

**STUDYING EFFECTIVE SOCIAL FACTORS ON CULTURAL BELIEFS IMPEDING DEVELOPMENT  
(CASE STUDY: YASOOJ CITY), 2016 FALL**

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**Abstract.** Up to 70 s cultural and cultural beliefs and values didn't have considerable place in current literatures of development and economic factors are the most important discussions of development. It is just since recent decades when role of values and perceptions on development process of societies has been considered and analyzed. This paper is also a part of research which studies effective social factors on tendency to cultural beliefs impeding development in Yasooj City. In this regard tendency to beliefs is first studied and then effective social factors on these beliefs are examined. Research method is of survey ones. Statistical society of the research includes all people up to 19 years resident in Yasooj. Information gathering was done by questionnaire. Results show that rate of people's tendency to beliefs (appreciation, providence, epistemology, specialism and planning) is in average level and social factors such as age, education, job, economic-social base and participation are effective on people's tendency to cultural beliefs impeding development.

**Keywords:** culture, development impediments, cultural beliefs, Yasooj.

**Introduction.** Culture is a complex concept presented by several definitions. For a long time culture was limited to a set of mental and art activities and then a relatively complete and almost exact definition of culture was presented; but in spite of this definition spiritual aspects of it was examined. culture Meaning in the Cambridge English Dictionary is the way of life, especially the general customs and beliefs, of a particular group of people at a particular time (<https://dictionary.cambridge.org/dictionary/english/culture>). According to definition of culture and development world conference, culture should be considered in an expanded definition and as a complicated texture having mutual relationships where a set of traditions, knowledge and also different forms of people's expressions and fulfillments are preserved in heart of society. By above defined properties for culture of society or culture of social group, culture can't be regarded as a secondary dimension of development, but culture is considered as essential element of society and as internal force of society in generally relating to development. In other side, today development has different dimensions considered by all countries and societies. In this regard there are several definitions in development authorities' thoughts such as increasing product, feedback, promoting qualitative and quantitative level of life, decreasing poverty and deprivation, promoting health and therapy services level, solving unemployment and inflation problems, meeting economic and social demands, presenting active participation, education and culture in several fields (Todaro, 23:2000). As Lev Vygotsky believes, development process starts by emerging societies and will continue except that a society will become extinct (M.Riddle, 1999).

As above mentioned, development should change human's thought before improving product and changing economic systems and human material life level. In other words, mental transition is preferred by material transition. Cultural and mental elements of every society are regarded as factors of that society's growth and development, because development needs high-motivated people having high scientific and cultural rationality and growth. This research aims to study tendency to cultural beliefs impeding development and effective factors in Yasooj City. In other side, basic and important reasons make necessary to conduct this research; presence of some factors are also involved such as appreciation, traditionalism, specialism and ... which are devoted to an Iranian personality as the most important properties. In addition, there are some factors such as:

- importance and necessity of "human growth and development" specially in developing countries such as Iran
- paying attention to the role of cultural beliefs and perceptions on development; as Galbraite believes, obligations of industrial system are placed in second range comparing obligations of spiritual and mental affairs (Jirar, 249: 1993). So, according to Galbraite's theory, role and importance of mental factors can be evaluated in development process. As above mentioned and regarding that there are less research in this field (especially in Yasooj), it is increasingly necessary to do research in this field that is very important for our society. This research can reflect tradition of scientific and theoretical criticism in universities and in scientific societies to determine impediments of development especially cultural impediments by positive, useful and creative criticism of tradition and religion. Research results can be useful for organizations, managers, politicians, planners and authorities of organizations, all social researchers and all planners of cultural, social and human resources.

**Reviewing previous literatures.** Analyzing development based on cultural values and analyzing countries' retardation based on mental and cultural measures refer to years after World War II. But deep analyses have been done in this field during recent decade. Accordingly, Max Weber has presented the best and the most expressive historical analysis relating effect of religious thought on economy and growth of capitalism. As Max Weber in his book

"Protestant morale and capitalism spirit" conducted a comparative study about religion and role of ideology on social development. He regarded rational growth in West Europe. In his view, traditionalism (feudalism) is static, but rationalism is dynamic and unlimited. Max Weber points to wisdom as a guarantee for planning and creating an official system by labor division, activities coordination based on individual relations; he also emphasizes positive role of wisdom, but he has a negative viewpoint on ceremonies, recreations and self praises. Max's emphasis on rational behavior was much attended and many people believe that underdevelopment of the third world countries from individual level to high levels of policy-making relates to their irrational behaviors and actions in expanded dimensions (Ibrahimi and Papoli Yazdi, 2002: 83-85).

