



The Role of Adherence to Social, Economic and Political Values in Cultural and Moral Development

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Abstract

Introduction: Cultural development means creating transformation and creating values, moral relationships and appropriate norms that provide the necessary grounds in the form of society to satisfy human needs. Understanding concepts such as development, culture and cultural development is important to the fate of nations and Iranian society. The purpose of this research is to investigate the role of social, economic and political values on cultural and moral development from the perspective of Tehran citizens.

Material and methods: The present research was applied, and its theoretical framework was based on the theory of Parsons and Inglehart. The research method used was a quantitative survey. The statistical population of this research included all citizens over 15 years of age living in Tehran. For sample selection, taking into account Cochran's formula and a 10% error rate, the sample size was equal to 422 people, which reached 388 people after removing outliers. The sampling method was a multi-stage cluster. The research tool was a researcher-made questionnaire. The data were analyzed using the Pearson correlation method.

Results: The research results indicate that there is a significant relationship between cultural-ethical development and social value ($r = 0.478$), economic value ($r = -0.295$), and political value ($r = 0.297$).

Conclusion: Adherence and respect for social and political values (commitment, honesty and adherence to family relations; political awareness; political activity and presence; institutional trust; materialism and utilitarianism) lead to the improvement of cultural and moral development. But paying attention only to economic values (materialism and utilitarianism) has an inverse and negative relationship with cultural and moral development.

Keywords: *Cultural-ethical development, Social value, Political value, Economic value*

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INTRODUCTION

Development is an interwoven process with extensive tasks and environmental parts related to human social life. And it means providing the necessary grounds for finding the capacities and capabilities of various elements in the community and finding them in the field to achieve progress and increase quantitative and qualitative abilities [1]. Cultural-ethical development means the development and progress of a society's life with

the aim of realizing cultural values, in a way that is coordinated with the general reality of economic and social development. The goals of cultural and moral development are pursued through people's participation to the highest possible extent in determining development goals and results. According to Copenhagen, the ultimate goal of cultural development is democracy, empowerment and strengthening of civil institutions, solving social conflicts, access to

services for all without discrimination, physical and psychological comfort and security, and human development [2]. Development is a valuable and multidimensional concept; in fact, development is the desire of mankind for social change, achieving better levels and qualities of life, and, in a more modern sense, increasing the power of a person's control over the environment, which dates back to the longevity of human life. According to researchers, development is more than an economic matter; it is cultural and moral, and the purpose of development is to improve human living conditions.

According to some researchers [3], a society can achieve development by paying attention to the indicators of cultural and moral development as well as economic and political development, and by creating the necessary capacities, it can take steps in the direction of coherent cultural promotion. Cultural and moral development is affected by the structure and individual and social values, which can be reached by consolidating moral, human and cultural values, improving the quality level and achieving social facilities and fair cultural tools to reach high levels of development. The development of any society is accompanied by changes in the values, norms and worldview of people. Values are the criteria for the moral judgment of human beings about human actions, and also constitute the most important part of society's culture. A part that serves both as a goal-determiner and as a guide for the behavior of community members. In the development of societies, knowledge of moral values and norms is important; therefore, the impact of values on development and their impact on development is also a subject to be considered. Values, or value systems, make up the cultural structure of every society, and values are the guarantor of the movement and direction of feelings and behaviors in social life. In the process of socialization, value systems gradually make their

way into a person's personality system and become a part of his existence. And this perception manifests itself in the form of objective effects, preferences, behavioral patterns, and social actions and reactions [4]. Values are the criteria of our moral judgment, about human actions, and also form the most important part of society's culture. A part that acts as both a goal-determiner and a guide for the behavior of society members. Parsons considers economic and cultural values as instrumental values in the service of ultimate values that include political and social values. And he considers economic and political values to have external aspects and cultural and social values to have internal aspects [5]. The theoretical framework of this research is based on the theory of Inglehart and Parsons.

