

Original Article

Investigating the Role of Psychology in National Development

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Abstract - Development experts have come to understand the fact that development is not just an economic matter. Development is a psychological matter before it is an economic, political, cultural or social matter. The speed of change in societies in various dimensions depends on the speed of change in the attitudinal, mental and behavioral characteristics of the people of these societies. Development must take place in both cognitive and behavioral dimensions in order to witness the birth of a modernized human being and, consequently, a modernized society. Accordingly, national development, including economic development, political development, cultural and social development, and security-defense development, is ideal and defensible when the members of that society are cognitively and behaviorally developed. In other words, development begins first of all with mental, psychological and behavioral development. The development of the mind and its transition from simplicity to complexity is the first step in development. The cognition of each individual, which includes a set of beliefs, ideas, and higher functions of the mind such as thoughts, perceptions, reasoning, problem-solving, and decision-making, needs to be developed qualitatively in order to hope for national development. Cognitive development brings with it behavioral development and leads to the development of behavior in the direction of positive and optimal actions. Therefore, a country and a society develop when there is a belief in development in the minds of the people of that society, and the behavior of its people rotates in the direction of development. In this article, an attempt has been made to analyze psychological variables and their role in the development and underdevelopment of societies.

Keywords - Psychology, Developmentalism, Attitude change, Anti-Developmental behaviors, National development.

I. INTRODUCTION

Today, psychology is considered a value for people and societies because how people will live in the future will be determined by this science. Knowledge of psychology has become a necessary and inevitable factor for all educational

issues, from curriculum planning to methods and methods of education, discipline, proper study habits and personality development. Human beings need to learn psychological knowledge because it helps them to achieve conditions that cause maximum stability and stability of feeling and the elimination of crime and youthful mistakes and hostility and resentment and deprivation that result from them (Selzam, 2008, P. 168). Thus; The role of psychology in various matters of individual and collective life is very important. And has become an operational tool for reforming beliefs, behaviors, actions, and affairs. The unit of study and analysis in psychology is the "individual". By studying and examining the characteristics of individuals in a society, the results can be generalized. Therefore, as important as the study and study of the individual, the empowerment and development of individual members of society are also important to achieve national development. Because basically, the path of national development passes through individual development, and inevitably the individual of the people of the society must be developed. "The sense of worthiness, the ability to handle affairs, management and mastery, is one of the individual goals and the ultimate product of the personal development process," says Inkl. The feeling of individual influence may occur in several areas: the individual's overall ability to influence the world, physical or mental skills, interpersonal relationships, physical activity, confrontation with nature or repression, and controlling the control of individual emotions. Lerner (1958) also argues that there is a negative correlation between individual disability and GDP.

Literary development means gradual growth in order to become more advanced, more powerful, and even larger (Oxford Dictionary, 2001). Development experts such as; Emile Durkheim, Karl Marx, Max Weber, Bronislaw Malinowski, Alvin Ward Goldner, Mikhail Todaro, and many others have proposed various definitions of development. Most of them believe that development started from the basic human needs and gradually covered all aspects of life such as cultural, social, welfare, educational,



artistic, economic, political, defense and the like (Al-Yasin, 2014, p. 24).). Although development is an objective socioeconomic phenomenon, unlike growth, which is quantitative, development is complex and multidimensional and cannot easily be quantified by quantitative indicators such as per capita income, increased savings and investment, and the transfer of advanced technology from modern industrial societies to countries. Measured the backwardness of the Third World. Because in addition to improving the economic situation and advancing the level of technology, and increasing national wealth, there must be fundamental qualitative changes in the social, political and cultural structure. The most important points to consider in defining development are that, firstly, we should consider development as a value category, secondly, we should consider it as a multidimensional and complex process, and thirdly, we should pay attention to its relationship with the concept of improvement (Azkia And Ghaffari, 2005, p. 24). Basically, culture is one of the most important factors in the realization of development, and therefore, cultural development is both one of the fundamental preconditions for the realization of development and one of the fundamental ideals of development in any society; Therefore, most development experts, including UN agents and officials, have a special emphasis on culture as one of the most important factors in achieving development (Fabrizio, Dezio et al., 1999; Fekouhi, 2000; Eliassy, 1989, pp. 156-145; Tavassoli, 1994). Pp. 453-435). Human development is another central concept in development issues. "Human development is a process in which the capabilities of human beings increase," the UN report on human development said. In this regard, three key indicators of longevity, level of knowledge and a decent standard of living have been introduced as the most important indicators of human development, and it has been said that by providing these three components in a society, it can be said that society has achieved human development. The Human Development Index is also the result of an effort to abandon the production-oriented development perspective and replace it with another humanistic perspective (Griffin and McConnell, 1998, p. 229). Currently, development experts are trying to make the idea of human development a reality. This includes various factors such as the psychological aspects of life (Klappen, 2005, quoting Hines, 1392, p. 30). Another concept that has been discussed in the field of development is the concept of social development. The United Nations calls for social development to increase the capacity of the social system, social structure, institutions, services and resource utilization policies for better living standards, which have a broader meaning. Defines values that focus on the valid distribution of income, assets, and opportunities (ibid., P. 39). Social development is related to components such as improving the quality of life, achieving social equality and justice, achieving social integration, achieving a meritocracy system, social participation, meeting the needs of different transformations, accepting social pluralism while