In other side, Inkeles and Smith point to human renovation as the beginning point and consider modern human as provider of economic, political, social and cultural development and account some measures and properties for him. Inkeles said that a prominent characteristic of modern human has two dimensions: internal and external; one relates to his environment and others to dimension of his ideas, values and feelings. They observe environmental elements in frame of some variables such as civilization, education, public communication, industrialization, work in factory and etc. in other words, researches conducted by Inkeles and Smith show that civilization and numbers of year living in city are strongly related to people's modernity degree (Inkeles, 1974). They consider following characteristics and measures for internal measures regarding modern human: his talent for innovation and change, forward-looking, planning, believing science and technology, respecting equality and free opinions and considering variation of ideas and accountability of the world (Azkia, 2000: 110). In other side, Rogers says that change isn't anything expect thought and idea which one considers it new and modern; and privilege is a process in which a new thought ad idea propagated and spread and accepting a new thought means deciding to fulfill it completely. In his view, process of accepting a new thought which guarantees learning that it and deciding about it will fulfilled in five stages: consciousness, interesting, evaluation, examination and acceptance of new thought.

In his idea, people who change or accept a new procedure rapidly are usually younger than others, have higher social base and are also richer. In Rogers' view, rural subculture elements are elements which prevent innovation and accepting changes in rural societies and in other words prevent renovation. These elements include: mutual distrust in personal communications, lack of innovation, acknowledgement, and low level of wills and desires, inability to ignore momentary advantages for future advantages, disregarding importance of time, dependency to government power, localization and disagreement (Azkia, 2000:115). Parson's sample variables are two different methods of value orientation in a role which one is expected to play in every social system. In other words, these variables explain different value samples governing a person in relation to others. In Parsonz's view sample variables are general and global realities and show effect of structural properties of every social system on person's behavior. Using this classification, understanding nature of different societies is possible because every society includes a set of different values. Parsons produced this classification and called it sample variables containing:

- a) Action motive relating to the role
- b) Value measure of the role content
- c) Evaluation playing role
- d) Role limit

In other side, Neil Smelser believes that some values encourage development and some of them prevent development (Ismaili, 2000: 151). Burt Hazlitts considers cultural and psychological factors effective on inaccessibility of the third world to development and he says that superstitious people are conservative and passive (Ibrahimi and Papoli Yazdi, 2002: 96). According to this theory, if underdeveloped countries want to get a degree of freedom, they should leave ideal variables of underdevelopment (specialism, relational orientation and inseparability of functions) and replace ideal variables of development (Naraq, 2001: 158).

Regarding role of religion and religiosity (beliefs) on development and effective beliefs on development, Rajabzadeh believes that moral admonitions of religious authorities about "world criticism", "wealth criticism", "indigence praise", "reputation criticism", "anonymity virtue" and "having heavenly content in Shiite religion" are obstacles for internal development of Iran. In this field, also Parkinson believes that "insisting on some Islamic beliefs among Malaysian peasants and their resistance against changes are factors of their underdevelopment (Ismaili, 2003: 153). Emphasizing on dual role religion Shariati also believes that religion is often an instrument for mental and religious explanation of inequality system and current position. Religion makes this concept that efforts to improve self and people is disagreement with God's will (Shariati, 1984: 383).

#### **Research hypotheses**

1-it seems that there is a relationship between respondent's age and tendency rate to cultural beliefs preventing development.

2-it seems that there is a relationship between respondent's education and tendency rate to cultural beliefs preventing development.

3-it seems that there is a relationship between respondent's job and tendency rate to cultural beliefs preventing development.

4-it seems that there is a relationship between respondent's income and tendency rate to cultural beliefs preventing development.

5-it seems that there is a relationship between respondent's social-economic base and tendency rate to cultural beliefs preventing development.

6-it seems that there is a relationship between using mass media instruments and tendency rate to cultural beliefs preventing development.

7-it seems that there is a relationship between religiosity (religious beliefs and ceremonies) and tendency rate to cultural beliefs preventing development.

8-it seems that there is a relationship between social participation and tendency rate to cultural beliefs preventing development.

