

## Examining Fatalism as an Impediment to Cultural Development

(A case study of families in Shiraz)\*\*

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### Abstract

With the inefficiency of classical development theories, including "dependency theory" and "Modernization theory," cultural evolution and its effect on development became especially significant. But cultural development encounters obstructions that need time to resolve. In this research, fatalism was measured as an independent variable and cultural development as a dependent variable. The study strives to examine the influence of this obstacle on cultural development with a focus on changing the structure of values in the families of Shiraz city. This research was done in survey mode, and the chosen statistical sample included 384 citizens living in Shiraz. This number was calculated using Cochran's formula. Using the cluster sampling method, the questionnaire was distributed to the heads of the families of the statistical population. Proportionate theories were used in the operational framework of the study. Data analysis was done using SPSS software. The findings depicted that the fatalism variable has a solid impact on the determination of social values, there is a significant relationship at the 99% level and above, and the hypotheses are verified. Furthermore, the results show that the propensity to fatalism affects the value of work, social trust, democracy, globalization, universalism, rationalism, scientism, social participation, dramatic consumption, and modernity and is an obstacle in the way of cultural development.

**Keywords**; development, cultural development, fatalism, value

### Introduction

Society refers to a set of people who have lived with each other for thousands of years and dwell in a specific area. This socially living human being has requirements that must be met. Meeting needs has been a continuous quest for thinkers and reformers in political, economic, social, and cultural fields. In recent decades, and after World War II, fulfilling the needs has been integrated with quantitative and qualitative approaches and theories, and it has provided the context for ideas such as development, underdevelopment, third world, growth, progress, modernization, evolution, change, and some other affiliated concepts.

### Introduction

Exhaustive, sustainable, and balanced growth is an essential issue for countries and governments, and several models and approaches have been designed to accomplish development (Bubunets EV, et. al., 2022; Blahun S, et. al., 2022). Until the 1970s, economic factors (including the growth of national production) were the focus of development conferences (Çakar S, et. al., 2022; Asfahani A., 2022). But after this decade, many theorists addressed other dimensions of development, including social, political, psychological, economic, and cultural development (Sadovnikova N, et. al., 2022; Kavitha J,

et. al., 2022). In the meantime, cultural development was taken care of, resulting in researchers' interest in cultural topics. Furthermore, many efforts have been made to revamp the existing cultural models and theories and create new theories to better explain the complexities of the cultural matter (Zagade H, et. al., 2022).

Cultural development is a procedure during which culture changes from a simple and basic level to a more refined and evolved form in successive stages. "Cultural development, in the final analysis, depends on enriching and shaping the personal culture of each individual in a way that allows him to represent his culture and produce his own culture" (Pahlavan, 2018: 20). Drawing the linear path of cultural development to expand and depends on the construction of new values and beliefs; Social values and ideals form the foundation of this growth. In the meantime, some values impede cultural development, including fatalism.

Anthony Giddens defines fatalism as:

"An expedient capitulation or impudent pessimism. Expedient capitulation is an "indecisiveness" that lives life based on "whatever happens." And brazen pessimism hides its concerns behind the mask of aversion to the world" (Giddens, 1373:187). In a society where fatalism rules, people often succumb to fate. In such societies, people attempt to cope with the great powers of nature and never think of overpowering them. For them, the world is fixed, and it is the man who is subject to the environment and examples that are born of traditions and habits. "In the economic and social texts of growth in the world and Iran from the beginning, that the structure of traditional culture and society is based on fatalism, and the negation of human will and freedom and innovation has been proposed" (Azad Aramaki, 1376:194). On the other hand, cultural development needs innovative, will-oriented, and reformed people.

Different studies of the concept of fatalism have been empirically verified during the last few decades. Scholars and researchers in anthropology, sociology, social psychology, and other sciences have highlighted a particular aspect of the concept of fatalism. Although the concept of fatalism and attention to one of its dimensions can be seen in the research done in Iran, it has been given less attention as an obstacle to cultural development. This research aims to examine fatalism as one of the obstacles to cultural development to answer the question, "Is fatalism in our society an obstacle to cultural development?"

