



Research Article

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Scientific Imperialism: Economics Imperialism Against Sociology in Iran

Farhad Bayani

Assistant Professor of Sociology,
Department of Science and Technology,
Institute for Cultural,
Social and Civilization Studies

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Abstract

The growing attention of the government in Iran to the individual-centered discourse and its knowledge kinds has caused a slow and increasing influence of individual-centered theories, methodologies and approaches (including economics, along with emerging psychology and mysticism) in social explanations and analysis, and this is one of the implications and examples of the imperialist relationship between individualist discourse and sociology. This article aims to investigate, examine, and expose the various facets of this scientific imperialism. Documentary research methodology is the foundation of this study. The underlying premise of this study is that the ontological and epistemological underpinnings of the Nominalism school, along with historical and empirical evidence to support them, play a vital role in the principles and foundations of economics (one of the definitions of individual-centred discourse). The results demonstrate that individualism and atomism, particularly in economics, have evolved and become more pervasive in Iranian culture. Nominalism has been crucial in theorising this scenario since it serves as the discourse's ontological and epistemic base. The result of this situation is nothing but the dominance of the individual-centered and the weakening of the social, both in the analysis of reality and in its construction. In the meantime, one should not and cannot ignore the relation and cooperation of power and knowledge for the emergence and stabilization of this situation.

Keywords: Nominalism, Scientific imperialism, Economics, Individual-oriented discourse, the Social

1. Introduction

In the world of knowledge, there has always been interaction between the kinds of knowledge, and this interaction has increased even more in the contemporary era. One of the reasons for this is the scientific community's awareness of the nestedness and multifacetedness of realities and phenomena. In the meantime, social realities and phenomena have more complexity and multiple aspects, and this has made the interaction between different types of knowledge more necessary. Such interactions can have meaningful outcomes, not the least of which is providing "better explanations" (Clarke and Walsh, 2009: 202) to explain why events occur.

It is evident that for this connection to be successful, it needs to take place inside a justifiable scientific and epistemological framework. If not, this information interaction may not only produce beneficial outcomes but may also result in knowledge inaccuracies, which harms the development of human awareness. A setup like this at least has the disadvantage of failing to provide scientists with

the answers they need. Although the promise of success and better explanation is made at the beginning, those who criticise the unmeasured interaction between types of knowledge believe that such communication cannot be effective for scientific knowledge and that nothing similar occurs in practise despite the initial promise (Clarke and Walsh, 2009: 202). It is clear that this circumstance may have more unfavourable effects on society as a whole and on individuals. Therefore, scientists are aware of the mechanism underlying this epistemic interaction and its methodological and epistemological considerations.

In these interactions, sometimes a type of interaction occurs, which is actually an imperialistic relationship between one branches of knowledge compared to other branches. This type of dominance-oriented relationship between knowledge kinds is called "scientific imperialism" (Dupré, 1995; 2001; Maki, 2013). Scientific imperialism refers to a situation in which an idea, theory, model or method emerging from one branch of knowledge claims that it can be effective for other branches of knowledge and tries to impose itself on them, while such a thing in practice does not occur and this idea or theory or method cannot be useful and efficient for other branches of knowledge (Dupre, 2001: 74). Scientific imperialism can be a suitable entry to deal with the relationship between individual-oriented discourse and social sciences and social thought in Iran.

The increasing attention of the government in Iran to psychology and economics, its expansion into the public sphere, the increasing presence of psychologists and counselors in television and radio programs, the emphasis on individual counseling in solving social problems affecting people, the slow and increasing influence of psychological theories and approaches. And economic in social explanations and analyzes is only one example of the manifestations and examples of the colonial relationship between the individual-oriented discourse and sociology. In short, this relationship has led to the dominance of individualistic knowledge and the isolation of sociology.

A broader perspective, or individual-centered discourse, can be used to describe this situation. a school of thought that holds that because each individual actor's actions make up society, studying these acts as well as the motivations and meanings that actors attach to them is the best approach to comprehending and explaining society, as well as the events and phenomena that occur within it. The dominance of this method of explanation has resulted from this circumstance, and on the other hand, viewpoints that deal with the analysis and explanation of structures, institutions, and transpersonal phenomena in the study of why social and human phenomena and events have been isolated, if not eliminated.

This view and many other individual-centered views are largely derived from the epistemological approach of disciplines such as economics, especially applied economics, psychology, especially evolutionary psychology, and various emerging mysticisms based on the theory of rational choice (Pinto, 2016; Stigler, 1984) and the cost-benefit idea (Maki, 2002: 237) are emphasized. In other words, these kinds of knowledge emphasize certain types of theories and ideas and they believe that these can be effective for explaining issues and answering questions from other realms and types of knowledge. This is scientific imperialism. This imperialist situation in Iran's scientific society has mostly shown itself in the form of creeping influence and increasing dominance of individual-centered theories, approaches and methods that try to explain the realm of social phenomena by relying on the foundations of such theories and methods. It is as if they want to reduce the social issue to an individual issue and social actions to individual decisions, motivations and behaviors which are actually based on rational choice and cost-benefit.

The process of imperialist domination of this individual-centered discourse, especially economics, emerging mysticism and psychology, is both in the form of policies and structural decisions to change the structure of social science courses and materials, and in the public arena and in the increasing role of individuals and Individual-centered perspectives to respond to the needs of society, whether in the media, in educational spaces, or in centers that provide services to face social problems and phenomena. Heidari's research (2016) about the increasing dominance of individualism as well as desocialization and isolation of social affairs in Iran points to the proposition that the idea of a self-regulating market arising from neoliberalism has led to the formulation of the idea of a self-

regulating human being. Therefore, this model of man has been accepted as the modern man of Iranian society. Therefore, with the de-politicization and de-socialization of the social issue and society, everything has been reduced to a self-regulating individual actor whose decisions, motives and behaviors are organized based on rational choice and compliance with profit-oriented. The article of Zaeri and Narimani (2019) also points to the role of the individual-centered discourse that tries to expand the idea of success and economic man in the society. It also points to the fact that the individual-centered discourse tries to create its own ideal man and erases the collective issue and the role of social structures in the decisions and actions of social activists. Therefore, by denying that society is an open system, and this weakens the idea of rational choice and predictability of social actions, it isolates the social issue and weakens it in favor of individualism.