maintaining national cohesion and promoting human capabilities (The same). In another definition, the indicators of social development, life expectancy, infant mortality, and access to public education are mentioned. According to the World Bank, development, especially social development, is about people, their well-being, their well-being and prosperity, the flourishing of their capabilities and the development of civil society by them (Burgata and Montgomery, 2000, pp. 744-742). Basically, one of the tools of development in a society is social development. In a sense, social development is the realization of a fundamental change in the way of thinking, values, attitudes, behaviors and social maps in society (Beiro, 1991, p. 90). The experience of developing countries since 1945 shows that economic progress is almost impossible without a proper change in the political, social and cultural system. As Palmer points out: "It is difficult to imagine the slow development of a complex industrial economy where tribal or agricultural elites dominate, or where an administrative organization is incompetent, or in a country where political instability and violence make economic growth uncertain or questionable." (Palmer, quoted by Naraghi, 1991, p. 30).

Thus; Simultaneously with the division of labor, the diversity of affairs and the specialization of sciences and the tendency to refine concepts, their application in their specific meanings have increased. So that today, in terms of the four areas of social life, we are dealing with at least four types of development - economic, political, cultural and social - which, although in the process of national development in any society, interact, influence and interact with each other, but of identity, relative independence and They have their own characteristics (Alexander, 1995, p. 97). Development in all countries and societies is referred to as "national development". It is presented in four dimensions: 1. Economic development 2. Political development 3. Socio-cultural development and 4. Defense-security development. But there is another dimension to development here, and that is "psychological development," which has so far been neglected or neglected. At the same time, it is a very important and decisive variable in the development process.

Lack of "motivation" is a psychological symptom of underdevelopment. People in Third World countries generally have limited intellectual horizons and low acquired motivations. The belief that society can and should be transformed and that change is desirable and necessary has not taken root in their thoughts and minds. In other words; They are not motivated to participate in development affairs. The psychological theory of development considers the basic problem of underdevelopment in the cultural or psychological elements of the people of Third World societies, which are said to be superstitious, fateful, conservative and passive people (Elias H. Thomas, 1988, quoted in Naraghi, 1991, p. 158). Ralph Pierce, based on his research on religious values in the East and their deterrent

effect on economic development, concludes that the value system, which recommends religious order and withdrawal from the world to achieve salvation, is based on the development of modern social organization and technology. It is a hostile view (Eisen State, 1968, p. 256).

II. CONCEPTUAL FRAMEWORK

Psychological renewal requires a fundamental transformation in values, approaches, and expectations. The traditional man expected continuity in nature and society and did not believe in man's ability to transform and control nature and society. Unlike him, the new man accepts the possibility of change and believes in its pleasure. According to Lerner, he has a "flexible personality" that can adapt to environmental changes. These transformations typically require the expansion of the range of allegiances and affiliations from tangible and unmediated groups such as family, macro, and village to larger, more impersonal groupings such as class and nation. These changes are accompanied by over-reliance on general values instead of partial values, and in the evaluation of individuals, they rely on achievement criteria and not on attribution criteria (Huntington, 2007, p. 54). Mental rejuvenation is a concept that refers to processes of change in the levels of values, cognitive styles, personality traits, and mental health that are shaped by experiences such as migrating and living in other societies, going to school, interacting with other cultures, and being employed in modern enterprises. It is achieved, which itself leads to behaviors that cause different states in individuals. These theorists are psychologists who see the starting point of modernization in man and his personality and psychological system and believe that with the realization of modernization and renewal of man, other aspects of modernization, i.e. economic, social, political and cultural modernization appear (Shari'a Poor, 2001, p. 79). One of the most famous theorists to discuss the psychological renewal of individuals is Everett Rogers. In his view, change is nothing but an idea that one considers new and new, and prevalence means the process by which a new idea is disseminated from a source, and accepting an idea means deciding to realize it completely. According to Rogers, in some cultures, there is more room for innovation than in other cultures. He believes that accepting an idea, which involves learning that idea and making a decision about it, occurs in five stages, which are: 1. Awareness 2. Interest 3. Evaluation 4. Testing and 5. Accepting that idea. From Rogers's point of view, those who accept the new idea have passed each of the above stages quickly, just as others have the same image about them (Ezki, 2001, p. 115).