### **Statement of the problem**

With the end of World War II, expansion was raised as one of the most important topics in academic assemblies and planning centers of all countries worldwide. After the end of this war and the defeat of some colonial countries, underdeveloped countries stood at the threshold of redesigning the economic and social systems of their countries. In the meantime, different schools of development (Modernization - Dependency – World system) were presented, and diverse aspects of the idea of development were examined. In the central and essential aspect of development, these schools dealt with the matter of "following the redesign of the economic and social structure and the improvement and development of the society on this basis, how can this system be institutionalized and attract attention?"

Different interpretations of the concept have been designed. This notion is evolving and developing day by day. Based on the constituent parts, it can be seen as a process that entangles constant improvement in all areas of human life - material and spiritual and improving the economic, political, cultural, psychological, and social foundations. In this extension, people will be conducted to a better and longer humane life, and the progress of society will take place in different dimensions.

This increasing prominence and all-aroundness of the development of researchers yielded cultural matters and issues as one of the dimensions of development. "So that in Resolution 27 of the World Conference on Cultural Policies in Mexico City (1982) to the General Conference of UNESCO, the third decade of development was proposed to the United Nations General Assembly as the "World Decade of Cultural Development" and the 21st of May was declared as the World Day of Cultural Development." Also, together with the organization's general assembly in 1988, UNESCO called the last decade of the 20th century "the global decade of cultural development" (AhmedzadehKermani,

2011: 89). Accordingly, in recent decades, many efforts have been made to rebuild the patterns Existing cultural theories and conceive new theories have been done to better understand and explain the complexities of the cultural issue.

Cultural development is presented in two dimensions; In the static dimension of cultural development, the fair growth of quantitative cultural facilities and prospects and indicators such as the circulation of newspapers, presses, books, the amount of reading, the number of libraries, radio, television, cinemas, galleries, schools, mosques, schools, stadiums and other cultural facilities for all citizens is examined. In the dynamic dimension of cultural development, which strives to adapt values to time and place conditions,

"Cultural specialists believe that any cultural policy that tends to cultural democracy and wants to encourage cultural development must rely on observing behavior and study in the field of aspirations and pay attention to demands. Thus, cultural development is more than cultural consumption" (Pahlavan, 1999:139). And as defined by the World Organization of UNESCO, cultural development is "the development and improvement of the cultural life of a society to realize cultural values, in coordination with the general state of economic and social development." Based on this recent description, cultural development means the expansion of appropriate cultural values in the direction of development.

In this unique layout, the balance has shifted in favor of culture; All those who have thought in some way about the development of countries have pointed out the function of beliefs, values , and norms in preparing, facilitating, and revving expansion, and for humans, values play a crucial role in explaining, controlling, tutoring, monitoring, and forecasting. Plus, the failure of economic planning in the field of evolution in developing countries maintains the idea that culture in every society, along with social values and ideals, is the foundation of development. Hence, speaking about cultural values as factors of the rise of societies towards development is raised. In addition, different pieces of research demonstrate that values change under the influence of social and economic conditions, the amount of participation, and the type of political regime. In more detail, the results of many studies in value and development reveal the interaction between transformation in the economic and social structures of society with values. Thus, "development depends on substituting traditional values with new values" (Webster, 1991:49). Some values have also been cited as obstacles to cultural development. Among these, fatalism is defined as "a cultural and group belief based on which the fatalist attributes all phenomena in his social life to the operation of supernatural and metaphysical forces, and he considers these forces in all situations and properties to watch over his actions and deeds" (Sarukhani, 280: 1996). This idea attracted the attention of researchers, especially Western ones. Everett Rogers called fatalism one of the obstacles to cultural development in meaning "a degree of a person's understanding of his inability to control the future" and "Eisenstatt considers the spirit of fatalism to be one of the chief obstacles to development because it removes the motivation to participate in the process from the person" (Lehsai Zadeh, 62:2003).

Underdeveloped societies, including Iran, generally encounter a culture of traditionalism and a lack of innovation for many reasons that affect the development process directly or indirectly. If a person believes in predetermined destiny, he will no longer have the passion and encouragement to progress. Development requires innovative, creative, innovative, and forward-looking people in the social environment, while the spirit of fatalism and the cultural spirit of surrender, passive satisfaction, and trust precludes the emergence of dynamic forces in cultural and social life. In performing many of their actions, humans consciously or unconsciously understand the existence of free will consciously or unconsciously with different choices and planning to achieve predetermined goals with valid evidence highlighting that humans are free in performing their actions and are free.

