crisis in
Iran. It is obvious that internal incongruence of social forces in our society has played a major role in widespread and rapid creation of these crises. As the result, all chapters of this research mainly discuss the internal integration of Iran development in public culture after revolution. In other words, the variable which we could not elaborate and this prevented us from making a decisive decision about the strategy of favorite cultural development in our society after Islamic Revolution to control the conflicts appropriately [11].

Mohammadshah Shabatian (2003), in a research project under the title “necessity of development cultural bases and their importance in Iran society”, discussed variable like globalization, tourism, technology, cultural policy about culture, and their effects on economy development. Accordingly, he believes that cultural development leads to self-belief in society and flourishes potential capabilities about culture. This plays an important role in formation and cultural identity of the society. In fact, combination of culture and development in society and some humanity thoughts and science seeks to know the depth of national and local values and beliefs of the society regarding the process of modernity and modernization through a local approach and considering the outer effective consequences. Cultural development should be able to meet the material and intellectual needs of the society through social and cultural programs and considering the local and national values to promulgate the national and local ideas, thoughts, and customs in the world as other countries do through symbolic cultural relations [18].

Rubin and Wander Burk (1998) have studied the role of culture and media in the economy development of Netherland and the effect of globalization of mass communication devices on cultural development. Wander Burk believes that culture is affected by and consists of different elements which should be investigated multilaterally. We should be aware that global culture has influenced the domestic culture of every country. This issue should be studied elaborately and its negative features should be removed and the positive ones should be utilized in boosting the native culture. Mass media plays a major role in cultural development in a way that it is defined based on the media involvement. Media should focus on cultural and social dynamicity in their policies to improve creativity as a major factor of cultural development [14].

Johan Johnson, in a research under the title “changes of public culture and development”, studies the changes in public culture and its effective items in values displacement and changes. His research states the problem of protecting the local cultures and necessity of up-gradation and agreement of cultural indexes with today’s need and attempts to clarify the changing path of some cultural sections in England during 1980s and 1990s and assesses the changes of the independent variables effective in such changes.

**Theoretical Framework:**

Economy development is and ideal objective for developing countries and economy development science has been codified to achieve this objective. However, culture and customs of such countries is different with developed societies. Furthermore, the experts and theorists of this science have grown up in developed societies and their cultural conditions. In addition, majority of the theorists believe that the way passed by developed countries is the only way towards economy development and consider the local cultural conditions, traditional customs, and moral values of the developing countries as obstacles on the way of economy development which should be removed.

Despite of many theorists of economy development, Gonar Myrdal believes that cultures and values are equal to theories. However, he believes that dominant values of the third world countries, especially eastern Asia, put obstacle on the way of scientific changes and economical development. He says that traditional values are not logical and this is against ideal modernity. According to Myrdal, static values should be removed to achieve development and the changes should be directed by the greatest social leaders and thinkers in each society [12].

According to Myrdal, development has two aspects including a) physical aspect which mainly leads to capital accumulation and b) cultural aspect which should change the beliefs. Both aspects affect each other mutually. Cultural aspect usually works more slowly. From speed viewpoint, culture is the infrastructure of development. Myrdal defines development generally as promotion of social system. He believes that economy development is only one aspect of this multilateral change. Hence, developing countries should undergo effective multilateral changes conducted by each country according to its particular conditions. Myrdal is a follower of internal development school of thought. Experts of this school believe that transient conditions has changes for the developing countries today as the developing countries should encounter both inner and outer obstacles on the way of non-development [3].

Myrdal believes that quality of non-economical factors is the main cause of regional inequalities. Border threats, identity Ethnocentrism, values, and conflicting viewpoints with the government have the greatest effects on regional inequalities and investment as it mainly occurs in the regions with more profitability expectations. If profit rate is low for a country, that region remains non-developed. In other words, market forces act in a way that augments the regional inequalities instead of
reducing them. He says that inherited theories of developing countries are totally insufficient and they cannot solve the economy backwardness of these countries. Economy theories and especially international commerce theory make no effort in depicting the real causes of economical backwardness in developing countries. According to him, governments should treat economy seriously and plan to develop the third world countries [10].

Isynschtd (1968) believes that tendency to social and cultural changes is natural in all societies and they encounter some problems which do not have constant solutions. Such changes have been elaborated according to social-psychological, systemic, functional-structural, opposition, and evolution theories in social science [21].