According to Inglehart, value has a stable priority that people consider in their specific life circumstances. Values are the motivation for social tendencies. Social tendencies are general tendencies that arise in a person and use his perceptions, actions and emotions in a certain direction [6]. Inglehart considers cultural change to be essentially the same value change, which is a more or less involuntary consequence of socio-economic progress in Western industrialized societies. According to him, increased economic progress leads to materialistic values from one generation to another, but the effect of economic values is very limited and influenced by cultural and value factors. From his point of view, development is a valuable concept, and various fields of society cannot be continuous and stable without the development of culture, nor can they be placed in the direction of self-fulfillment and human evolution. Cultural development is one of the most important aspects of sustainable development, which despite being overshadowed by other pillars of sustainable development, its fundamental importance should not be neglected. Culture, like an umbrella over all social institutions (government, economy, religion,

public, family, and education), has its effects in daily life. Cultural freedom, freedom in decision-making, the power of cultural creativity, and cultural dialogue leads to the development and improvement of the level of societies in the world [7]. According to Inglehart, values play a decisive role in cognitive levels (knowledge, insight and opinions), emotional levels (tendencies, attitudes, feelings and preferences), and behavioral levels (actions and reactions). Values are a useful and main driving factor in the cultural and social development of a society, which, if they originate from the heart and needs of the society, can lead to homogeneous and compatible development with the society and a dynamic system in line with global development.

According to development experts, it can also lead to an increase in capital and interactions, the desire for interaction and social connections, and increased satisfaction and trust. And if it is not stable and does not pay attention to the social structures and values of society, it will lead to a decrease in capital and social trust. Distrust is a big threat to the stability of development and the desire for unsustainable development, so that a city gets caught in the vicious cycle of unsustainable development. It is in this situation that personal interests give way to collective interests [8].

Researchers believe that development has been formed around cultural values, and trying to change the meaning hidden in the ruling institutions and procedures in society is a fundamental effort in the process of social change in the new historical context. Development is interpreted as a process that expands people's right to choose, increases democratic participation and empowers participation and decisions that affect their lives [9]. Therefore, sustainable development will be realized when there is social justice, health, security, comfort and safety together in the city. Responsibility and commitment of society and officials and rulers

towards each other (social value), the right to enjoy higher-quality services, the right to enjoy a healthy environment, and an equal share of the benefits of economic growth are indicators of development. Economic development is understood along with cultural and social development. From his point of view, social development strengthens the ability of citizens and their private interests to actively and effectively participate in the implementation of policies and decisions. He considers social development as a complex and long-term anti-poverty strategy, that social values are the main pillar in social development, and he considers social development to mean the vitality of civil society.

Therefore, every community needs cultural values and structure for its durability and stability, based on which it can regulate its behavior and maintain its existence, because the health and peace of the society depends on the culture. The culture of any society is in accordance with the taste, belief and thought, history and belief of the citizens of that society, which is the basic factor of socialization, intellectual cohesion, and the reduction of social tensions and deviations. Considering the place of values and beliefs on development, the general purpose of this research is to examine the role of social, economic and political values on cultural and moral development from the perspective of Tehran citizens, and the following hypotheses are proposed:

- There is a relationship between adherence to social values (social commitment, honesty, integrity, and attitude towards marriage and relationships) and cultural and moral development.
- There is a relationship between adherence to political values (institutional trust, political awareness, and political participation) and cultural and moral development.

- There is a relationship between adherence to economic value (materialism and ambition) and cultural and moral development.

MATERIAL AND METHODS

The present research was applied and its theoretical framework was based on the theory of Parsons and Inglehart. The research method used was quantitative-survey. The statistical population of this research includes all citizens over 15 years old living in Tehran. According to the report of the Statistics Center in 2015, this community was equal to 10,585,086 people

(5,288,255 women and 5,296,561 men). Using Cochran's formula and 10% error rate, the sample size was equal to 422 people; after removing the outlier data, a sample size of 388 people was selected by multi-stage cluster sampling method. To do this, out of the 22 districts of Tehran, district 3 and lower district 17 were selected, then samples were selected from each district by preparing the district map and blocking the selected districts. According to the results of Table 1: Most of the male respondents (6.54%), married (50%) have a bachelor's degree (1.35%) and are between 27 and 36 years old (4.38%). The average age of respondents is 31.22 years.