Researches performed in Iran and studies based on economic and social conditions and traditions controlling the living environment of Iranians show the deep root of fatalism in their mentalities and moods, which is one of the elements of Iranian culture and lifestyle. Acceptance of the concepts of fate or destiny, which can be mental obstacles to expansion, can directly and indirectly influence the flow of growth.

## **Literature review**

Fatalism

Methodology	Results	Research title	Researchers
Survey	<p>The results of this research show a meaningful relationship between fatalism and citizens' use of satellite, magazines, radio, and the Internet. Also, there is no significant relationship between fatalism and citizens' use of television, books, and newspapers.</p> <p>Also, based on the results of the one-way variance analysis, there was a significant relationship between the variables of gender and education level with the criterion variable (fatalism), and there was no relationship between the type of job variable and the criterion variable (fatalism).</p>	Examining the relationship between fatalism and the use of communication media among the citizens of Urmia	Farhad MajdiFard and Samad Sabbagh (2014)

<p>Survey</p>	<p>The results of the research hypothesis test and the analytical model show that fatalism and the feeling of political efficacy are inversely related. So, as women's sense of political efficacy increases, their fatalism decreases. Also, there is a significant relationship between fatalism and the feeling of powerlessness and political weakness of women. As women's SES increases, their fatalism decreases. The rate of fatalism in women changes according to the level of education, geographical origin, and economic activity status. The rate of women's fatalism does not change according to age group and marital status.</p>	<p>Fatalism and factors affecting it: measuring the rate of fatalism in adult women in the cities and provinces of the country</p>	<p>Mohsen Tabrizi, Laden Hoyda, Maryam Davodi (1385)</p>
<p>Documentary-library</p>	<p>The results obtained in this research shows that after the root of fatalism in Iran, its signs, including the supernatural, are more in religious works than in Shahnameh. Also, belief in luck, star worship and astrology, luck, vows and charity, and belief in supernatural forces were discussed and investigated in the Shahnameh and four other religious epics. It was found that prophecy through astrologers in Shahnameh is more than epic-religious works, and on the contrary, prophecy through divine inspirations and revelations is more prominent than epic-religious works.</p>	<p>Investigating the element of fatalism in Ferdowsi's Shahnameh and religious epics</p>	<p>Zahra FarajnejadFarhang, Mohammad NavidBazargan (2012)</p>

Survey	The results of this research showed that fatalism has a direct relationship with age and an inverse relationship with education.	Investigating factors affecting the fatalism rate of women	Mohsen Elham (2013) Niazi, Shafaei
Content analysis	The findings of this research show that these authors have different perceptions of fatalism, and their intellectual orientation is effective in their understanding of this category. Based on this, Shariati and Motahari, who are among Islamist writers, believe in the fatalism of its original type and consider it an important factor in the progress of the social development of societies. Rahimi, who is considered one of the secular writers, basically does not believe in the existence and presence of such categories in the social life of humans and considers everything dependent on the will and actions of humans and their freedom in choosing.	Research on the relationship between fatalism and social development with an emphasis on social writers of the Pahlavi era	SepidehPashang (1382)

**Cultural expansion**

Methodology	Results	Research title	Researchers
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<p>Survey</p>	<p>This research shows that culture is a very important factor in social transformations; As a result, cultural realization is the fundamental precondition of social development. Theoretical views and findings of empirical research in the keywords of cultural development, development, and Iran also confirm this case.</p>	<p>The national survey of cultural behaviors of Iranians</p>	<p>1387</p>
<p>Descriptive-analytical</p>	<p>During this research, it is argued that the traditional culture, authoritarian culture, Iranian tradition, and cultural backwardness are caused by the heterogeneous and unbalanced social system of society as a structural obstacle to cultural development in Iran. The analysis was done with a descriptive-analytical method and based on theoretical inferences. Keywords: cultural development, obstacles to cultural development, traditional culture.</p>	<p>Examining the structural obstacles in the direction of the formation and promotion of cultural development in Iran; Challenges and solutions</p>	<p>Mansour Vothoghi, Hashem Aram and GodersSalmani (2011)</p>