He believes that peaceful transition of the west knowledge and culture to less developed countries may act as the major powerful factor in the economical advancement. Multilateral plunder of the weaker countries by western capitalism has disordered their development. Theorists of this school of thought believe that culture enters the developing countries through structural gap among societies as economical goods enter. Culture and social structure of the developing countries goes towards western culture consciously and unconsciously in dependent and unequal situations and their behavior, social activities, perspectives, etc. changes. However, this influence and acceptance range varies for different areas [2].

Isynschtd believes that fatalism spirit in the developing countries makes people to accept whatever happens to them without any disagreement and assigns everything to outer forces and the society. Fatalism hinders innovation and leads to conservatism spirit. Fatalist person believes that all social and human movements are predetermined and human effort to change them is useless. Such spirit may have great effects on development as prevents the individual from participation in the change process. Many people of developing countries believe that new cultural manifestations make them lose their identity. In fact, they resist to reconstruction according to this thought. It becomes an obstacle on the way of development.

Ralf Pears (1991), based on his research on religious values in the east and their deterrent effect on economical development, concludes that the value system which suggests a religious system towards salvation has a hostile viewpoint to the development of technology and new social organization. In addition, Bell Shaw says that eastern religions, except Christianity, give much importance to recreation, happiness, and participation in social activities and celebrations. They believe that such activities affect investment and saving stimulus and prevent their development. Generally, proponents of this belief emphasize that cultural values of eastern religions are the main deterrent factor in reconstructing their societies.

Bert Hozlits presents the developed countries by general features, acquisitive orientation, and functions separation and the developing countries by different features, i.e. specialization, appointive orientation, and functions association. He believes that developing countries should discard imagery variables of development, because all the social-cultural aspects of specialization, appointive orientation, and functions intervention are the major obstacles on the way of accepting many new forms of economical activities. According to him, the aforesaid aspects oppose quick industrialization of their societies and different forms of development clearly. He considers the combination of generalization and acquisitive orientation more in agreement with the emergence of an industrial society as they encourage some aspects of respecting others based on spirit and emphasis on acquisition. He reviews many studies about the effect of Latin America’s value and introduces some cultural factors including tradition, family, ethnic and local identity, aristocracy caused by half feudality, prudence, and avoidance as important deterrent variables on the way of advancement.

Symor Lypthit believes that most developing countries consist of various hostile races. Their oppositions could be obvious or hidden. Clear oppositions result in conflicts and would be obstacles on the way of development. History of many countries shows that such local conflicts devastate the development achievements even where the society claims reconstruction. Great local conflicts affect the logical process of social movements like election and disorder development flows. Power distribution in such countries is mostly conducted among different ethnic groups and not political parties.

Hypotheses:

H1: University students believe that traditional fanaticism and Ethnocentrism are effective in the non-development of Iran economy.

H2: University students believe that religion multiplicity is effective in the non-development of Iran economy.

H3: University students believe that fatalism is effective in the non-development of Iran economy.

H4: University students believe that some traditional beliefs are effective in the non-development of Iran economy.

H5: University students believe that some religious beliefs are effective in the non-development of Iran economy.
Fig. 1: The research analytical model.

Research Method:

The present research is causal-descriptive and attempts to achieve the cause and effect relations among the research variables. Survey, a common method for quantitative studies, is utilized in this project. Analysis unit of the research is "individual or student. Data is collected through description and survey. Statistical population consists of all types universities in Tehran including state, Azad, Payam-e Noor, Non-Profit, and Applied-Scientific. It consists of 453424 students. Sample size is 384 students obtained through Kokaran formula with a reliability of 0.95. Regarding the greatness of statistical community, data was collected through multiple staged clustered sample-taking. The researcher made the research instrument and its validity and reliability were measured through face validity and Cronbach $\alpha$ methods. Table (1) displays the results obtained for different variables.

Table 1: Mean, standard deviation, and Cronbach $\alpha$ for each variable.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Index</th>
<th>Alpha</th>
<th>S.D</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.81 Traditional Fanaticism &amp; Ethnocentrism</td>
<td>6.8</td>
<td>9.23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.71 Religion Multiplicity</td>
<td>3.43</td>
<td>3.34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.79 Fatalism</td>
<td>7.7</td>
<td>3.32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.83 Traditional Beliefs</td>
<td>3.63</td>
<td>3.53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>0.89 Religious Beliefs</td>
<td>4.9</td>
<td>2.31</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Results of Hypotheses Testing:

According to the findings of the research descriptive statistics, 44.5 percent of the subjects are male, 53.7 percent of them are female, 34.3 percent were born in Tehran, and 65.7 percent were not Tehran natives. Regarding the subject religion, 92.7 percent were Shia, 4.4 percent were Sonny Muslims, 1.1 percent was Zoroastrian, and 1.8 percent of them mentioned other types. It is worth mentioning that the research hypotheses were tested through simple linear regression analysis test between independent and dependent variables. Table (2) shows the results.