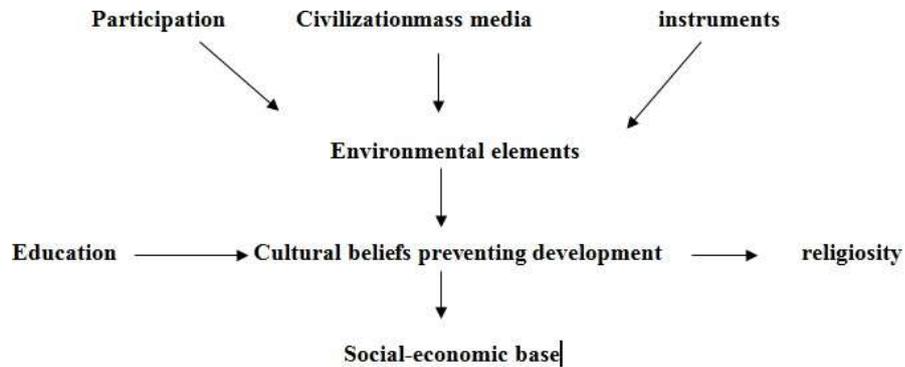
Research questions

-how much is rate of tendency to cultural beliefs in dimensions of acknowledgement, world criticism and lack of desire to science, lack of forward-looking, specialism and lack of planning?

-how much is total rate of tendency to cultural beliefs preventing development?

**Research model**

Based on authorities' opinions and results of researches, theoretical model of this research is presented as following:



**Research method and data gathering instruments.** Research method of this study is of survey ones. This method is current in social sciences and includes performing questionnaire of a sample of respondents selected from a population. This method is suitable for descriptive studies of a very big population and also survey data can be used for explanatory purposes (Bbi, 2003: 547). To gather research information questionnaires were used. It is worth to note that library (documental) method was also used to compile research theoretical framework regarding previous resources and researches review.

**Statistical society and sample size.** Research statistical society includes above 19-year men and women resident in Yasooj containing about 311802 people based on 2016 census and according to documents of Kohkoloieh o Boyer Ahmad Management and Planning Organization. 367 people were selected as sample size by Cochran Formulation and 400 questionnaires were completed in order to raise generalization power.

**Sampling method.** To select sample there are several methods. Regarding that sample should be selected from several regions; suitable sampling method in this research is regular random, classification and simple random. However, 39 blocks were first were selected. Then numbers of determined blocks for every region were systematically selected. In third stage blocks were classified in age, sex and education classes; finally peoples in blocks (above 19-year) were asked to questionnaires.

**Research findings.** To measure tendency to cultural beliefs preventing development, parameters of acknowledgement, world criticism, lack of desire to science, lack of forward-looking, specialism and lack of planning were used; maximum and minimum were also obtained (49-151). But mean of 85.25 was in average about studied parameter. Regarding table 1, studying parameter of cultural beliefs based on dimensions show that all parameters related to measuring cultural beliefs, density of sample population on tendency to beliefs is average and high.

In lack of desire to science 35 percent of women were in low level, 34/8 percent were in average level and 30/8 percent was in high level. 35.8 percent of people have high tendency to acknowledgement and 35.5 percent have less tendency to acknowledgement. In viewpoint of world criticism, 34 percent of people have high spirit to world criticism and 27.3 percent have low tendency to world criticism. In viewpoint of forward-looking, 31.8 percent are in low level and rest is in average or high level. In viewpoint of specialism, 39 percent are in average level and 30 percent are in high level. About 35.2 percent of studied society have average tendency to lack of planning and 33 percent have high level.

**Table 1. Percent distribution of respondents based on parameters related to orientation type**

Type of orientation	Low	Average	High	Distance	Median	mean
Acknowledgement	35/5	28/8	35/8	7-29	14/38	14
World criticism	27/3	38/8	34	7-51	16/30	16
Lack of forward-looking	31/8	38/8	30	7-29	11/28	11
Lack of desire to science	35	34/3	30/8	6-30	13/04	13
Specialism	37/5	39	33/5	8-78	19/3	19
Lack of planning	32	35/2	33	5-25	11/10	11
Total index	32/3	34/7	33	49-151	85/25	84

Results of table show that in general 34/8 percent of studied society people have average cultural beliefs. Regarding people having high cultural beliefs preventing development it is considered that 67/8 percent of people have cultural

beliefs preventing development. In this test results of every hypothesis is presented. Table 2 includes effective factors on cultural beliefs preventing development; test used to approve or reject hypotheses and results of the test.