Table 1: Demographic characteristics of the respondents

Description	Type	No	Percentage
Gender	Female	176	45.4
	Male	212	54.6
Marriage	Married	182	46.9
	Single	194	50
	Divorced	10	2.6
	Widow	2	0.5
Age	16-26ys	121	31.2
	27-36ys	149	38.4
	37-46ys	80	20.6
	47-56ys	30	7.7
	More than 56ys	8	2.1
Education	Primary	5	1.3
	Secondary	21	5.4
	High school	86	22.2
	Advanced Diploma	93	24
	Bachelor	136	35.1
	M.A and Ph.D.	47	12.1

The research tool was a researcher-made questionnaire. In order to ensure the content and appearance validity of the measurement tool, face validity has been used. After preparing the questionnaire based on the definitions of concepts, it was given to expert professors in this field and their points of view were included in the

final questionnaire. The reliability of the main index items of the research has been checked using the internal reliability method. For this purpose, Cronbach's alpha coefficient was used, which is above 70% and is acceptable. The data were analyzed using the Pearson correlation method.

Table 2: Results of the reliability analysis of the items

Variables	Number of questions	Cronbach's Alpha
Social development	39	0.76
Cultural development	17	0.752
Cultural-ethical development	22	0.771
Social values	22	0.725

Political values	16	0.772
Economic values	16	0.715

RESULTS

Table 3: Frequency distribution table of adherence to value

Variable	Mean	Median	Mode	SD	Very low	Low	Medium	High	Very high	Overall score
Political awareness	6.44	7	8	3.14	13.4	9.8	35.1	29.1	12.6	Medium
Political activity	3.49	3	0	2.55	50.8	35.6	12.6	1	-	Low
Institutional trust	11.05	12	14	4.53	24.7	52.8	22.4	-	-	Low
Adherence to political values	20.98	23	24	8.94	24.2	36.9	38.4	-	-	Low
Materialism	22.65	23	22	3.349	-	7	82	11.1	-	Medium
Profiteering	10.33	10	11	2.44	1	20.9	63.7	12.9	1.5	Medium
Adherence to economic values	32.97	33	30	4.38	-	4.1	57.2	38.7	-	Medium
Social commitment	24.716	25	24	4.279	-	0.8	24	54.4	20.9	High
Honesty	13.783	14	11	3.008	-	28.6	50.8	20.6	-	Medium
Adherence to family relationships	13.51	13	12	3.859	0.8	15.2	48.2	27.3	8.5	Medium
Adherence to social values	50.033	50	48	6.797	-	0.8	63.9	34.8	0.5	Medium

According to the results of Table 3, adherence to political values (61.1%) is low. Adherence to

economic values (2.57%) is average. Adherence to social values (9.63%) is average.

Table 4: Percentage distribution of respondents according to cultural-ethical development

Variable	Mean	Median	Mode	SD	Very low	Low	Medium	High	Very high	Overall score
Social solidarity	51.62	52	52	7.65	-	0.3	8.5	54.6	36.6	High
Feeling of security	15.57	16	16	2.59	-	0.3	20.9	58.2	20.6	High
Environmental quality	27.47	27	27	6.53	1.5	18.3	62.4	17.3	0.5	Medium
Cultural consumption	10.09	10	10	3.16	3.6	20.6	54.6	19.6	1.5	medium
Cultural socialization	24.45	25	25	3.42	-	6.7	83	10.3	-	Medium
Cultural-ethical development	129.20	129	129	14.39	-	17.8	64.9	17.3	-	Medium

According to the results of Table 4, 17.8% of the respondents evaluated the amount of cultural-ethical development at a low level, 64.9% of them at an average level and 17.3% at a high level.