Iranian society today is developing a typical subject that makes use of success strategies and information. This condition is actually represented in the economic world by an economic man or entrepreneur, whose choices and deeds are motivated by the desire to increase profits. This topic is introduced and acknowledged in a way that suggests there is an internal force acting as a bridge between the speaker and any external success. The most crucial issue with this topic is inner change (Zaeri and Narimani, 2019: 10). In light of this, the individual under the discourse of individualism, who lives in the framework of the success economy and new mystical tendencies, must constantly seek to grow his or her secret inner force because this is the only manner in which he or she can accomplish any type of success. It's as if man and success are currently on their own, and that man can only achieve unending success by feeding this inner drive without interference from structures, sociopolitical forces, or transpersonal processes that could affect or obstruct his work.

This view is reminiscent of Hegel's main idea that if there is a distortion and inconsistency between the inner and outer world, because the outer world has logic and correct organization, therefore, the inner thinking and vision must be changed. This change in today's Iranian world includes taking refuge in behavioral techniques and skills, personal mystical rituals and economic counseling so that this person can be one step closer to an educated and successful person. However, in this direction, other versions also play an important role, such as the tendency towards isolationist mystics. Because these types of mysticism, which are being fattened in different forms, rely on a presupposition of isolationism and self-exploration, which prefers the change and adaptation of the inner world to the change of the outer world. This procedure is against the fundamental idea of Marx against Hegel, according to which the interpretation of the world has reached the end of its time and should be changed; "Philosophers have only interpreted the world in different ways, but the goal is to change it" (Marx, 1976: 8). The summary of Marx's idea was that if you see a mismatch between the inner world and the outer reality, do not seek to justify this discrepancy and try to educate the inner world according to the outer reality, but change the outer world. In other words, recognize the collective forces, structures and systems and try to see and analyze their role in the situation in order to take a step towards changing the external reality. While, the spread of the individual-centered discourse and the types of knowledge focused on it lead to the denial of the authenticity and role of social phenomena and affairs.

A granular individualistic discourse is generally indicated by discourses like success discourse, individualistic spirituality, individualistic mysticism, attention to and emphasis on people's moods without reference to their social and cultural contexts, and analysis of human, social, and family issues by comparing types of personality, IQ, individual characteristics, among others. It attempts to provide individual-centered responses to human-social dilemmas and teaches, punishes, rejects, or eliminates individual activists for social problems without paying enough attention to the cultural, social, economic, political, and historical settings. This disregard for the underlying social issues has resulted in the rise and failure of individualistic knowledge types as well as the exclusion and eventual decline of collectivist knowledge, which attempts to examine the social and transpersonal dimensions of actions, situations, and outcomes.

Based on these explanations, in this article I try to show the footprints and examples of this individual-oriented and market-oriented approach in Iran's social sciences and that this footprint can

manifest itself in different places. From regulations, bureaucratic orders, approval of laws and organizational and administrative changes to transformations in educational topics and even transformations in the analytical system and models of explaining social affairs. With these explanations, this article seeks to study this imperial process and tries to answer these questions:

2. Questions

1. What are the manifestations of the dominance of knowledge types of individual-oriented discourse on Iranian society?
2. With what mechanisms has the individual-centered discourse dominated the Iranian society?

3. Methodology

In this research, I seek to show the increasing dominance of individual-oriented discourse and economic approaches (individualist type) on the space of humanities and social sciences. This dominance takes place under the guise of rational choice theory, cost-benefit approach, portraying the ideal human being, trying to self-examine the human being from the inside, educating and punishing this human being, etc. Also, this research seeks to analyze the epistemic foundations of such a situation as its philosophical and ontological basis. In addition, in this situation, one cannot ignore the role of power, in its various dimensions and branches. Based on this, documentary research method has been used to study these goals and answer the questions raised. The data sources of this research include the study of texts containing implications of individualism, documents, regulations, instructions, laws and procedures in which one can see the traces of the superiority of the individualistic discourse and the psychological approach under it and the interaction mechanism between knowledge and power.

The information was gathered by researching library resources as well as websites on the Internet that were relevant to the topic of the paper. The technique of scanning and examining them is used to gather data (for inspecting papers, regulations, instructions, legislation, etc.). Based on indicators and criteria, the study materials will be chosen. The authors choose and examine cases from the textual sources that discuss the implications of individualistic knowledge types, on the one hand, and the power system's role and its covert benefits, on the other, in the predominance of individual-centered discourse, as well as their theories, methods, and points of view that contribute to this issue.

4. Scientific Imperialism; Conceptual Analysis

For the analysis of any topic or problem, it is necessary to place that implication and topic in a special conceptual and theoretical context through which data and observations can be organized and provide the possibility of explanation and analysis. Scientific imperialism is the conceptual and theoretical foundation of this research. In interdisciplinary studies, one of the terms used is scientific imperialism. For this reason, we encounter terms such as physical imperialism, economic imperialism, philosophical imperialism, medical imperialism, etc. (Maki, 2013: 325). The term scientific imperialism, its definition and description in John Dupre's two works, *Against Scientific Imperialism* (1995) and *Human Nature and the Limits of Science* (2001), are accurately and consistently mentioned.