**Table 2. Type of test**

Results	Type of test	Effective factors
There is a relationship	Regression	Age
There is a relationship	Gamma and Kendal	Education
There is a relationship	Kramer	Type of job
There is no relationship	Regression	Income
There is a relationship	Gamma and Kendal	Social-economic base
There is no relationship	Regression	Mass media instrument
There is no relationship	Regression	Religiosity
There is a relationship	Regression	Participation

Regarding results of above table, result of every hypothesis is as following:

-relationship between age and rate of tendency to cultural beliefs preventing development: to verify this hypothesis regression test was used; for several age ranges and rate of tendency to cultural beliefs preventing development significance level 0.046 was obtained and because this is less than related significance level that is 0.05, above hypothesis is affirmed. So, based on research theoretical framework, it can be said that people who change fast or accept a new procedure are younger than others.

-relationship between education and rate of tendency to cultural beliefs preventing development: relationship between education and rate of tendency to cultural beliefs preventing development is agreed in most of discussed theories. This relationship has been accounted by Gamma and Kendal coefficients; significance level ( $p= 0.000$ ) is verified. It means that increasing education level decreases rate of tendency to cultural beliefs preventing development. Accordingly it is expected that people with higher education level have higher innovation level.

-relationship between type of job and rate of tendency to cultural beliefs preventing development: in most of discussed theories, relationship between type of job and rate of tendency to cultural beliefs preventing developments accepted. This relationship has been accounted by Gamma and Kendal coefficients; significance level ( $p= 0.024$ ) is verified that plays a prominent role on renovation according to theoretical framework of social status and based on people's job.

-Relationship between income and rate of tendency to cultural beliefs preventing development: to verify this hypothesis regression test was used and for this relationship significance level of 0.093 was obtained; above hypothesis is rejected because this significance level is more than accepted significance level that is 0.05.

-Relationship between economic-social base and rate of tendency to cultural beliefs preventing development: it is accounted according to Gamma and Kendal coefficient. There is a significant direct relationship between economic-social base and rate of tendency to cultural beliefs preventing development by significance level of 0.004. However, increasing one's economic-social base decreases tendency to cultural beliefs preventing development. This verifies Overt Rojerz's theory which believes that people who change fast or accept a new procedure have higher social base. In other words, one's social and economic base is a variable determining his/her accessibility to material and cultural facilities. So, more accessibility to these facilities which are as a result of promoting social class, it is expected to increase innovation level.

-Relationship between using mass media instruments and rate of tendency to cultural beliefs preventing development:

Rate of using mass media instruments has no significant relationship with rate of tendency to cultural beliefs preventing development. There is a significant relationship between using books and magazines and rate of tendency to cultural beliefs preventing development.

-Relationship between religiosity and rate of tendency to cultural beliefs preventing development: to verify this hypothesis regression test was used and for this relationship significance level of 0.15 was obtained; above hypothesis is rejected because this significance level is more than accepted significance level that is 0.05.

-Relationship between rate of participation and rate of tendency to cultural beliefs preventing development: to verify this hypothesis regression test was used and for this relationship significance level of 0.033 was obtained; above hypothesis is accepted because this significance level is less than accepted significance level that is 0.05. Relationship between rate of participation and rate of tendency to cultural beliefs preventing development is reverse and it means that increasing people's participation rate decreases rate of tendency to cultural beliefs preventing development. This approves Daniel Lerner's theory. As social participation is product of modern society, increasing social participation makes people facing social systems and groups.

**Discussion and conclusion.** Statistical tests of this research didn't show any significant relationship between income, rate of applying mass media instruments and religiosity with rate of tendency to cultural beliefs preventing development. But effective factors on tendency to cultural beliefs preventing development subscribe effect of some factors such as age, education level, job, social and economic base and participation of people experimentally. It is worth to note that mass media instruments are some indexes which are common for scientists for their effects on renovation. Viler Shram believes that effect of mass media instruments is more rapid that formal education and covers

all population. Regarding Shram's idea it can be explained that people in all education levels can use mass media instruments such as radio and television; in addition, massive communication instruments can play important role on changing values, traditions, beliefs and thoughts of people in a society. Making a suitable cultural transition and change by mass media instruments and guiding society to correct values and beliefs can finally lead to provide substructure of cultural and social development and mass media instruments are responsible for this important task. Other reason of tendency to beliefs approved in this research is social participation. Development is a result of massive and social movement of society's population with their own religion and race. In other words, development is impossible without multilateral participation of people. Research data shows that people's participation in formal or informal activities is low and in some cases is rare. As Missera believes: "responsibility isn't born by human but it is the result of a social system where human lives and citizen is responsible for a responsible society.