According to this perspective, a series of desirable changes in the construction of individuals' personalities can be the basis for the modernization of a certain system. The emphasis here is on patterns of change in the belief system and personality traits. Renovation, in terms of a longitudinal section, is a positive psychological talent or a sign of modern

attitudes (Lahsaeizadeh and Abdollahi, 2002, p. 20). David McClelland explains the dynamic factors of renewal in terms of child-rearing, which stimulate or hinder the motivations for success and ultimately lead to economic development or underdevelopment. According to him, the economic development of a country should not only be evaluated in terms of economic variables, such as the amount of capital formation and per capita, national production, but also the factor of "need for success" is of great importance. The crux of McClelland's theory is that having a high level of need for success will nurture innovative and active individuals who, in turn, can drive rapid economic development (McClelland, 1961, p. 205). Complex modernization processes assume a series of influential and interdependent transformations. It is now widely accepted that these trends include, at the personality level, the promotion of rationality, as well as the promotion of empathy, mobility and high participation. These "renewed personality" traits are preserved by structural, institutional, static, and value changes at the individual, social, and cultural levels. In the language of sociology, the social and cultural environment is becoming increasingly acquired, generalized, and specialized orientations. Modernized societies embrace and create more innovations and innovations, build organizational and group competence, and strengthen and accelerate the ability to solve problems. The mismatch between the modernized personality and the socio-cultural framework may lead to an unpleasant imbalance. For this reason, homogenizing and interdependent changes in personality, cultural, and social systems are fundamental. In the field of modernization, these changes should be considered as a precondition for the growth of complex organizations that effectively extract energy resources to improve living conditions and human personality (Deob, 2007, pp. 43-38). The effort to achieve the desired results must also be based on the personality of individuals (Cantril, 1965).

III. RESEARCH BACKGROUND

McClelland, Inkles, Hagen, Lerner, and Rogers were theorists who emphasized individual attitudes and values. And they believed that people's characteristics such as motivations, personality traits, and beliefs and behaviors are the determining factor in development. The school of thought was Max Weber's (1958) thesis on Protestant ethics and the general trend in American sociology about the complexities of norms and values. However, Pertz (1976) states that although these scholars have borrowed Weber's conceptualization, they have not fundamentally applied it to the appropriate structural-historical context. He was a Catholic. This thesis was not about the normative complexities and values of individuals in third world countries (Malkat and Steves, 1396, p. 112). In the following, we will describe the theory of the mentioned people about the relationship between psychology and the development of individuals and societies:

A. David McClelland

McClelland (1981) and colleagues have shown that the need for progress is linked to the achievements and successes of all societies. They developed techniques for scoring specific levels of need for improvement in a given culture. They found that the need for progress in society was associated with varying degrees of cultural survival. For example, the level of need for progress in Greek artefacts at different time periods between 900 and 100 BC is related to the rise and fall of commercial areas. A similar relationship has been found between the scores of the need for progress based on pot design in Peru and the decline and rise of that civilization. Also, in England from the eighth art period to the Industrial Revolution and in Spain from 1200 to 1700 AD, there is a relationship between the need for economic development and productivity.

Ducharms and Müller (1962, citing Sapington, 2006, p. 198) have analyzed a newer problem in their search for issues related to the motivation for progress. The two researchers examined the relationship between imaginary images that reflect the need for improvement in children's books and the number of patents in the United States between 1800 and 1950. They found that 20 years after the rise of fiction in children's books, the number of patents had increased. Imagination about progress was probably reflected in children's books to the extent that it taught children a high motivation for progress, and this apparently influenced their development into adulthood. McClelland (1961) found a link between the need for progress reflected in children's books and electricity generation from 1925 to 1950.

Researchers have described the characteristics of people with high developmental needs as follows: 1. These people are more interested in jobs or tasks that can provide quick and clear feedback about their personal role in tasks. 2. They work harder and smarter. 3. They usually finish their work.

McClelland, although in the general context of Weber's view, does not consider Weber's theory sufficient to explain the flow of development. Rox Broof (quoted in Azad Armaki, 1390, p. 82) argues that McClelland, with a crude, vulgar, and erroneous interpretation of Weber's work, argues that if Protestantism led to economic growth in the West, a similar phenomenon must be pursued in order to achieve growth. The economy was in other countries. "What lies beyond Weber's analysis of Protestantism is the motivation for the need for progress, which is an immediate feature," says McClelland. New psychological tests are able to recognize this motivation and determine its extent in the people of a country (Broof, 1990, p. 84). According to him, "it is only a high degree of individual motivation or the need for acquisition that initiates economic development and cultural transformation: McClelland believes that a society with a high level of need for the acquisition will create more active employers who These people, in turn, will create faster