documentary	<p>In this research, while presenting a picture of the state of cultural development in Iran, the researcher analyzes Iran's political culture and enumerates its main features separately. For him, lack of motivation to achieve success, mythologizing, paying too much attention to origin and lineage, emotionality, tendency to imitate, being subjective, and tending to violence are among the major obstacles in the way of development in Iran. These barriers have cultural roots.</p>	Cultural barriers to development in Iran	Mohammad Reza Hosseini
Survey	<p>In this research, it has been shown that cultural development in Iran faces many obstacles, such as identity and cultural damage, lack of individualism in the sense of originality of individuality, lack of conditions of intellectual-cultural pluralism, and weakness of intellectual and cultural capital. The researcher believes that such a phenomenon can play a major role in the lack of social development.</p>	Cultural development and social development in Iran	Asadullah BabaeiFard
Survey	<p>In this research, the researcher pointed out the cultural damage and examined the quality of culture.</p>	Investigating awareness, attitudes and social and cultural behaviors in Iran	Manouchehr Mohseni



<p>Historical-documentary</p>	<p>The researcher has investigated the existing theories, perspectives, and paradigms in the field of globalization and culture. In this research, an attempt has been made to present thematic literature and theoretical foundations, the difference between globalization and globalization, and to express the points of view of the proponents and opponents of the phenomenon of globalization. Reviewing and analyzing the effects of globalization on the field of culture, including the opinions and opinions of modern and postmodern thinkers about globalization and culture, explanation of theoretical paradigms regarding the relationship between culture and globalization, examination of models of globalization of culture, and finally,,, discussion and conclusion and presentation of practical suggestions are included in this research.</p>	<p>Analytical investigation of the phenomenon of globalization with a focus on the field of culture</p>	<p>Ali Farhadi Mahali</p>
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**Theoretical Foundations**

In the last half-century, and especially in western and industrialized societies, many studies have particularly investigated the factors influencing fatalism and the effect of fatalism on some psychological, social, and cultural variables. We will mention some of them below.

The topics of social sciences and in the sociological tradition of the paradigm of social reality and the school of structural functionalism, group beliefs and beliefs, and in general, all the products of collective life are considered to be under the influence of social and cultural structures. Henri Madras has described the extreme thinking of functionalism. In his view, this thinking is based on the belief that everything works well in society and has a unique task and function so that nothing is pointless. The principles of such thinking are 1- functional unity, 2- functional generality, and 3- functional necessity. Here it is said that since everything is useful for the functioning of the whole, it is essential to maintain the status quo and for everything to remain as it is. "Extreme functionalist thinking was more practical in societies that, due to their remoteness and tranquility, were less likely to experience fundamental changes, and the limitations of space and conditions had made them a piece with little or no association with other human societies. Of course, this method was useful and, to a large extent, agreed with the prevalent thinking in these communities. Based on extreme functionalist thinking, there is no social problem because in a society where everything works well, there is no inconsistency,

and seemingly incongruous things are aimed at a benefit, how can a social problem that is rooted in social anomalies and misfortunes occur? (Moaidfar, 2013: 29-30). In this school, the social reality paradigm of fatalism is viewed as a group opinion and primarily as a social reality that guides a person in social behavior and gives him a method and character in communal life. At the same time, for this group of specialists, the factors influencing fatalism and the associations between this social variable and psychological (individual) factors and cultural factors have been of interest.

Emile Durkheim considered the development factor of religious and cultural rationality (absence of fatalism). According to him, Durkheim's fatalistic suicide is seen in societies that experience pervasive oppression. He mentions strict social monitoring and control as the underlying factors of this type of suicide. An example is the suicide of slaves; The life-threatening and debilitating conditions of slavery may give a person no other way out than suicide.

"Manfred (1976) considers fatalism as a cultural value and belief specific to societies with the following characteristics: 1- custom prevails over belief, 2- the socio-economic system of production is in the pre-industrial stage, social relations Production reflects the value of feudalism, 3- Societies that have not yet reached the stage of mass production, 4- Minimal class and professional mobility are seen, 5- Minimal division of labor and specialization is apparent in society, 6- Literacy and public awareness are low, 7- Ignorance of history is prevalent, 8- Social cohesion is of a mechanical type, 9- There is a feeling of helplessness and powerlessness and desperation in the face of the prevailing realities along with a kind of submission and content" (Mohseni Tabrizi, 2014: 10-11) He considers fatalism specific to illiterate and low-educated people, lower classes with agricultural and livestock occupations, rural areas, and stratified religious groups.