First hypothesis: There is a positive and significant relationship between adherence to social value and cultural-ethical development ($r=0.478$). In other words, by increasing people's adherence to social values (commitment, honesty in behavior and speech, adherence to family relationships and cultural principles in relationships), the society develops socially and culturally. Also, the results show that between the social value and dimensions of cultural and moral

development; There is a positive and significant relationship between social cohesion ($r=0.562$), environmental quality ($r=0.224$), cultural consumption ($r=0.191$) and cultural sociability ($r=0.113$). The greatest effect is related to social cohesion. In fact, adherence to social value leads to cohesion and national belonging above all.

Second hypothesis: There is a positive and significant relationship between adherence to political value and cultural-ethical development ($r=0.297$). In other words, with the increase of people's adherence to political values (political activity, political awareness and institutional trust), the society develops morally and

culturally. Also, the results show that between the political value and dimensions of cultural and moral development; There is a positive and significant relationship between social cohesion ($r=0.444$) and cultural sociability ($r=0.278$) and the greatest effect is related to social cohesion. In fact, adherence to political value and political activity leads to national cohesion and belonging above all.

Third hypothesis: There is a negative and significant relationship between adherence to economic value and cultural-ethical development ($r=-0.295$). In other words, by reducing people's adherence to economic values (materialism and utilitarianism) and paying attention to the

collective benefit, the society develops morally and culturally. Also, the results show that between the economic value and dimensions of cultural and moral development; There is a significant negative relationship between social cohesion ($r=-0.193$), environmental quality ($r=-0.269$) and cultural consumption ($r=-0.314$) and the biggest effect is related to cultural consumption. In fact, paying attention to just material values and individual benefit most of all leads to injustice, especially in cultural distribution and consumption.

Table 5: Pearson's test between value adherence and cultural-ethical development

variable		Social coherence	A sense of social security	Environmental quality	Cultural consumption	Cultural socialization	cultural-ethical development
Social value	r	0.562	0.036	0.224	0.191	0.113	0.476
	Sig.	0.000	0.481	0.000	0.000	0.026	0.000
Political value	r	0.444	-0.013	-0.005	-0.003	0.278	0.297
	Sig.	0.000	0.793	0.922	0.950	0.000	0.000
Economic value	r	-0.193	-0.059	-0.269	-0.314	0.040	-0.295
	Sig.	0.000	0.249	0.000	0.000	0.434	0.000
N		388	388	388	388	388	388

DISCUSSION

Values, in fact, guide us in the decisions we make, and form the basis of our behaviors continuously, and every behavior originates from our insight and attitude based on the values learned. Value has a special place in development. Ignoring it will cause all development plans to fail. Therefore, it is necessary to fully understand the relationship between culture and development and pay enough attention to it in development plans. From the point of view of some researchers [10], the basis of any kind of development is cultural development. Therefore, governments should try to change their attitude towards humans as cultural beings in order to achieve comprehensive development. Because the basis of real and sustainable development is cultural development and as the root that feeds the tree, other

dimensions of development (political, economic and social) are also fed by this important dimension. Therefore, it is necessary to be diligent in raising the level of culture and ethics in society and to make a double effort.

According to the research findings, there is a significant relationship between adherence to social values and cultural and moral development ($r = 0.478$), which is consistent with the results of some researches [11]. According to researchers, human social value is the main factor in development. Although the global system has spread individualism, materialism and disregard for ethics and has led to the change of moral values, but in the case of participation and convergence, improving the quality of life and increasing the level of intellectual and human capital, development can be achieved [11].

According to some other researchers [12], social values are the harmonizing factor of society, which is an important factor in integration, especially cultural development. Homogeneous people act in the direction of accepting and spreading the same and united culture, and in this field, they will have dynamic activity even in the economic field. Also, researchers [13] believe that increasing belonging to social values by creating a sense of belonging, commitment, responsibility, demandingness and cohesion will lead to the development of society, reduce conflict, improve the quality of life, and increase the level of social health.