Scientific imperialism occurs when a scientific field tries to occupy the territory of other fields or enter them. This term is used when we want to refer to a special form of interdisciplinary relations in science. Therefore, we can have imperialism of physics, imperialism of economics, imperialism of philosophy, imperialism of medicine and even imperialism of sociology (Maki, 2013: 325). In other words, whenever a branch of science wants to dominate other branches of science with its idea and

claim that it can provide an acceptable explanation for all events and observations with this idea, then we will be faced with scientific imperialism. For this reason, this term should be a tool to identify and evaluate such a situation (Maki, 2013: 326).

In the definition of scientific imperialism, at least two aspects can be seen, and by considering both aspects, a relatively accurate and correct understanding of it can be provided; Accordingly, scientific imperialism consists of: 1. The desire to spread an effective scientific idea to a place beyond the borders of the territory where this idea basically has a foothold in this territory and from which it originated (Dupré, 2001: 16). 2. The tendency to expand a scientific idea to a place beyond the original territory, the more this expansion becomes fatter, the more the efficiency and enlightenment of this idea is reduced and controlled (ibid. 74). In this chapter, John Dupré refers to Daniel Dennett's book, *Darwin's Dangerous Idea* (1995), according to which Darwin's evolutionary idea has expanded beyond its original realm and claims to be able to explain everything (Dennett, 1995: 82). If I want to summarize this section, it should be said that scientific imperialism means that a scientific idea that has come from a certain territory called territory number one and is a good and effective idea in analysis is also transferred to other territories, for example, territory number two, three and etc. expands, but the same idea has less and less efficiency and power of explanation in other areas. Finally, it will become a bad, inefficient and even erroneous idea in connection with the issues of other domains (Maki, 2013: 327).

5. Economics Imperialism

Adam Smith's supply and demand analysis or the neoclassical idea of decreasing marginal returns are not what we mean when we talk of economic imperialism. Not even Keynesian or macroeconomics are what we mean. Economics imperialism describes a situation in which other sciences and disciplines were subordinated to the economic approach of the late 20th century, particularly the development of game theory, which asserted that human behaviour and decision-making are inherently profit-oriented (Von Neumann and Morgenstern, 1953). Economic imperialism has long been regarded as a typical form of this imperialism and has frequently elicited unfavourable responses from those who oppose this situation (Marino, 2017: 69). The dominance of economics over other humanities and social sciences, in the opinion of some academics who oppose scientific imperialism, particularly economic imperialism, has led to a fundamental economic method being more and more prevalent in these fields and even in human relationships. The "cost-benefit" perspective, which is the standard approach in economics, is the same as this fundamental approach (Maki, 2013: 332; Clark and Walsh, 2009: 196). The supremacy of economics, in the opinion of its detractors, has resulted in a sort of unipolar realm where economic presumptions for other scientific and intellectual fields have come to dominate. Prior to this domination, certain knowledge areas (e.g., Sen, 1977; Heat, 2008) had their own distinct cognitive and analytical techniques.

From the point of view of many thinkers, the point of view of rational choice is very close to economics imperialism in such a way that they consider the two to be equivalent to each other. Some examples of these works are: *Theory of games and economic behavior* (1953) Von Neumann and Morgenstern, *The Economic Theory of Democracy* (1957) Anthony Downs, *The Calculus of Consent: Logical Foundations of Constitutional Democracy* (1962) Buchman and Tullock, *Collective Action* (1982) Hardin, and *The Economic Approach to Human Behavior* (1978) Becker.

George Stigler in his book, *Economics - Imperial Science?* (1984), talks about how economics has acted as an invader and even aggressor in relation to a considerable number of issues in social sciences - neighbors of economics - and in the central issues of this field. It has entered these arenas like an uninvited guest (Stigler, 1984: 311). Stigler describes how a number of economic theorists attempted to model various social phenomena such as criminal activity and family planning using concepts and methods derived from economics (e.g. Becker, 1978). For this reason, the effort for economics imperialism in other social sciences, through the works of people such as Anthony Downs (1957), Buchman and Tullock (1962), Thomas Schelling (1960), Michael Taylor (1976) and Russell

Hardin (1982) appeared. In their works, these people believed that economic issues and approaches can be applied to democracy, social contract, law, conflict and its resolution, cooperation and social action (Amadae, 2017: 142).

The basic methodological element that is established in economics, but is viewed with doubt in the branches and topics of social sciences - including political science, international relations, jurisprudence, public policy, conflict resolution and sociology - is that In all their decisions, rational agents maximize usefulness and desirability regardless of the context in which these decisions are made (Amadae, 2017: 143). This epistemological and methodological way of thinking that exists in economics causes a special approach regarding the behavior of people, the degree of their rationality and rationality and the degree of their repeatability. Amadae summarizes this approach in economics as follows: In economics, there is an assumption that "because actors have relatively fixed and predictable behaviors, also the results and outputs can be understood and identified as possible, therefore, individual choice can be modeled accordingly." Moreover, interactions are modeled on the basis that individuals maximize individual benefit from competition" (Amadae, 2017: 143). Therefore, the fundamental assumptions of the interdisciplinary unity approach are very reductionist and simplistic and only expect human actors to have complete and fixed preferences for results and achievements (Hargreaves-heap and Varoukakis, 2004: 8) and based on these assumptions, desirable functions can be created which can be generalized to various situations, from the market to politics (Müller, 2003; Pettit, 2002), from love and truth-telling (Becker, 1978; Lewis, 1969) to evolutionary science (Trivers, 1971; Smith, 1982; Dawkins, 1979).