economic development (Frank, 1980, pp. 111-110). McClelland (1966) defined "individual change" as the motivation or desire for modernization. In the discussion of development, there were various questions that he was interested in. Why have some countries "risen" to achieve rapid economic growth, but many of these countries have either not reached this stage or are declining? Why was Greece so bold and innovative in the sixth century BC? Why did North America, where the British settled, develop faster than the South, where the Spaniards settled at the time? In other words, McClelland was interested in motivation as a factor of economic growth and modernization. What were the motivations, and where did they come from? However, McClelland introduced the concept of "mental virus", which stimulates people's behavior. He called the virus a "need for success." Thus, for McClelland as a whole, the motivation for renewal is based on the part of the individual variable - the need for success - and part of the social virtue - interest in the well-being of others (McClelland, 1966, pp. 39-28).

B. Avert Hagen

Hagen (1962) tried to provide a scale to measure empirically what affected entrepreneurial activity. For this purpose, he considered a psychoanalytic variable of inferiority called separation from status. Pertz summarizes this concept as follows: Inferiority-related humiliation among parents has certain psychological consequences for their sons, which in turn transmit these humiliations to their children. The complex evolution of these humiliations causes the virus to become mature and ready to function at the community level (Pertz, 1976, p. 70). Alfred Adler, the founder of "individual psychology", cites "feelings of inferiority" and psychological "compensations" as major factors in shaping the purpose of human life. He believes that every child grows in a way that can best compensate for his weaknesses; Adler notes: "Thousands of talents and abilities arise from our sense of inadequacy." So, often, trying to get rid of the feeling of inferiority forms the whole of a person's life. And it becomes a driving force for creativity and doing great things.

According to Hagen, some creative people reject traditional values and adopt new and innovative designs. He cites examples from Russia, Japan, and Germany, where economic development was sustained by creative individuals whose ancestors had lost their status (Malikat and Steves, 2017). Hagen (1989) states: "While the three pyramids of Egypt, the Great Wall of China, and all antiquities were made possible by the provision of manpower and physical equipment, how can it be imagined that the construction of railways, dams, and power plants would be a heavy burden for developing countries?" Therefore, the problem is not the inability to absorb savings but the unwillingness to equip it (Farjadi, 1991; quoted by Salar Behzadi, 1993).

C. Avert Rogers

Rogers (1969) studied smallholder peasants and farmers in India, Nigeria, and Colombia. Rogers believed that modernization would not happen unless peasants, individually and collectively, were encouraged to change their traditional way of life. Rogers's research has shown the peasant subculture in ten characteristics (Malkat and Steves, 1996, pp. 117-116): 1. Lack of mutual trust in interpersonal relationships 2. Limited understanding of interests 3. Dependence and hostility to government power 4. Kinship 5. Lack of innovation 6. Fatefulness 7. Low level of aspirations 8. Lack of ability to ignore immediate interests in favor of future interests

D. Daniel Lerner

Lerner (1958) based a significant portion of his modernization theory on socio-psychological variables. The focal point of his model was the central core mobility and variability of individuals. These people had a good capacity to connect with new aspects of the environment. Lerner called this adjective "empathy," which refers to a person's ability to put himself in another place. For example, if a Turkish shepherd can imagine himself as the president of the writer and editor of his country's newspaper, he will sympathize with them. Lerner believed that high empathy was a prominent ability in the lifestyle of people in Western countries with characteristics such as industrial, urban, literate and participatory. Lerner saw the development of empathy as an inevitable skill for people to break away from the traditional environment.

Lerner's major book, which studies modernization in countries such as Turkey, Lebanon, Iran, Jordan, Egypt, and Syria, is entitled "Transition from Traditional Society to Modernization in the Middle East." He considers the solution to be the expansion and dissemination of cultural elements of Western countries in third world countries and believes that these cultural elements are effective in the psychological readiness and mental mobility of human beings to accept the elements of modernity. According to him, the most important variables affecting the mental mobility and mental readiness of human beings to drink are The development of mass media, literacy and education, urbanization, and socio-political participation. He believes that along with technical-technological and social changes in people's attitudes and beliefs, changes in proportion to modernity occur (for example, in Turkey). He divides human beings into three categories based on their mental states in relation to the environment: 1. Modernist, 2. Evolving, and 3. Traditional (quoted by Mohammadi Mazinani and Shab Afrozan, 2014, p. 102). Lerner believes that the modernist who has literacy, urbanization, mass media and empathy has the highest degree and degree of modernity thinking, and vice versa, the traditional person who lacks any of the above variables, the lowest degree of modernity thinking. Has (Ezkiya, 2001, p. 108).