Table 2: Simple linear regression between independent variables and dependent variables.

<table>
<thead>
<tr>
<th>Significance Level</th>
<th>T</th>
<th>Standardized Coefficients (Beta)</th>
<th>Determination Coefficient ($R^2$)</th>
<th>Standardized Coefficients</th>
<th>Independent Variables</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.000</td>
<td>6.493</td>
<td>0.319</td>
<td>0.102</td>
<td>0.054</td>
<td>0.328</td>
</tr>
<tr>
<td>0.059</td>
<td>0.027</td>
<td>0.002</td>
<td>0.003</td>
<td>0.002</td>
<td>0.002</td>
</tr>
<tr>
<td>0.000</td>
<td>6.795</td>
<td>0.342</td>
<td>0.108</td>
<td>0.056</td>
<td>0.364</td>
</tr>
<tr>
<td>0.010</td>
<td>4.771</td>
<td>0.211</td>
<td>0.049</td>
<td>0.081</td>
<td>0.336</td>
</tr>
<tr>
<td>0.030</td>
<td>3.781</td>
<td>0.191</td>
<td>0.041</td>
<td>0.058</td>
<td>0.230</td>
</tr>
</tbody>
</table>

Table (2) shows the simple linear regression between independent variables and dependent variables of economy non-development. Regarding the data mentioned in this table, the significance levels of simple linear regression test indicate that independent variables (fanaticism, Ethnocentrism, religion multiplicity, fatalism, traditional beliefs, and religious beliefs) have significant effects on the dependent variable of Iran economy non-development from the viewpoint of Tehran college students. In addition, fatalism and religion multiplicity are the greatest and smallest variables in economy non-development with Beta Coefficients of 0.342 and 0.92, respectively.

Path Analysis:

Direct and indirect effects of independent variables on dependent variables were measured through path analysis. Diagram (1) displays the computed coefficients in linear regression.
Diagram 1: Path analysis of research variables.

Coefficients of path in analytic pattern of Diagram (1) indicates that traditional fanaticism and Ethnocentrism, religions multiplicity, fatalism, traditional beliefs, and religious beliefs, fatalism with the highest path coefficient of 0.342 is more important in predicting economical non-development. Then, fanaticism and traditional beliefs and traditional beliefs with path coefficients of 0.319 and 0.211 have the highest effects, respectively. The next variable to clarify economy non-development is religious beliefs with a path coefficient of 0.191. The last variable is religion multiplicity with an indirect path coefficient of 0.199.

Table 3: Direct and indirect effects of independent variables on economy non-development.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Direct Effects</th>
<th>Indirect Effects</th>
<th>Total Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fanaticism &amp; Ethnocentrism</td>
<td>0.319</td>
<td>0.241</td>
<td>0.560</td>
</tr>
<tr>
<td>Religion Multiplicity</td>
<td>0.342</td>
<td>-</td>
<td>0.342</td>
</tr>
<tr>
<td>Fatalism Spirit</td>
<td>0.330</td>
<td>0.119</td>
<td>0.249</td>
</tr>
<tr>
<td>Traditional Beliefs</td>
<td>0.299</td>
<td>0.108</td>
<td>0.299</td>
</tr>
<tr>
<td>Religious Beliefs</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table (3) displays the direct, indirect, and total effects of the research variables. It indicates that the most important predictors of economy non-development from the highest to the lowest in the university students’ viewpoints with the total greatest direct and indirect effect include traditional fanaticism and Ethnocentrism, fatalism, some traditional beliefs, some religious beliefs, and religion multiplicity with coefficients of 0.560, 0.342, 0.330, 0.299, and 0.291, respectively. Furthermore, fatalism, fanaticism and Ethnocentrism, traditional beliefs, and religious beliefs with coefficients of 0.342, 0.319, 0.211, and 0.191 have the highest direct effect on Iran economy non-development, respectively, from the students’ viewpoint. In other words, there is a direct relation between these variables and economy non-development. Analytic pattern of this research may only explain 0.142 percent of economy non-development changes from Tehran students’ viewpoint and the remained part is clarified by other variables not mentioned in this project.