As these examples show, economics imperialism has caused all human, cultural and social approaches and phenomena to be analyzed based on the assumptions of this science, regardless of the efficiency or inefficiency of such analyses. Also, the dominance of economics has caused the analytical models, epistemology and methodology of this science to spread to the scientists in other branches of knowledge.

6. Nominalism: The Basis of Individual-Centered Humanities

So far, the article talked about scientific imperialism and what is the imperialist role of economics in sociology. Now it's time to examine the foundation that is the fulcrum of such imperialism and has caused the ontological and epistemological attitude of psychology and economics to dominate social thinking. In short, it can be said that this basis is the ontological and epistemological basis of nominalism.

The traces of nominalism can be seen in the modern world. Karl Popper in his book, *Open Society and its Enemies*, in a chapter titled "Sociology of Knowledge" refers to the same thing and believes that the collection of modern sciences fall within the framework of methodological nominalism (Popper, 2019: 664 -662). In this connection, Quine connects the methodological turning point of nominalism to John Hurt Tock in 1786 and believes that the effects of this type of view can be traced to today's philosophy and social sciences (Bagheri, 2008: 115, quoted by Parsania and Taleie Ardakani, 2013: 80).

By comparing "methodological nominalism" with "methodological essentialism", a better understanding of the methodological strain of nominalism can be obtained. Methodological essentialism, which is rooted in the opinions of Plato and many of his followers, refers to the view that the task of knowledge and science is to discover or describe the nature of phenomena. On the contrary, methodological nominalism, instead of trying to discover or understand the truth of anything, tries to describe how everything behaves in various environmental conditions, especially if it wants to know whether there is any order or rule in their behavior. In other words, nominalism considers the description of our experienced phenomena and events and the explanation of these events to be the goal of science (Popper, 2019: 64-66). With this explanation, one can clearly see the traces of the nominalist view in the knowledge of phenomena, events and processes in the new sciences - both natural sciences and social sciences.

This emphasis on the individual and rejection of generalised phenomena or conceptions is the ontological foundation of nominalism. The world of nominalism is built on an idealist philosophical tenet. On the other hand, idealism has an ontological and epistemological concept that claims social reality is mostly subjective, "mentally constructed," and unreal (Amzadt et al., 2015: 141). According to this school, social realities are not objective phenomena but rather abstract concepts. The underlying premise of nominalism is that social reality is mostly relative and that social conceptions are merely labels for social events (Ritzer, 2011). Nominalists argue that sociology should concentrate on analysing the microlevel and people rather than organisations and social issues (Amzadt et al., 2015: 142).

According to this approach, the social world is the product of just interactions between people. Therefore, social actions are rational, selective, and voluntary, and are completely based on the will of the actor. The assumption of voluntariness includes the idea that human behavior is not determined by social structures, but rather results from voluntary actions that rely on subjective interpretations. In nominalist thought, structures are not considered real and cannot be any pressure factor in human society. The assumption of voluntariness and voluntariness of the action also leads to the conclusion that human behavior is largely unpredictable, therefore generalized and generalizable knowledge and understanding is impossible. For this reason, nominalism emphasizes the idiographic approach instead of generalizable knowledge and obtaining generalizable epistemological patterns and norms and considers it suitable for social understanding in sociology. In this regard, social realities are neither real nor even subject to any external influence (Amzadt et al., 2015: 142).

This epistemological perspective, which holds that structures, institutions, organisations, social patterns, and normative and value systems do not contribute to the formation of the social world and can therefore not be included in the analysis of social events but rather can only be factors, is also a result of the ontological attitude of nominalism. Individual actors' behaviours, as well as their thoughts, sentiments, motivations, awareness, and emotions that have developed independently of their interactions with the social environment, should all be taken into account in social analysis. As a result, only through making reference to the individual can any societal understanding be achieved. If all social entities are thought of as the outcome of the decisions, deeds, and deeds of individual human actors, then the only source of information and social knowledge in this instance is the actor, his knowledge, and his awareness. This implies that by focusing on the individual actor, all epistemology is made possible. Bhaskar (Bhaskar, 2005: 147) refers to an epistemological mistake in which ontology is equated with epistemology.

7. The Implications of Economics Imperialism in Iran

Hans Rosling in his book, *Factfulness: Ten Reasons We're Wrong about the World – and Why Things Are Better than You Think* (2019), points to ten ontological and epistemological mistakes, because of which we understand reality in a distorted way. In fact, he believes that these ten mistakes are the result of ten instincts that, if not restrained, lead to these ontological and epistemological mistakes. One of these mistakes is related to what he calls "blame instinct" (Rosling, 2019: 10). In his opinion, this instinct requires that we fall into this ontological error in human sciences, that in every event, problem or unfortunate incident, we try to find a person or group to blame, in order to place him as a shield for the calamity and reconciliation, and our imagination comfort us. While factfulness tells us that if we seek to find an individual to blame, on the other hand, we stop finding possible explanations that have contributed to the formulation of that event or issue. This neglect prevents us from being able to prevent similar events from happening in the future. According to Rosling, we should look for the causes of human and social issues and challenges, not individuals, just as in pleasant and desirable events, we should look for systems and institutions, not heroes (Rosling, 2019: 10). In explaining this matter, in the introduction of the book, Mustafa Malekian says that the most important theoretical basis of this advice is that the human and social world is much more complex and intertwined than a single cause can cause a significant event in it, let alone That the single cause

is the will or action of an individual actor (Ibid).