E. Alex Inkeles

Inkeles (1966) believes that the development process is focused on individual change. In other words, individual modernity is a dependent variable for economic growth. He says; The salient characteristic of the new man has two aspects: one is internal, and the other is external. One is related to his environment, and the other is related to his views, values and feelings (Wiener, 1975). He introduces urbanization, education, popular communication, industrialization, politicization, and factory work as environmental variables and considers 9 characteristics for interpersonal factors as the characteristics of modern man (Inkeles, 1969): 1. Readiness to accept new experiences and talent for innovation 2. Having free and democratic ideas 3. Tendency to form and renew ideas 4. The habit of planning 5. Belief in the individual and individual efficiency 6. Belief in the accountability of the world 7. Belief To the rights of others 8. Belief in science and technology 9. Belief in distributive justice

Thus, Inkeles emphasizes the tendencies that lead to modernity in the individual. Psychological tendencies are a precondition for any economic growth, and it is these factors or mental and psychological barriers that play the most important role in the lack of economic and social development (Lhasaizadeh and Abdollahi, 2002, p. 21). However, Inkeles believes that individuals in society need to be developed in order to hope for development in other aspects of social, economic and political life.

IV. FORMULATION OF RESEARCH FUNDS

When discussing development, the first thing that comes to mind is that development is a purely economic category, but the notion of development in today's world, where technological advancement is moving like a fast-moving jet, is unacceptable. Because there is a minimum of technology and economic development everywhere in the world, and what causes this level of progress to arise and continue, or vice versa, to decline as much, is the behavior and beliefs of the people of those societies; People who have a wide range of ideas and creative and reproductive behaviors for growth and development.

In addition; It can be boldly said that a country and a society develop materially when its people have the necessary psychological potential and ability, and are far from contractionary beliefs such as jealousy, narrow-mindedness, and suspicion, and are characterized by acceptance of others and "openness to experience.". In other words, welcome development with open arms. Therefore; Development is related to the psychology of the people of a society in two ways: 1. that individuals are mentally and intellectually able to maintain the growth and development of that society and in addition to growth and development to many times the current situation and 2. the ability to accept development Which is on the way to enjoy and go to welcome it (Abdolmalaki, 2019).

The American psychologist McClelland (1961) showed that population quality plays a greater role in economic development and quantity than quantity. In his theory of acquired needs, which he started in the early 1950s, he argues that the force of motivation in man that drives his growth and development is rooted in "culture." Larry Harrison is an official with the International Development Agency in his book, *Underdeveloped Psychological Issues*; He argues that the main obstacle to the growth and development of Latin America is Latin American culture. Julian Rotter, who proposed the theory of place control in psychology, argues that some people believe that reinforcers depend on their own actions, while others believe that their reinforcers are controlled by others and external forces. He called this concept the place of control. And divided it into two parts, the outer and the inner. People who have been described as having a place of internal control believe that the reinforcement they receive is under the control of their own behaviors and attitudes. Those who have the character of an external place of control think that the rewards they receive are in the control of others, fate or chance. Erich Fromm paints a picture of a reconstructed society, calling it a "wise society." That is, there is no particular political order in which the psychological problems and social misbehaviors that today's societies create exist. It is a society in which man is the center, and all economic and political activities are overshadowed by his growth and development. A society in which traits such as greed, exploitation, domination and selfishness have no place. A society that is not merely the product of his imagination or the expression of his personal taste. In fact, it is the plan of a society that provides facilities for mental health, happiness, balance, love and inherent productivity of the nature of every human being who is not born light-hearted and stupid (Erich Fromm, quoted by Sprigens, 2008, p. 145). Linley and Joseph (2004) - two psychologists who have studied positive psychology - believe that the government of the United States and most other capitalist countries are suffering from the disease of economic progress. Such countries believe that most national progress comes from GDP and the stock market. And a healthy nation is one whose economy is growing. Many believe that economic growth and development is the cause of all good things and lack of economic growth is the cause of all misfortunes. But as you can see, such a belief is wrong. Although the average wealth of American citizens today is twice the average wealth of those in the 1950s, the percentage of people who express great happiness is constant (Myers, 2000). Similar results have been obtained for other nations. In addition, during this period, the rate of depression has increased (Linley and Joseph, 2009, pp. 117-118). also; Linley and Joseph argue that it's certainly irrational for a behavioral therapist to examine the US government's beliefs that "economic growth equals progress," but our national leaders continue to insist that they believe The same behavior that has failed in the past will magically produce good results in the future. We psychologists can play an important role in

spreading the message that "at this stage of economic development, more wealth does not seem to bring more happiness, but is associated with a variety of harms." In addition, we can take steps to develop and validate other measures of national progress and health. Psychologists can play a role in examining alternative metrics of economic progress (such as redefining progress), providing non-economic signs of health and well-being (e.g., Diner, 2000 and 1995), and examining nations that seek economic stability more than economic growth.