Findings:

According to the research findings on the first hypothesis which investigate the effect of fanaticism and Ethnocentrism on Iran economy non-development from the viewpoint of Tehran college students and the obtained Sig (0.000), this hypothesis is confirmed and fanaticism and Ethnocentrism affect Iran economy non-development from the viewpoint of Tehran students in a way that they are considered as obstacles on the way of this development. Lythit believes that developing countries consist of different conflicting races with visible and invisible oppositions which could put obstacle on the way of development. Such oppositions might be problematic in social movements like elections and affect the logical processes and hinder development. Consequently, the subjects’ viewpoint regarding obstacle percentage would be as follows: 10.8 percent very low, 12.9 percent low, 31.3 percent medium, 21.6 percent high, and 22.6 percent very high. Regarding the negative effect of ethnic beliefs on social beliefs and then development, the percentage is as follows: 5.8 percent very low, 16.8 percent low, 28.9 percent medium, 29.5 percent high, and 7.4 percent very high. Regarding the negative effect of not being interested in relation with other races on Iran economy development, percentages are as follows: 14.5 percent very low, 14.5 percent low, 28.2 percent somewhat, 26.3 percent high, and 14.2 percent very high. Regarding the negative effect of unimportance of the parliamentary candidates’ party attachment, there are the following percentages: 14.5 percent very low, 14.5 percent low, 26.3 percent medium, 24.5 percent high, and 17.9 percent very
high. Regarding the negative effect of using family members and relatives in governmental job vacancies by administers on Iran economy development, the percentages are as follows: 11.8 percent very low, 9.5 percent low, 14.2 percent medium, 25.5 percent high, and 27.4 percent very high.

The second hypothesis investigated the effect of religion multiplicity on Iran economy non-development from the viewpoint of Tehran college students. Its obtained Sig (0.059) is higher than the significance level (0.05). Hence, this hypothesis is not confirmed.

According to the research findings on the third hypothesis which investigate the effect of fatalism on Iran economy non-development from the viewpoint of Tehran college students and the obtained Sig (0.000), this hypothesis is confirmed fatalism affect Iran economy non-development from the viewpoint of Tehran students in a way that they are considered as obstacles on the way of this development. Isynschtdad believes that fatalism spirit in the developing countries makes people to accept whatever happens to them without any disagreement and assigns everything to outer forces and the society. Fatalism hinders innovation and leads to conservatism spirit. Fatalist person believes that all social and human movements are predetermined and human effort to change them is useless. Such spirit may have great effects on development as prevents the individual from participation in the change process. Many people of developing countries believe that new cultural manifestations make them lose their identity. In fact, they resist to reconstruction according to this thought. It becomes an obstacle on the way of development. Regarding this hypothesis, satisfaction is considered as an obstacle on the way work and effort culture with the following percentages: 8.7 percent very low, 25 percent low, 45.8 percent medium, 12.6 percent high, and 7.9 percent very low. Regarding the negative effect of the religious belief that “life is transient or life is as a farm for hereafter” on economy effort, the percentages are as follows: 8.4 percent very low, 26.6 percent low, 30 percent medium, 22.4 percent high, and 2.4 percent very high. Regarding negative effect of traditional – religious beliefs on the way of Iran economical development, percentages are as follows. Regarding the effect of the belief that “God meets mankind’s providence.” on not working and not doing economical actions, percentages are as follows: 10.6 percent very low, 13.2 percent low, 29.2 percent medium, 28.2 percent high, and 17.9 percent very high. Regarding the negative effect of the belief that “hardships and problems like poverty remove the sins” on economical activities, percentages are as follows: 11.1 percent very low, 14.2 percent low, 26.3 percent somewhat, 23.9 percent high, and 22.1 percent very high. Regarding the negative effect of social beliefs rooted in traditional beliefs on Iran economy development, percentages are as follows: 17.1 percent very low, 11.1 percent low, 30.3 percent medium, 31.1 percent high, and 9.7 percent very high.