In fact, most of the time, individualist knowledge are subject to such a reductionist fallacy, according to which, in the explanation of social and human phenomena, they reduce everything to individual actions, perceptions and choices, and social forces do not have a place in these explanations. This fallacy (reductionism) is one of the fallacies that can be considered in social methodology (Baker, 2003: 115-115). This type of fallacy causes a kind of deceptive simplification in social analysis, which instead of clarifying the why of the events, adds more to the ambiguity of these situations. The self-management and self-control program that positivist psychology pursues, in the final instance, by emphasizing personal responsibility and changing the individual worldview, removes issues such as education, health, poverty, and unemployment from the head of the government and turns them into individual affairs and issues. This approach considers itself independent of value judgment and claims that its findings are based on experience, observation and testing (McDonald and Ocalan, 2008, quoted by Heydari, 2016: 24). This case is both an example of reductionism, and by ignoring the role of collective, party, group, etc. values and interests in knowledge building and depriving one's knowledge of these values, it makes a claim against the nature of knowledge. In fact, the individualist discourse tries to downplay the role and effect of collective ideals, group goals and social actions in the evolution of society and, on the other hand, introduces individual actions and behaviors as the basis of all social phenomena and events.

Although the types of individualistic knowledge in Iran can have many meanings and examples, in this article I will focus on the economy (accountant subject). Therefore, in the rest of the article, I will try to examine the traces and implications of this individual-oriented approach in Iran. In whole, I understand these references and implications as part of the "atomism discourse" that started gradually three decades ago and is at its peak today. A discourse that considers society to be nothing but an algebraic collection of people; it looks for any solution in the course of his soul and rejects the collective matter by inviting it to go deeper into itself. The result of such a situation will be nothing but that the collective ideal will be reduced to individual success and the social problem will be reduced to an individual problem and the possibility of moving away from the existing situation will be eliminated.

8. Homo-Economicus

One effect of individualistic knowledge is that economics, particularly applied economics, and solely economic explanations, methodologies, and views are becoming more and more dominant in our understanding of human and social phenomena, behaviours, and events. In other words, the dominance of the economy has resulted in the rise of a concept known as "Homo-economicus," "entrepreneurial man," "profit-oriented man," "creative economic man," etc. This mindset is built on two fundamental presuppositions: the first is the rational choice theory, and the second is the profit-cost theory (cost-benefit). According to the earlier-mentioned theory of rational choice, humans base and approach their behavioural decisions on reason. They make an effort to act rationally in any circumstance, and while making choices and carrying out acts, they always do so in line with reason. The cost-benefit theory asserts that people make choices and act in ways that provide them with the greatest benefits and the fewest negative consequences, and that its theoretical underpinnings are not dissimilar from those of rational choice.

As it follows, from this perspective, aiming for maximum profit at the expense of minimum cost and loss is essentially a reasonable decision. A state of utmost reason is discernible from this perspective. There is a growing and established reliance on the individual and individualism on the one hand, and rationality and rationality of thinking and action on the other, in both of these perspectives, which originate from the scientific imperialism of economics in consensus thinking. First off, people and individual actions—rather than social, political, or economic circumstances and structures—are the fundamental components of human and social events and phenomena. Second, these decisions and behaviours are largely reasonable and grounded in reason.

The idea that the individual and the individual skills and abilities should be known, analyzed and strengthened is not specific to the psychological approach, but this also exists in the case of economics. Economic man, entrepreneur, creative, successful, master of cost-benefit, etc. are claims and assumptions that are defined in the framework of economic man who has a livelihood and an entrepreneur. Today, counseling is not limited to behavioral counseling, but counseling in economic matters, wealth acquisition, easy money, etc. has become more prominent, especially paying attention to the "easy money" phenomenon. The phenomenon of easy money, briefly and simply, consists of money that is not the product of increasing work and effort, but the result of what is now interpreted as creative thought and planning. It means easy money. In all kinds of activities such as excessive and irrational participation in the stock market, activities in cryptocurrencies, pyramid companies, etc., this is an implicit claim and assumption that one should strengthen the abilities and skills of recognizing the situation, cost-benefit, etc., and through this, the individual A businessman can easily and in a short time make considerable money. It means strengthening individual skills to use situations and recognize these situations.

This situation is based on the hypothesis that these situations can be exploited and easy money can be obtained provided that as a result of individual education and training, one can discover and cultivate one's inner strength and finally by mastering the situations of cost-benefit of being able to get easy money. Therefore, everything is left on the shoulders of the individual without looking into macro-political and supra-individual economic developments. It is as if the economic relations and market logic are completely in the hands of the individual. While macro-economic and political variables are the main determinants and if these are not taken into account, it is not possible to have a correct analysis of why economic phenomena and the success or failure of economic activities. Reducing everything to a person, his abilities, skills, weaknesses and strengths cannot be logical, moral and in accordance with reality. The influence of economics and economic imperialism and ontology and epistemology of this approach in explaining and analyzing the why of human and social events and phenomena in social thinking has caused excessive and increasing emphasis on the individual and individualism and social actions to the will and individual decisions should be reduced. In other words, the role of transpersonal social, political and economic factors and contexts is ignored or considered less important, on the other hand, individualism and individual activism and individual will and choices are separate and independent from the structures and contexts of these actions. , decisions and wills, etc. become fat and are increasingly emphasized.

It is important to note that the idea of economic man is rooted in capitalism and liberalism. It should be noted that this fact is more prominent in neoliberalism. David Harvey introduces neoliberalism as a theory of political economy practices that pave the way for the realization of individual freedoms, entrepreneurship, and individual skills within an institutional framework characterized by powerful private property rights, free markets, and free trade (Harvey, 2008: 8). Neoliberalism tries to reduce the society to the algebraic sum of individuals and finally reaches the conclusion that there is no such thing as "society" and what exists is only and only the algebraic sum of individual individuals. This idea was clearly stated by Margaret Thatcher as follows: "There is no such thing as society, what exist is only individual men and women and families" (quoted by Heydari, 2016: 14).