"Rogers defines fatalism as a degree of a person's interpretation of his inability to control the future" (Shajaei, 1384:48). He acknowledges that the peasants consider fate as the indisputable power in determining their adversity and success, and since the peasants believe that it is challenging to fight with nature to raise the standard of living, whenever they or their acquaintances achieve success in life, they attribute it to the work of supernatural factors. In light of his study in the field of fatalism in classic and peasant societies, he figures that peasants show behaviors such as apathy, suspicion, submission and tolerance, softness, and evasion when it comes to controlling future events. Accordingly, the spirit of fatalism is a factor that discourages modernization and change for the peasants. He acknowledges that fatalism among peasants depends on the traditional structure of the rural family, which is an authoritarian structure, causing the younger people to become unwilling, closed, and obedient.

Commenting on Weber's theory, McClelland claims that if Protestant ethics led to economic development in the West, we should look for similar factors in other areas to reach economic growth. He states that what is behind the theory and Protestant ethics are personality features, or in other words, NAch (Need for Achievement). The indicator of the presence of this virus in a person's mind is thoughts that deal with "doing well" or "doing things better than before." He considers this incentive to progress inversely related to the variables of fatalism or the feeling of powerlessness and clericalism. "The need for progress or inspiration for Modernization has two psychological aspects: one is a personal virtue, and the other is a social virtue, which is the interest in the delight of others. The motivation for this interest comes from the desire to see oneself as superior and the feeling of responsibility for the salvation of humanity. Thus, through direct training of people, interest in profitable work and sense of social accountability can be created and boosted in them" (Ezkiya, 1381: 52).

"Stephen Anke assumes that developing countries have a non-economic culture, meaning that traditional views are the primary reason for the lack of optimal and full use of human resources. In other words, its people are less willing to gather more income. In developing countries, people are predominantly illiterate, conservative, and traditionalist. They consider poverty as God's gift to test human resistance and never relate the existence of poverty to unemployment, industrial backwardness, and unjust distribution of income." (Qarabaghian, 2012: 47).

Other experts have also delivered definitions and theoretical models in various fields of sociology, social psychology, and anthropology for the idea of fatalism. In these extensive researches, most of

which were conducted by western researchers, fatalism has been considered as an independent or dependent variable in multiple fields and the roots of disproportionate development behaviors, including Jagger, Alvin, Auerbach and Fiegert, Eisen and Fishbein, Baird, Cohen, Parada and Kurtz, William Gamson, Percheron, Sanders Phillips, Schwartz Pattman, Miller, Lipset, Chey Burr, C. Moore Martin, Marsh, Gonzalez, Parada, Sanders, Zahner, Gabriel, Zinner, etc.

These theorists have examined the effect of fatalism as a cause or effect among factors (variables) - such as low literacy, socio-economic status of the family, geographical origin, age, economic activity status, need for success, learning, feeling of self-efficacy, feeling of powerlessness, self-esteem, political distrust, feeling of injustice, discrimination, religious teachings, the worthlessness of the world, etc.

### **Operational basics of the study**

Fatalism is an idea in which the people of society under the influence of a supernatural force consider themselves passive, reticent, undecided, and powerless. This concept is one of the biggest impediments to cultural development. Many opinions have been presented in this field, and one was used as the operational basis of this research. Manfred (1976) considers fatalism as a cultural value and belief specific to societies in which:

1- Custom prevails over belief, 2- The socio-economic system of production is in the pre-industrial stage, the social relations of production reflect the value of feudalism, 3- They have not yet reached the mass production stage, 4- Minimal class and professional mobility. Job) is seen, 5- Minimal division of work and specialization is evident in the society, 6- Literacy and public awareness is low, 7- Lack of knowledge of history is the general rule, 8- Social cohesion is of a mechanical type, 9- A feeling of helplessness and powerlessness and dismay against the prevalent realities is common along with a kind of submission and satisfaction.

### **Operational definitions of research variables**

#### **Cultural development**

UNESCO considers cultural development as "the development and advancement 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." The same definition was used in this research. Cultural development was measured as a dependent variable using the sum of underlying values, work value, social trust, democracy, globalization, universalism, rationalism, scientism, social participation, dramatic consumption, and modernism.

#### **Fatalism**

fatalism means absolute acceptance of events and surrender to them, which stems from a thought that considers them beyond the scope of human control and power. This idea is a cultural and group belief in which the fatalistic person attributes all phenomena in his social life to the functioning of supernatural and metaphysical forces and factors. He considers these forces to be in charge of his movements and actions in all situations, and a person lacks authority over this phenomenon. In this definition, fatalism is opposed to prudence. The same definition was used as an operational definition of an independent variable.