The fourth hypothesis is about the effect of traditional beliefs on the non-development of Iran economy from the students’ viewpoint. Its obtained Sig (0.010) is less than the significance level (0.5). Hence, the fifth hypothesis is also confirmed and affects Iran economy development. Myrdal believes that traditional values without logical objectives in developing countries are considered as an important factor in not accepting modernity ideas. According to him, quality of action and activity of non-economical factors is the main cause of regional inequalities in economical investments. The main factors which have great effects on investment regional inequalities include border threats, identity Ethnocentrism, values, and conflicting viewpoints with the government as investment mainly occurs in the regions with more profitability expectations. If profit rate is low for a country, that region remains non-developed. In other words, market forces act in a way that augments the regional inequalities instead of reducing them. Regarding the effect of Kurd secessionism on decrease of social participation, not doing investment, and regional development in the western part of Iran, the opinions showed the following percentages: 13.9 percent very low, 11.8 percent low, 27.9 percent medium, 24.7 percent high, and 20.8 percent very high. Regarding the negative effect of not considering some races (Baluch, Kurd, etc.) in the government plans on their participation in economical affairs, percentages were as follows: 10.8 percent very low, 12.1 percent low, 23.9 percent medium, 39.6 percent high, and 21.6 percent very high. Regarding the negative effect of secessionism of some races on government investment and as the result imbalance in regional and economical development, percentage of the subjects’ answers are as follows: 17.1 percent very low, 8.9 percent low, 25 percent medium, 8.9 percent high, and 17.4 percent very high.

The fifth hypothesis investigates the effect of religious beliefs on Iran economical development from the students’ viewpoint. The obtained Sig (0.030) confirms this hypothesis and the university students believe that some beliefs such as satisfaction, the idea that hardships remove the committed sins, God meets mankind’s providence, or life is transient or life is as a farm for hereafter have negative effect on economical development. As Pears and Shaw emphasized that eastern religions, except Christianity, give much importance to happiness, taking part in recreational activities, and participation in celebrations since they affect investment and saving stimulus and hinder its development, value system of such religions which suggest prudence and reclusiveness work as obstacles on the way of salvation and development. Percentage of the students’ answers which considered satisfaction as an
obstacle on the way of work and effort culture include 10.5 percent very low, 27.6 percent low, 24.2 percent medium, 28.7 percent high, and 15 percent very low. This belief that life is transient or it is the farm for hereafter resulted in the following percentage of answers regarding its negative effect on economical effort: 20 percent very low, 16.3 percent low, 28.4 percent medium, 23.7 percent high, and 10 percent very high. Percentage of the subjects who believed that traditional beliefs challenged economical development was as follows: 17.6 percent very low, 21.8 percent low, 25 percent medium, 21.1 percent high, and 12.1 percent very high. The belief that God meets the human’s providence results in not taking effort and not doing economical activities according to the subjects’ answers with the following percentages: 20.3 percent very low, 15.5 percent low, 23.7 percent medium, 20 percent high, and 18.2 percent very high. Furthermore, regarding the subjects who believed that some beliefs such as “hardships and poverty remove the sins” prevent working and doing economical activities, the percentages were as the following: 20.5 percent very low, 19.2 percent low, 20.5 percent medium, 21.6 percent high, and 16.6 percent very high. Advancement and development result from an attitude towards the world. Promotion would be unattainable without such attitude. This particular attitude indicates the necessity of an appropriate culture for development. Hence, religious and traditional beliefs enjoy a special position in development culture.

Discussion and Conclusion:

Undoubtedly, culture is considered as concept which directs nations towards their ideals. This factor plays a major role in the development of different societies. Cultural openness to other ideas accompanies tendency and capacity to attract them in their culture. A defensive culture mostly relies on the old tradition and avoids changing. However, proud culture welcomes various changes and innovations to its own benefit [4].

Cultural policy is a new concept related to culture and has attracted more attention in recent decades. Its purpose is modern dynamicity and advancement of the society. Iran has acted weakly regarding cultural policy-making. Some cultural obstacles in our country are as the following: 1) Iran is a multicultural country with over six major races and 25 sub-races. Different languages and local customs and racial, religious, and tribal fanaticisms in different regions of the country have been obstacles on the way of cultural development and establishing common understanding. 2) Cultural distance is greater than normal limit. Multiple favors and different thoughts, insights, and attitudes are natural in each society, but the problem is the excessive difference and distance in Iran which changes to conflicts and oppositions. Finally, some common points could be found even in such conditions. Otherwise, a particular coherence should occur which directs various components towards the general objective and development. This coherence and integration involves particular delicacies. For example, different thoughts and thinking differences should not be restricted under the pretext of achieving the integration. 3) Lack of mental synchronicity, where general assumptions occur in historical coordinates, makes it difficult to achieve development and integrate people to implement a national plan.