In fact, the special anthropology that exists in liberalism, neoliberalism, and capitalism and the humanistic view that prevails in them provide the basis for the formation of a maximum perception of man and his ability and role in creating social phenomena and events. Emphasis on rationality and profit-oriented rational man is also one of the consequences of this type of anthropology. Considering that both liberalism and neoliberalism have strong connotations in Iran (See: Heydari, 2016; Zaeri and Narimani, 2019), it can be expected that this anthropological view also exists regarding Iranian activism.

A person who is proposed in the framework of scientific economic imperialism against social sciences is a "self-regulating" person. A person who is completely aligned with the rules of the free market, tries to make the most of economic situations, all his motivations and behaviors are based on

rationality, that rationality that has a close link with the cost-benefit relationship. In addition to creating a kind of misunderstanding about the analysis and explanation of this phenomenon, the dominance of the economic view on human and social phenomena also causes the dimming and disregard of human and moral values. In such a way that economic relationships and profit-oriented financial calculations replace human and moral values and criteria, which happens to be a significant part of human and social actions can be explained within the framework of these values and criteria. The scientific imperialism of the economy causes the discredit of the social thing and the dimming of the moral thing; values such as moral rules and principles such as altruism, selflessness, kindness, compassion, etc., because this economics claims that all human and social relationships and interactions can be explained under the rationality of calculation and profit. It is as if humans are beings in this discourse who only seek to secure their maximum benefits and human and moral principles and values have no role in these relationships and interactions.

An increase in "selfishness" and a decline in "cooperation and partnership with others" are caused by broadening the economic perspective in describing and analysing human and social connections and interactions. The desire to free ride increased along with the popularity of economic ideas and techniques, while moral and human reasons weakened (Alvi, 2004, cited by Mustafavi, 2009, 293). From the second half of the 20th century on, the idea of "social capital" became increasingly popular, in large part because of the mistrust that had spread throughout the West as a result of the growing success of economic theories. Due to this, the term "social capital" was mentioned the most in the 1990s in the most famous periodicals published worldwide (Mustafavi, 2009: 293). Because the idea of social capital is founded on interpersonal relationships, group interactions, communication networks, and cooperation, due to the power and dominance of the profit-oriented economic view on human and social relations and interactions, these components were the same ones that were deteriorating daily.

Economic man is actually one of the presuppositions of micro-economics and is based on the theory of rational choice. Economics describes human and social actors in such a way that they make choices in a rational way. The framework of economic man in the theory of microeconomics is that it is assumed that economic actors have needs that must be met. Also, they face a lack of resources and it is not possible to meet all needs. As a result, they choose rationally among the choices they have in front of them. Here, choosing rationally means that economic actors consider the benefits and costs of each choice and option and make decisions based on them. In fact, in neoclassical microeconomics, rationality requires maximum benefit and minimum cost (Cooter and Ulen, 2018: 31; Becker, 1986: 12).

The perception of economic man who acts on the basis of rational choice is based on a presupposition according to which human behavior is purposeful and measured. When a person is placed among many and varied options and choices, he/she chooses the option and path that is more consistent with his goals and desires. That is, he weighs the different options and choices based on the cost-benefit relationship and after the necessary investigations; he/she chooses the option and method that has the most benefit and usefulness (Little, 2008: 65- 64; Posner, 1973: 5).

9. The Implications of the Idea of Economic Man in Iran

9.1 Startup

One of the signs of the dominance of the individual-oriented discourse in the form of scientific economic imperialism in the intellectual and social atmosphere of Iran is the great attention and emphasis on the prosperity of start-ups and the special perception that exists about the nature, mechanism and process of their success. The atomic discourse that has shown itself in the form of economic imperialism, the idea of the calculating economic man, the cost-benefit approach, and the theory of rational choice in Iran emphasizes above all on individual creativity, individual innovation, entrepreneurship, and the use of opportunities. One of the most important symbols of such an

approach is the idea of "startup". In the intellectual, media and social atmosphere of Iran, there is an atmosphere that emphasizes the prosperity of start-ups and emphasizes the fact that the success or failure of start-ups is exclusively the product of individual ideas and creativity and the ability of these people. It is in the use or lack of optimal use of opportunities and resources that is decisive.

Meanwhile, the success/failure statistics of start-ups, both in the world and in Iran, show the fact that a very high percentage of start-up ideas fail and only a very small percentage of them may become succeed. According to the statistics of the website C. B. Insight In 2021, more than half of startups will fail in the first 5 years of their activity, and more than two-thirds of them will fail in the first 10 years of their activity. According to the statistics of this website, more than 90% of startups generally fail. The position of failure of start-ups in a place like Silicon Valley, which is the most important scientific and technological center of the world, 97% of start-ups fail. Also, according to the claim of the Vice President of Science and Technology of Iran, the failure rate of startups in Iran is 98.2%, which is lower than the world average of 98.5% (Ashtari Mehrjerdi, 2021). Although the statistics announced about Iran by the Vice-Chancellor of Science and Technology, according to the statistics of Silicon Valley, there is room for serious doubts, but the same failure rate (98.2%) is also a reason to think.

In the analysis of these statistics and the state of failure of start-ups in Iran, three points can be considered; first, as mentioned, the reduction of startups to individual ideas and creativity. Second, neglecting the contexts and non-individual factors that can affect this economic activity beyond these phenomena and individual creativity. Third, emphasis on the increasing fattening of start-ups as one of the signs of economic imperialism and individual-oriented discourse in Iranian society. Based on this, on the one hand, there is an emphasis on the increasing prosperity of economic activity in the public sphere of the general society, and in this way, economic thinking and attitude dominate human and social actions and values more than ever before. On the other hand, these economic activities are reduced to ideas, thoughts, creativity, innovation, adequacy, competence and individual economic intelligence. In such a way that the success or failure of economic activities and actions is reduced to decisions, choices, will and individual behaviors, without considering market realities, national factors and even international events as factors that strongly affect the market environment and activities. It should be noted that they affect the economy. If there is a hint, but their importance is more emphasized in comparison with the role of the individual.