Social psychologists believe that social problems arise from social structure. That is why they seek to change the macro level of cognition and social behavior to solve problems. They first ask questions such as what should be done to make changes at the community, family, workplace, community and beyond national levels? What change can we make, and how can we bring about social change? Thus, unlike behaviorists, who focus on individual behavior, they focus on social groups and the dynamics between them and enhance their potential to influence the status quo. The group of sociologists Kammeyer, Ritzer, and Yetman (1997, pp. 633-632; Eitzen, 1996, pp. 394-393) emphasizes the importance of collective action for individuals to be effective agents of change.

From the perspective of evolutionary psychology, psychological functions have evolved in the direction of specialization. So, just as the cerebellum specializes in coordinating movements, so can psychological functions. Some of the specialized psychological functions that are studied in evolutionary psychology are 1. Fear of strangers between the ages of 3 and 24 months and fear of snakes, spiders, heights, open spaces and darkness 2. Perceptual adaptations for motor tracking 3. Imitation of children From the models that have a high base 4. The desire of the people of the world to have a kind, intelligent and capable couple (Santrock, 1999, p. 169).

Evolutionary psychologists believe that the reason for the emergence of these specific functions is that the functions in question have helped humans to solve and adapt to the problems of their past evolutionary environments (Cosmides et al., 2003). But the question that arises here is: What are the characteristics of human development as a thinker being who has endowed him with such mental abilities? This question, considering the function of the mind in different species of living things, leads us in an interesting way to the human mind and its social nature. Daniel Dennett addresses this issue in *The Types of Minds* (1966) and *Darwin's Dangerous Plan* (1995). Dennett considers the mind to be composed of tools with a long evolutionary history. Evolution has taken place from the simple mind of primitive beings to the complex mind of modern man, which has been the result of natural selection to increase awareness and complex and intelligent responses to environmental stimuli (Thompson,

2016, pp. 98-95). Steven Pinker (1999) summarizes the way the mind works from the point of view of evolutionary psychology in three ways: 1. The mind computes 2. The evolutionary process computes the mind, and They are designed to achieve specific goals, such as survival. For Pinker, for example, the mind analyzes sensory input in a way that benefits human beings who hunt and collect prehistoric food. People whose minds understood cause and effect and who were instrumentalists, as well as widowers and non-poisonous fungi, had a better chance of surviving and having children; Children who later founded mathematics and made films about robots (Santrock, 1399, pp. 49-48). And railed the present advanced civilization. Albert Bandura (1998) emphasizes the importance of human adaptation and change by proposing a cognitive-social theory. But he rejects "unilateral evolutionism," which sees social behavior as the product of evolved biology. Bandura proposes a two-pronged approach. In this view, evolutionary pressures cause changes in biological structures so that organisms can use tools that enable them to manipulate, modify, or create new environmental conditions. Environmental innovations that have increasing complexity, in turn, create new selective pressures on the path of evolution and the formation of specific biological systems for consciousness, thought and language (Abdolmalaki, 1396, pp. 146-145). Thus, this two-way relationship leads to the social cognitive development of individuals, which in turn leads to the production of purposeful and developed behaviors in the individual and social environment.

In psychology, two types of orientation, "Modulative" and "Generative", have been proposed (Moghadam, 1990; quoted by Abdolmalaki, 1398). Modulative psychology works in solving individual problems and adapting the individual to the current process and has no direct relationship with the formation of social change. For example, the efforts and actions of clinical psychologists can be used to guide people to better adapt and cope with different living conditions, although the root of their mental illness may lie in the social context. Thus, Modulative psychology deals with social adjustment and stability and tends to support the status quo in terms of political stance, support that, despite the unjust distribution of resources in the current governance structure, leads to its preservation. But, Generative psychology is of greater concern, and that is the creation of a third world-specific indigenous psychology that seeks to use the knowledge of psychology to contribute to all-around political, social, and economic development. For example, in the field of unemployment, Modulative psychology tries to help these people by studying the psychological consequences of unemployment and educating the unemployed, but, on the contrary, Generative psychology is related to psychological processes related to those social changes at the macro level that are related to unemployment. They lead.