Other reason of tendency to beliefs relates to religiosity variable. As William Franklin says; Iranians have protected what they had before Islam and then made them allowed by Islam. For this purpose, they consider their beliefs from written and oral resources (myths, stories and ...) approved by religion. In other words, in primary stages of religiosity, as people accept their own religion with special ceremonies, then they protect them after perusing that religion, mix their local culture with religious culture; many ceremonies which don't have rational and religious base would integrate religion and this religion gets superstitions. In this regard, Islam not only agrees development but also has some elements which can motivate development. In other words, Islam has development culture in the best form and Muslims should achieve it actively. In the field of income and tendency to cultural beliefs preventing development, some authorities believe that today difference of people's income levels has been decreased for expanded bank credits, producing high products and services and increasing wages in modern societies. Bruce Quen believes that some symbols such as status known as social class parameters have lost their previous importance and confidence for decreasing difference of people's income level. So, income can't be regarded as the only reason effective on tendency to beliefs, but some basic parameters such as job and education level which determine one's economic-social base affect tendency to cultural beliefs preventing development. Other effective factor on one's renovation is city and life-style in city. According to research theoretical framework, cities as the main places in developing countries are more successful to agree new methods, new technology, new production samples and social systems and city can strongly affect emerging an innovative person.

More important point of civilization is that cultural forms and methods of civilization have strongly been current in villages and entrance of many rural people to cities made them to change cities and sometimes created rural cities while keeping a big part of their rural beliefs and living methods. So, civilization isn't merely physical attendance in city but it is an event which demands special regularities. As a result it can be said that approved parameters of age, education level, and job, social and economic base in addition to participation of people are considered for prediction and planning.

#### Suggestions

1-research data explains that negative beliefs on development are increasing. But more research is needed to generalize this result to studied culture.

2-propagating and institutionalizing participation culture among people by family as one of the most efficient social systems in this field and also educational and cultural systems

3-following institutionalizing participation culture, if future transitions program is compiled by expanded participation of several social groups, people will participate there actively and bear limitations and difficulties to achieve goals.

4-changing people's religious viewpoint by a suitable education program in order to propagate development in Islam rules

5-providing suitable conditions in order to make development by creating suitable fields in educational books by education administration

6-propagating culture of development regarding social culture by mass media instruments

7-exact scientific studying and recognizing suitable development culture and local culture and as a result reforming attitudes and insights preventing development.

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## INVESTIGATING THE EFFICIENCY OF EXISTENTIAL TREATMENT ON HAPPINESS OF 50-70-YEAR OLD MARRIED WOMEN

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**Abstract.** This study aims to investigate the efficiency of existential treatment on happiness of 50-70-year old married women in the north eastern part of Tehran city. This research is a semi-experimental study with pretest-posttest plan and control group. The statistical population of this research includes 50-70-year old married women in the north eastern part of Tehran city during 2017-18. Multi-stage random sampling method was used to achieve the sample group among the intellectual centers, cultural centers, and local public centers in the north eastern part of Tehran; 4 cultural, intellectual and local public centers were selected by random, and 40 women of 50-70 years old in each center who were willing to participate in this research were selected by random. The sample volume was 160 at the beginning. So, the questionnaires were distributed among 160 people. According to Cohen table [1] and considering 1% error, 30 persons with low level of happiness and marital satisfaction were selected by random and using screening method, who were positioned in two 15-member groups – test group and control group. The research tool was Oxford Happiness Questionnaire (1989), and covariance analysis test was used to analyze the data. The results indicated that existential treatment (existential and semantic therapy) in effective in happiness of 50-70-year old married women in Tehran.

**Keywords:** existential treatment, semantic therapy, happiness

**Introduction and Problem Statement.** Happiness is one of the most influencing factors in human life. According to their nature, people are always elusive of depression and tend to move towards having a happy life [2]. Kaur [3] defined happiness as a positive mode which is associated with high level of life satisfaction, high level of positive affections, and low level of negative affections. That's why Bause [4] believes that being aware of the