Every human activity is influenced by mechanisms and settings, as well as economic, political, and social elements that go far beyond individual decisions, wills, and acts, both during the decision-making stage and during the implementation stage and its effects. It is impossible to present an accurate and close analysis of the real world if the importance of these aspects is not considered in the analysis of the causes of the failure or success of these businesses. When it comes to economic behaviour, this problem gets worse. This means that there is almost no event that does not affect the state of the markets, capital, stocks and phenomena of this kind, so without paying attention to various military, political, media, social, etc. factors in the consequences and results of economic activities, including start Ups are both unrealistic and do not provide accurate analysis. In addition to these cases, it should also be mentioned that there may be complex relations between the startup activities of the power system and hidden forces in this direction, which can play an important role in the success and promotion of a startup or failure and sitting on the carpet. Have another startup.

This reductionism in analysis is, to a large extent, derived from the reliance on the theoretical approach that the idea of cost-benefit and the theory of rational choice is the basis of human and social decisions and behaviors, especially of the economic type. On the other hand, it is based on this ontological premise, which is based on the individual-centered and granular approach, because everything is reduced to individual actions and the social matter becomes inauthentic, so it is by referring to these individual choices and actions that it is possible to explain why these outcomes (failure or success) occur. These two are important epistemological foundations and presuppositions that formulate the point of view of analysis in this way.

9.2 Activity in the stock market

Despite the fact that the people in Iran were encouraged by the government and from many forums to participate in the stock market during 2020 and 2021, but this participation brought significant losses for the people. After the Economic Commission of the parliament was assigned to investigate the Securities and Exchange Organization in 2021, the report of this investigation was read in the public hall of the parliament on November 2, 2021. According to this report, people who invested in the stock market experienced financial losses of about 70 billion dollars. According to this report, the dollar value of the stock market index at the beginning of 2020, when the total index was about 500,000 units, was estimated at about 105 billion dollars, but in the middle of August of the same year, it hit a record of 427 billion dollars and then quickly began a downward trend (Radio Farda website, November 2, 2021). The stock market index dropped by 32% in 15 months, which was equivalent to a financial loss of 70 billion dollars (Radio Farda website, November 2, 2021) for people who had entered the stock market hoping to make a profit through share ownership.

According to the report of the Tejarat News website, more than six thousand billion Tomans¹ were withdrawn from the stock market in December 22, 2021, and money entered the stock market only on the first day of December. According to this report, the stock market started falling on August 10, 2020, and the total index has dropped by more than 35% since the beginning of winter. The average yield of stock market symbols during this period was negative 40%. That means, on average, shareholders have lost at least 40% of their capital. This report also shows that at the peak of the stock market, the value of the equity portfolio of 532 thousand tomans was around 20 million tomans, but the same portfolio has reached 11 million and 500 thousand tomans in January 2022. It means that the shareholders of Saham-e Edalat² shares have also lost more than 40% (Tejarat News website, January 25, 2022).

The representative of the applicants for the investigation and investigation from the stock exchange organisation, Seyed Nasser Mousavi Largani, reportedly stated about the financial loss of the people from the activity in the stock exchange on the same day as the report of the investigation and investigation of the parliament from the stock exchange organisation: The decision of the members of parliament is currently being awaited by millions of the largest shareholders and their families in order to punish those who have planned for their own pockets and the capital of the people, as well as, more importantly, who have undermined their trust in the government. Mousavi Largani, who represents the people of Falavarjan³, said: there are two doubts about the increase of the index and its historical drop, which caused 90% of the nation's capital to be destroyed, amounting to around 1,500,000 billion tomans; first, the government's budget deficit was financed through the manipulation of people's capital in the stock market, and secondly, how much of the nation's capital did the big political figures, lawyers, paper companies, and brokers take for themselves in one year (Eghtesad-e online website, November 2, 2021).

These are just some of the reports that show that in a little more than 2 years, a significant portion of people lost a large portion of their capital. What can be related to this research is the fact that during the last three decades in Iran, there is an increasing emphasis on encouraging people to participate in economic activities, and the key to the success of people in these activities is the quality of decisions, economic behaviors. It introduces them and their ability to take risks. In other words, the current of thought that tries to instill in people that, first, by making some decisions at some moments and performing some economic behaviors, a person can achieve a lot of wealth and profit. It also causes this belief to be planted in the minds of people and the general culture of society that the success or failure of people in this financial and economic activity depends only on their behavior and economic and individual decisions. For this reason, a variety of television programs, radio

¹ Toman is Iranian currency

² General government financial assistance for people

³ Falavarjan County is in Isfahan province, Iran.

programs, websites and pages and channels and virtual space groups, as well as a large volume of books with the theme of how extraordinary individual decisions can be made to earn very high profits overnight in society. Media and public culture have flourished.

These programs, which offer financial counsel and direction in a variety of ways, are founded on the idea that success or failure in the world of business depends on aptitude, cunning, intellect, taking advantage of chances, making decisions, and acting on those decisions. is personal and financial. There is also the presumption that people operate "rationally" in various day-to-day circumstances and that their decisions and deeds, particularly their economic decisions and deeds, are driven by reason. In order to assist the person in this way, they educate, train, and reform them. They also boost the forces within them that, in their opinion, foster greater creativity and intelligence.