Regarding these obstacles on the way of development, it could be said that cultural structure of society is an effective element in this way, but Iran social micro systems suffer from some dysfunctions in cultural development. This problem roots in the social context and personality of the elites and the majority. The only solution would be multilateral participation of different layers of the society in a way that each class of people including the elites, managers, and the public boost the other through logical interaction.

Religious and traditional beliefs are other problems of the country which existed in the past and people, especial peasants, suffer from them despite of modern technologies and mass media. It is clear that development and growth should happen in this world. This occurs through application of wisdom to use different natural forces and resources to the benefit of mankind. What happens if people dislike this life and world? Certainly, this viewpoint affects his behavior and deeds [7] Accepting this effect, we should admit that disliking this world results in less effort for promotion to achieve more material welfare. Such person suffices with the least haves. Hence, the first requisite of every development as well as development of economy is that we should take benefit of the facilities in this world as a sound and solid person perceives from Islam.

Another cultural obstacle is in agriculture. Local culture including wrong traditional and religious beliefs, fatalism, and some ethnic disputes could be considered as main obstacles on the way of agriculture development. Failure of some major agricultural projects in Kermanshah is an example. In fact, the major cause of such project was the cultural factor as natives of the region did not agree to conduct the appropriate operations on their farms. Another example was that they knew nothing about modern irrigation systems and do not welcome free governmental aids and systems to improve their crop. Furthermore, some wrong perception of divine instructions prevents them from using chemical fertilizers for different crops such as corn, wheat, beet, onion, tomato, etc. and they prefer to do their traditional and natural form of farming. However, my research findings indicate that we should surrender to
modernity and new technologies and violate the natural rules.

Basically, no society develops without hard work. Unfortunately, some local people have wrong perceptions of divine instructions and follow some extremes. For example, excessive belief to fatalism in way that human being seems without any willpower might be seen in some regions. This wrong perception sometimes results in not working for development and undergoing different harms and losses. For example, some farmers dig wells without testing the underground resources and waters. They often spend the money without reaching water in a way that they refill the wells. They wrongly justify this problem as fate or God willing. In developmental organization, group-work or collective activity plays a major role in the development process. Not accepting the collective discipline or order results in the system dysfunction, because everything is specialized in the new world. This specialization equals to labor division, something which does not happen without believing in it. Development requires forecasting, guidance, and planning. Behaviors could not be forecasted, directed, or programmed, if the society is unsystematic. In fact, order organizes human force in the society economy system and prevents its wastage [6].

Nowadays, futurist researchers and policymakers believe that the future would be the battlefield of competition among different cultures after the past military wars until 1970s and the recent economical competitions. The nation with superior culture copes with the future battlefield in different aspects including policy and economy. This indicates that culture development is more important than the development of policy and economy. Hence, development is not only related to economy since the early 20th century and it mostly looks towards social development is not only related to economy since the development of policy and economy. Hence, culture development is more important than the aspects including policy and economy. This indicates culture copes with the future battlefield in different economical competitions. The nation with superior culture copes with the future battlefield in different aspects including policy and economy. This indicates that culture development is more important than the development of policy and economy. Hence, development is not only related to economy since the early 20th century and it mostly looks towards social cultural grounds of development and different fields of a particular culture.

Augustine Gerard believes that to achieve global culture in developing countries, the required conditions and facilities should be provided as well as the maintenance and development of national culture. Each of the two cultures possesses its own language, thought, and mental structure. Attempting to integrate the two cultures or sacrificing one for the other results in culture poverty. As Tehran assembly stated, each cultural policy should be made to establish a dynamic balance between national cultures and global culture [5].

Suggestions:

Improving group-work spirit and priority of social and national interests to individual and ethnic interests through instructive programs

Removing the cultural contractions against other ideas and cultures and increasing their attraction and similarity through their culture

Creating the viewpoints which are based on the changes of traditional and local culture appropriate to the logic of development and reconstruction and agreement with changes in high managers

Decreasing the centralization through changing the allocation priorities for cultural resources, facilities, and infrastructures in the country

Augmenting coherence and balance among different material and non-material levels of culture such as balance among constructing infrastructures related to the country cultural development such as construction of science centers, libraries, universities, culture centers, etc.

Improving the people knowledge about the origin of natural and unnatural entities

References

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