V. MIND AND DEVELOPMENT

Some philosophers and psychologists believe; The mind is everything. In a sense, what is happening, in reality, is an indication of mental aspects. The mind itself has components that include thinking, attitude, perception, problem-solving, reasoning, memory, attention, focus, and decision making, a set of components called "cognition." Cognition, when it comes from the potential to the action, manifests itself in the external behavior of man. So what happens in behavior is first formed in mind. In this regard, the function of the components of the mind is very important (Abdolmalaki, 2019). Levy-Bruhl (1925), in his book "Mental Functions in Backward Societies", speaks of two types of mentality or thinking. One is the mentality of primitive human beings or backward societies, and the other is the mentality of educated human beings or developed societies. He believes that the mentality of primitive mystical and pre-logical societies is the basic mentality and innate mentality of human beings, and the mentality of advanced rational-scientific societies is innovative and acquired. In other words, the basic structure of the human mind is mystical, but its logical-scientific structure is innovative and acquired, which has a significant correlation and development with development (Levy Bruhl, 2014). Jean Piaget was a prolific psychologist following Levy-Bruhl. He distinguished between the structure of the brain and the functions of the mind. He believes that social conditions are necessary for the development of the rational mind or related mental functions. Just as pre-rational thought has a collective nature, so does rational thought have a social character. Social conditions must be such that the individual emerges from a state of imaginative self-centeredness and becomes an independent personality. It is reported on a daily basis that the gap between developed and backward (or developing) countries has widened. This news also means that the gap between the scientific mentality and the mystical mentality has deepened, or the gap between rational thought and pre-logical thought has widened. Following Levy-Bruhl, Piaget says that the intellectual thinking of the West relies on the social situation of Western countries. There is freedom of thought in these societies, and there is an advanced social division of labor; There are various institutions and institutions, and society is quite dynamic and does not standstill. The gaze is always on the future, and everyone is striving to build a better future as if the past did not exist. Conversely, in backward societies, all eyes are on the past, as if the past were stopped and there was no future. The idea of progress and development is foreign to the mentality of such societies (Piaget, 1965-1977; quoted by Bruhl, 2014).

In addition; Intelligence is a high-level mental structure that has a significant relationship with development. Some psychologists believe that IQ (IQ) causes rational behavior and adaptation to the environment. Studies show that the difference between the IQs of children in upper and lower socioeconomic classes increases gradually from birth to school (Bailey, 1970; quoted by Atkinson, Atkinson and

Hilgard, 1398, Volume II, p. 62). These findings indicate that the differences in intelligence seen at birth are exacerbated by environmental conditions. Therefore, we concluded that there is a two-way relationship between deprived and underdeveloped environments and societies and developed and intelligent societies. On the one hand, developed societies provide the fertile ground for intelligence, and on the other hand, people with high intelligence provide the mechanisms of development. But; Some psychologists have a different view than what has been said. Arto Jensen, a Distinguished Professor of Educational Psychology at the University of California, Berkeley, believes that African Americans are less likely to be mentally gifted than whites. Jensen, after reviewing IQ studies, concludes that 80% of IQ is inherent and 20% can be attributed to the environment. Since the test scores of the intelligence and academic performance of Africans are markedly different from those of whites, Jensen takes it as a reason to assume that the source of this difference is both genetic and environmental (Jensen, 1969 and 1980, citing Eitzen et al., 1396, p. 288).

VI. BEHAVIOR AND DEVELOPMENT

Behavior is the realistic aspect of what is formed in mind. Mental processes of any kind are inevitably embedded in current behavior. Behavioral psychologists believe that psychology means observable behavior. Because apparently, what causes a change in human life and leads his destiny to happiness or misery is nothing but his behavior. In this respect, its behavior is of two types, normal and abnormal. Normal behavior is behavior based on accepted norms that leads to the growth and development of the individual and society, and maladaptive behavior causes backwardness. Today, the concept of "antisocial behavior" goes beyond criminal and delinquent behaviors that lead to murder, theft, vandalism of public property, juvenile delinquency, graffiti, and violence. Some researchers (Curtis, 1396, pp. 14-12) call it "civil disorder", "conduct disorder", and " externalising problem behaviour ". Another meaning of antisocial behavior by common sense is "behavior that is contrary to the prevailing norms of community leadership or behavior that violates the rules and customs of society and in a way causes harassment and disapproval of others" (Oxford University Press, 2015, *ibid.*). Another meaning by the United States is "a category of dependent behaviors, including disobedience, aggression, grumbling, lying, stealing, and violence" (Eddie, Reed, & Curry, 2002, p. 279; quoted in cate Curtis, 1398). The American behaviorist psychologist BF Skinner, who proposed the theory of agent conditioning, first gave a systematic explanation of superstitious behavior in an article entitled "Superstitious Behavior in Pigeons" (1948). The first example that Skinner gives in this regard is the example of a man who finds a large bill while walking in the park. "Everything we did at the moment we found the banknote or just the moment before will necessarily be reinforced, presumably." (*Ibid.*). In this way, the following behaviors are more likely to occur: walking in a certain park, looking at the

ground, and the like. "Traditional societies and technical change," says Foster; Probably all development programs have faced instances of resistance, which can be attributed to people's adherence to superstitions, that is, beliefs that are not based on real experience. In 1962, in Northern Rhodesia (now Zaire), I encountered a case of failure of a nutrition education program due to a relatively general superstition. According to this belief, eating eggs makes women infertile, lustful and sexually unrestrained and causes baldness in children. In the Philippines, many people believe that eating chicken with zucchini causes leprosy (Foster, 1996, p. 153). To curb superstitious behavior, Skinner proposed the theory of " Operant Conditioning" and "behavior technology," which is a kind of engineering of human behavior.