In general, the basic goal of cultural-ethical development is to benefit humans, which includes the quality of life, increasing individual and general well-being, and access to facilities, where moral values and social capital provide comfort and social well-being. The survey also shows that the respondents do not have much trust in the officials and the performance of the officials as influencing factors in their development, and society does not have a good quality of life and social participation. Social values have an effect on cultural and moral development. People with awareness and social awareness start making demands for access to cultural and technological facilities, and people accept and respect cultural principles and values for the sake of collective and social interests. Based on this, social values are a vital factor for active participation and presence in society and giving identity to Iranian culture, which guarantees sustainable development and all-round development.

Another finding of the research is the relationship between adherence to political values and cultural-ethical development ($r = 0.297$), which is consistent with the results of some researches [14, 15]. According to some researchers, the further development of democratic culture and the civil participation and political activities of individuals

is a tool for expressing needs and internalizing values, which consolidates development [14]. According to some other researchers, neglecting the cultural context is the basis for development, or, in other words, informal institutions. The implementation of development policies contrary to the cultural and value principles of society is considered to be one of the important factors hindering the achievement of development. And the growth of cultural contradictions and inequality in society due to the creation of various forms of resistance will prevent the synergy of society's forces from optimally exploiting society's capacities [15].

In general, socio-political values can act in the direction of cultural development by attracting participation, collective action and commitment and increasing the quality of life. People's follow-up to political and economic issues and events and their demands, the accountability of the officials, increasing the political satisfaction of the people, and having good diplomacy in the world arena in the field of politics are the main driving forces in economic-cultural development. As long as a citizen does not intervene in the political arena and political events, is not able to express his request, and feels that the media and the press do not enjoy political freedom and sufficient expression, he will not be willing to participate in political activities. And as an indifferent or opposing person, he is placed in front of the system, which is a destabilizing factor for development. Political values do not affect all dimensions of development in this research and only have an effect on economic and social development. Political values are actually the society's attitude towards the nature and performance of the country in terms of politics, society, and economy, which directs its activism and society needs them for its survival. Political values are the heart and main driver of political and economic activity. A system that cannot align the political values of the society with the

functioning of the system first of all calls into question the stability of the system, and on the other hand, it endangers the livelihood and health of the society [16, 17].

Also, the results of the research indicate that there is a significant relationship between adherence to economic value and cultural-moral development ($r = -0.295$), which is consistent with the results of some research [18-21]. According to researchers, economic and material values have a double effect on development, which can both be the cause of economic growth and development and can be a threat to social and human values. If the society has specific and homogeneous values, the economic performance inside the country and ultimately in the interaction with the society will take a positive form, and this will prevent profiteering and abuse to some extent. But diversification and mere materialism only leads to growth and does not bring cultural and moral development [20].

In general, everyone's economic behavior as a part of their individual and social actions originates from their thoughts, beliefs and values. And the causes and motives of his behavior originate from the characteristics that make up the human personality and influence his behavior. The cultural values and beliefs governing society and, in general, the world view and beliefs of people have a decisive role in their economic behavior, the development process and its rate. In the western society, where development is basically based on the criteria made and paid for by that society and based on rationalism and materialism, the individual decisions of people are an important factor, which makes the society shaky in terms of achieving development standards and sustainable development. In terms of impacting social development, economic value has a two-sided view because generating income and profitability can increase the environmental quality of a certain group and cause injustice. Observations

and statistics indicate that most of the environmental facilities are at the disposal of a certain class and area. Economic values, in turn, have a negative effect on cultural development, because the increase in the level of income and profiteering has caused us to observe the accumulation of cultural facilities in a certain range. But the economic value does not necessarily increase per capita or cultural capital from the production and dissemination of cultural products and the creation of cultural thought and art, because in this value, only material factors and personal benefit are considered. Generating income based on the principles of personal gain without paying attention to the public interest, collective view, economic growth and development, and political diplomacy is a weakening factor for the development of society. Economic values alone do not have a fatal impact on all dimensions of development, but they are most effective on the dimension of political and economic development, which is based on the cycle of economic growth and strength. Values that do not follow collective beliefs and social principles and are based on profiteering will not be fruitful. Based on the findings, the research proposals are as follows:

In the field of the influence of social value on cultural-ethical development

- Emphasizing and honoring social values, encouraging and attracting participation, and increasing the collaborative and interactive spirit in the community environment through building trust and encouraging people to participate in civil society. Emphasizing the values of society and giving importance to and referring to moral values such as honesty, loyalty and defending the right to increase people's desire to monitor the performance of officials in each department and report it, correct their behavior and make demands.

- Consolidating the family and maintaining the health of the society by creating a suitable platform for marriage and principled and appropriate relationships to prevent the growth and internalization of western interactive values such as free relationships, breaking privacy, and white marriage. Benefiting from experts and giving facilities to these people.
- Improving the quality of life through the fair distribution of services and cultural and welfare facilities and increasing per capita entertainment and services for all areas of Tehran. Attention to biological facilities is needed to increase health and promote social and homogenous development. Increasing social cohesion, a sense of security, and social development

In the field of negative and negative influence of economic value on cultural-ethical development

- To reduce the burden of the negative values of economic value, materialism, and consumerism, which are the result of western society's mind, it is recommended to support Iranian production and products and the optimal use of materials. By supporting domestic producers and fulfilling their commitments, they will increase the domestic production process and domestic income so that a product suitable for national culture and identity is produced.
- Creating well-being and emphasizing the culture of cooperation, along with material value, can produce targeted and transparent economic activities that prevent embezzlement, individual self-interest, abuse of financial authority, and one-sided development.

In the field of the influence of political value on cultural-ethical development

- Increasing political knowledge and awareness and creating motivation for people's participation and presence in political

activities for the demands and dynamism of society. Increasing the level of political knowledge of people at all levels and strata by providing useful, fluent and transparent content. Dealing with all the current issues of the country in the first place and the political interactions of the country with the communities, instead of only dealing with the political issues and events of other countries or zooming in on the field of special and marginal political events.

- Informing about the performance and activities of officials
- Creating a communication channel with the protection of people's privacy to express violations and defects of the law by officials and show how people treat and demand their rights from officials and hold them accountable in every rank and position, whether during the execution of duties or after completing the assigned duties and responsibilities.
- Using the point of view of experts and experts along with the evaluation forum and journalists in the selection of officials and especially parliamentarians and clarification in the field of interactions with different countries and contracts and informing the people in all conditions (Like the agreement between China and Russia, which is completely unknown, while the main owners of this country are the people).

CONCLUSION

The origin of development discussions was in the first economic stage, in which development experts emphasized economic growth, increasing national income, changing the production structure, and industrialization. But later, the development agents turned their attention to the cultural, political and social layers as well. The role of the political system in development, the characteristics of the developmental government,

and the methods of political development have been the main topics of the relationship between politics and development. In the social dimension, various aspects such as employment, income and its fair distribution, family and population regulation, health education and its per capita, and social security were considered. In the cultural dimension, things such as moralism, rationalism, giving importance to the role of reason, a positive view of the world and worldly affairs, an interactive approach with other cultures, belief in freedom of speech, etc. were taken into consideration. The current research focuses its discussion on cultural and moral development. Based on the results of this research, it was determined that adherence and respect to social and political values (commitment, honesty and adherence to family relations; political awareness; political activity and presence; and institutional trust, materialism and utilitarianism) lead to the improvement of cultural and moral development. But only paying attention to economic values (materialism and utilitarianism) has an inverse and negative relationship with cultural and moral development.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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