#### **Research hypothesis**

It appears that there is a significant association between fatalism and cultural development.

#### **Methodology**

In this study, the independent variable of fatalism was measured by a survey method and using a questionnaire tool and Spss statistical software for data analysis. By measuring the sum of the background values that create cultural development (the value of work, social trust, globalization, democracy, generalism, rationalism, scientism, social participation, dramatic consumption, and innovation), the dependent variable (cultural development) is also evaluated the same way.

#### **Statistical sample and sampling method**

In this study, the cluster sampling method was used, and with the appropriate sample size from the Cochran formula, 384 families from the statistical population of Shiraz in 2019 were selected as the statistical sample.

#### **Research findings**

**Descriptive Statistics**

The findings and results of the research in the descriptive statistics section and the sample of people who participated in completing the questionnaire show that the majority of the respondents are male with the number of 255 people and the majority of the respondents are between 18 and 45 years old with the number of 275 people and the same people. Three hundred one people were mostly married, 218 people were self-employed, 112 people had a diploma, 185 people had an income of two million eight hundred thousand tomans, and 353 people were of Fars ethnicity.

**Inferential statistics**

Research hypothesis: There is a significant relationship between fatalism and cultural development.

Table 1. Pearson correlation coefficient between fatalism and cultural development.

Variable	The correlation coefficient	Cultural development	fatalism
Cultural development	The significant correlation coefficient the number	1 384	000**0. 0.000 384
Fatalism	The significant correlation coefficient the number	000**0. 0.000 384	1 384

In this part, we examine the relationship between fatalism (independent variable) and cultural development (dependent variable). According to the results obtained from the above table, because  $\text{sig}=0.000 > 0.01$ , the test is significant at the level of 99% or higher. That is, there is a significant relationship between cultural development and fatalism. On the other hand, the fact that the correlation coefficient between these two components (0.000) is close to a negative one also confirms the above result. In addition, the correlation coefficient number shows the inverse relationship between these two components. This means that as the level of cultural development increases, fatalism decreases and vice versa.

Simple linear regression was used to predict the relationship between independent variables (fatalism) and dependent variables (cultural development), and the following result was obtained.

Table 2. Simple linear regression between fatalism and cultural development.

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression 1	20341.000	1	20341.000	53.000	000 <sup>b</sup>
Residual	145574.075	383	382.084		
Sum	165916.068	384			

The above table (Anova) indicates the regression and the residual to understand the changes in the dependent variable (cultural development) in two sources. As seen, Sig is 0. As it is gathered from the table above, the significance level value, which is 0, is significant at the 1% level. This means that the independent variable (fatalism) has high explanatory power and can explain a high percentage of the variance of the dependent variable. That is, the regression model of the research is good, and with its help, one can explain the changes in the dependent variable (cultural development) with the aid of the desired independent variable (fatalism).

**Conclusion**

With the end of World War II, development was raised as one of the most critical issues in academic assemblies and planning centers of all countries of the world. After the end of this war and the defeat

of some colonial countries, underdeveloped countries attempted to redesign their countries' economic and social structures. In the meantime, different development schools (modernization, dependence, global system) were proposed during the 1950s to 1980s, and various aspects of the development concept were examined.

In the central and fundamental dimension of expansion, these schools dealt with the improvement and evolution of society after the redesign of the economic and social structure.

Different interpretations of the concept have been developed, and this concept is evolving and growing day by day. Based on the constituent components, it can be seen as a process that involves continuous improvement in all areas of human life, including material, spiritual, and improvement of economic, political, and cultural foundations. This growing prominence and all-around development of researchers' interest in cultural matters has been one of the dimensions of development. So that in the resolution of the 27th World Conference on Cultural Policies in Mexico City (1982), the General Conference of UNESCO recommended proposing the third decade of development as the "World Decade of Cultural Development" to the United Nations General Assembly. Also, the 21st of May was declared as the International Day of Cultural Development. Also, together with the United Nations General Assembly in 1988, UNESCO called the last decade of the 20th century the "Global Decade of Cultural Development." Accordingly, in recent decades, many endeavors have been made to reconstruct the patterns of existing cultural theories and build new theories to better comprehend and explain the intricacies of the cultural matter.