In recent years, a new dimension of behavior has come to the attention of economic researchers, which has a more direct relationship with development, which is discussed as "behavioral economics". This tells us how a behavioral variable affects an economic variable. The main focus of economic psychology is on how emotions and perceptions affect our decisions and how these factors can overcome material considerations or wealth. According to Keynes, an important part of our economic and investment activities relies more on momentary optimism than mathematical expectations (Keynes, 1964, p. 161; quoted by Altman, 2018). In a sense; We are often influenced by our emotions and choose the "emotion-centered" approach instead of the "problem-oriented" approach. By presenting different cognitive systems for humans, Kahneman explained many behavioral incompatibilities with the principles of conventional economic rationality. By dividing human cognition into intuitive and reasoning systems, he states that the character of an economic factor is not that it always acts on the basis of reason but often acts on the basis of an intuitive cognitive system (Kahneman, 2017). Another important economic theory that has emerged from the tools and studies of psychology in economics is the "perspective theory" proposed by Torsky and Kahneman (Kahneman & Torsky, 1979). This theory clarifies how human error occurs and the effects of economic logic. In addition to the above; There is a definable phenomenon called "market psychology"; And group excitement unrelated to market news can lead to bubbles and collapse. Some traders and financial experts even believe that the market has a personality, a mood, as the market is described as "worried" or "lethargic" or "nervous". From such a point of view, the market is alive; it has a flow (Arthur, 1396, pp. 103 and 114).

VII. DISCUSSION AND CONCLUSION

For the past three decades, the category of " Modulative " psychology and " Generative " psychology has been one of the concerns of researchers in this field. Psychology in the United States and other industrialized nations, as well as in Third World societies, has often been Modulative in orientation. That is, it "reacts" to change rather than paving

the way for social change. The urgent need of Third World societies for fundamental change and modernization has led some psychologists to become interested in the topic of Generative psychology, which aims to initiate change at the micro-level and to influence change. More emphasis on Generative orientation indicates important implications for psychology in all three worlds, especially in the case of "despecialization", the relationship between psychology and the powerful elite (a group of elites trying to influence policymakers), the role of psychological factors in national development, And is the relationship between the speed of change in the fields of psychology, economics, and other fields (Fath Ali M. Moghadam; 1990; quoted by Abdolmalaki, 2019). Modulative psychology works in solving individual problems and adapting the individual to the current process and has no direct relationship with the formation of social change. For example, the efforts and actions of clinical psychologists can be seen as guiding people to better adapt and cope with different life situations, although the root of their mental illness may lie in the social context. Thus, Modulative psychology deals with social adjustment and stability and tends to support the status quo in terms of political stance. But, Generative psychology is of greater concern, and that is the creation of a special Third World indigenous psychology that seeks to use the knowledge of psychology to contribute to all-around political, social, and economic development. Create extensive fundamental change, line up change. For example, in the field of unemployment, Modulative psychology seeks to help these people by studying the psychological consequences of unemployment and educating the unemployed, that is, educating the unemployed to gain job opportunities and interview skills. In contrast, Generative psychology is associated with psychological processes related to those macro-level social changes that lead to unemployment. In other words; Which psychological hypotheses lead to the belief that a level of unemployment is necessary to maintain a competitive position (fear, anxiety, cognitive limitations, problem-solving, decision making, misperception of reality (misunderstanding)).

Developmentalism requires the ability to balance the space of the human mind with the level of change in the human living space. The interaction between these two spaces requires the development of the human civic-cultural mind to create mental space health in the form of increasing the quantity and quality of life (Seifzadeh, 2013, p. 171). therefore; To build a prosperous and successful society before it reformed the economy, it is necessary to engineer each individual in that society mentally, psychologically, culturally and socially, and in a word, psychologically. Psychological renewal (psychological modernization) is a concept that refers to the processes of change in the levels of values, cognitive styles, personality traits, etc., which are achieved through experiences such as living in the city, going to school, contact with mass media and employment in

modern enterprises. And it leads to behaviors that indicate the economic and political development of society (Beno Azizi, 1997). Thus; To build a prosperous and successful society before it reformed the economy, it is necessary to engineer each individual in that society mentally, psychologically, culturally and socially, and in a word, psychologically. Therefore, psychological development precedes economic development and is indeed a prerequisite for it. To create a developed society, inevitably, developed human beings must be trained. Material development will be incomplete until there is no targeting, planning and spending for the developed human being. It is clear that this amount of mental development should start in kindergartens and schools.

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