Cultural development is presented in two dimensions. The static dimension of cultural development refers to the fair development of quantitative cultural facilities and opportunities; The dynamic dimension of cultural development represents the adaptation of values to temporal and spatial conditions. In this dimension, the UNESCO World Organization's definition of cultural development, "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," has been operationalized and emphasized. The sum of underlying values (value of work, social trust, democracy, globalization, universalism, scientism, rationalism, social participation, dramatic consumption, and modernity) have been used to measure this concept.

Third-world countries, including Iran, often have traditional cultures, and some traditional values oppose cultural development. Among these values is fatalism, which was measured in this study as an impediment to cultural development. Anthony Giddens considers fatalism to be expedient resignation or brazen pessimism. Expediency-seeking submission is "indifference" that encourages to live based on "whatever happens is welcome"; Impudent pessimism hides its concerns behind the mask of disdain for the world (Giddens, 1983: 187). This spirit is a big obstacle in the direction of cultural development.

This study aims to understand the meaningful relationship between fatalism (independent variable) and cultural development (dependent variable) to investigate the relationship between fatalism as an obstacle to cultural development. Furthermore, in most of the operational framework of the research and the operationalization of the research hypotheses, relevant theories and thinkers and great world sociologists have been used. A survey method was used to understand the relationships between the variables, and cluster sampling with a sample size of 384 people was done in Shiraz.

After distributing the questionnaire and checking the options, the results were obtained. The findings and results of the research in the descriptive statistics section show that the majority of the respondents were male (255 people), and the majority of the respondents were between 18 and 45 years old (275 people). People were mostly married (301 people), and 218 people were self-employed. One hundred three people had a bachelor's degree, 119 had a diploma, and 112 had a bachelor's degree. Most of the participants had a diploma. One hundred eighty-five people had income from two million eight hundred thousand tomans to five million tomans, and others had less or more income. With 353 people, the dominant ethnicity was Fars people. In the inferential statistics section, the same results were obtained for both independent variables, and it was observed using Pearson's statistics because  $\text{sig}=0.000 > 0.01$ , so the test is significant at 99% or higher. That is, there is a meaningful connection between cultural development and fatalism, and it is one of the obstacles to

cultural development. On the other hand, the fact that the correlation coefficient between these two components (0.000) is close to a negative one also confirms the above result. In addition, the correlation coefficient number shows the inverse relationship between these two components. That is, as the level of cultural development increases, the level of fatalism decreases and vice versa.

To predict the above relationship, regression has been used. According to the observed results, Sig is 0. That is, as determined from the table, the value of the significance level is 0. This shows that the independent variable (fatalism) has high explanatory power and can explain a high percentage of the variance of the dependent variable. According to this result, it is predicted that the independent variable (fatalism) is one of the huge impediments to cultural development in a society that intends to navigate the path of development. After removing these obstructions, these societies should follow the basic values of cultural development, and in this path, they ought to create and renew these values.

In general, cultural and social factors in every society are associated with values that constitute the basis of growth. Development in its complete meaning not only encloses raising the level of economic life and saving from poverty, helplessness, and illiteracy but is also connected with cultural change to create and destroy some values in the path of development. Suppose a society with a high economic level, and favorable industrial capacity does not move in the direction of development. In that case, it is because it is trapped in the framework of a closed traditional culture that is focused on certain values and is a fundamental obstacle in the direction of development. Now there is this majority accord that the basis of any actual and sustainable development is cultural expansion.

According to many sociologists, special cultural and social relations in Iranian society prevent the emergence of new ideas. Third-world countries, including Iran, often have traditional cultures, and some of these rites' values impede cultural development. Such beliefs and group beliefs, which are generally the products of the collective life of Iranians, have occurred under the influence of social and cultural structures and have deep roots in the socio-cultural process throughout Iran's history. Among these beliefs, fatalism means a supernatural force that creates or destroys certain behaviors. According to many researchers, this belief is one of Iran's chief obstacles to cultural development.

Now we can answer the initial question of this study: fatalism as one of the values governing the statistical society is a fundamental obstacle in the direction of cultural development in Iran. Proving the hypothesis in this research and the outcomes acquired during the development process in Iran, striking through some values, including fatalism, and forming the basis for the expansion of some others that create the foundation for cultural development, is an indisputable necessity.

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