However, it is clear that individual economic decisions and actions are only a small part of the mechanisms and factors that play a role in the results of economic activities. Because there are factors and contexts that are beyond the control and will of the individual actor, and they happen to strongly influence individual actions. This person-centered and individualistic approach is associated with reductionism, so it is unable to explain and analyze the process and consequences of economic activities, and by reducing the role of structural and institutional factors and causes in economic mechanisms, it reduces everything to individual actors, decisions, intelligence, and will. It reduces his ability, creativity and ability to use opportunities. This is the same individualistic discourse that also shows itself in the economic field and has fat implications, of which stock market activities are one of them. The individualist discourse in the economic field, by highlighting the idea of economic man, tries to put everything on the shoulders of the individual actor, and by trivializing the role and effect of extra-individual factors, it leads to the acquittal of these factors and the responsibility of everything on the shoulders of the individual. It also goes astray in the analysis of the why of events and is faced with a total reductionism.

9.3 Cryptocurrency

Although the issues of the stock market, stock exchange activities and its results and consequences for people and the market may be related to some time ago, but the phenomenon of cryptocurrencies has been a current issue and is still happening, and there is hardly a day when it is not discussed and discussed. Cryptocurrency is a type of digital money in which the production of currency units and confirmation of transaction authenticity is controlled using encryption algorithms and usually works decentralized - that is, without relying on a central bank (Schueffel, 2017: 8). In the Merriam-Webster dictionary, cryptocurrency is defined as: any currency that exists only in digital form, usually without a central issuer or regulator, but uses a distribution system to store transactions and manage the issuance of new units and to prevent it relies on cryptography from forgery and fraudulent transactions (Maryam-Webster Dictionary, August 10, 2019). The Oxford Dictionary also defines cryptocurrency as follows: Cryptocurrency is a digital code that uses cryptographic techniques to regulate the production of new currency units and confirm the transfer of funds and is independent of a central bank (Rizzo, 2014).

In today's public and media space of Iran, the discussion about cryptocurrency, its nature, importance and functions is discussed a lot and it is growing increasingly. Apart from the fact that there is still no clear and codified legal mechanism for how to use this phenomenon, but the emphasis on its profitability and that it is possible to earn a significant amount of money without working has led the society to a direction where cryptocurrencies are increasingly welcomed. There are two things that can be considered in this chapter that can be efficient for this research and have a relationship with the analysis of the discourse of individualism; first, re-emphasizing the importance of the economic activity of the economic human subject, and second, emphasizing the fact that to be successful in the cryptocurrency market, above all else, one must emphasize intelligence, individual creativity, and the ability of a person to use opportunities. Although it is clear to the experts that the

complex structure of society has a nature according to which there are many mechanisms, mechanisms and events that can determine the evolution of financial markets, the results of economic actions and the trends of profit and loss in these markets, but the strong current There is one that tries to show that by educating people and training them and reducing the errors that they may commit in their economic decisions and actions, it is possible to have the greatest effect in the way of economic activities based on cryptocurrencies.

What are cryptocurrencies, what kind of future can be envisioned for them, how much can they be relied on, and how reliable are they, is a debate, but neglecting that there are many global and regional relationships that financial markets and They strongly influence capital and reducing all these things to the will, decision and economic behavior of a person is another matter. In other words, the profit and loss that a person may experience from activities in the field of cryptocurrency is to a very high extent affected by national, regional and global events, which are not usually economic times, but they strongly affect the economic field. For example, political decisions, wars, changes in political systems, social movements, major sporting events, media streams, and even sometimes the decisions of some powerful actors such as presidents or owners of large capitals can easily change the direction and results of the financial markets. For example, the presence or absence of a person like Elon Musk in a cryptocurrency and the amount of his investment in one of the currencies could create huge changes in this market overnight.

Although the profit and loss of cryptocurrencies and financial market developments are greatly affected by these economic and transpersonal developments, what is pointed out and emphasized in the public space of society and media streams, especially virtual media, is the role of the individual, creativity, intelligence and It is his ability to understand the market situation etc. that determines whether that person succeeds or fails in economic activities related to cryptocurrency. In other words, the individual-centered approach tries to downplay all political, economic, social factors and causes, and even the global and structural system, and attribute everything largely to individual decisions, authority, and choices. For this reason, he emphasizes that a calculating, creative, intelligent, opportunistic and opportunistic subject should be trained in order to get the most profit from the market, especially the cryptocurrency market. In this way, if a person faces a loss, in this case, the person-centered discourse analyzes why the situation is this way. That is, the reduction of transpersonal factors to individual behaviors. In this case, the responsibility of everything falls on the shoulders of the economic subject and he will be held responsible for all the failures and losses of economic and cryptocurrency activities. Accordingly, the solution will be nothing but educating the person more, familiarizing him with the tricks of the market and using his creativity, intelligence, intelligence and market reading more and better.

10. Conclusion

In this article, I tried, as a theoretical discussion, to show that sociological thought is increasingly dominated by economics and theoretical approaches to this field. The prominent aspect of this scientific branch is the focus and emphasis on the individual, individualism, choice and individual action. In the economic reading that is common in Iran, what is emphasized in the final analysis of the why of social and human events and phenomena is the individual and individual decisions and behaviors. For this reason, wherever policy is to be made, a solution is presented, or a recommendation is made to improve the conditions and get out of social crises, emphasis and focus on changing, reforming or educating the individual's behavior, the way he faces issues and Situations enhance his abilities and, in general, influence a person's behavior and outlook. It is as if an individual activist makes his decisions and performs his actions in a vacuum without the intervention of various cultural, social, political, historical and economic forces and structures. Therefore, counseling, training, individual guidance and efforts to change and modify the person's perspective and behavior are prioritized to create change.

In addition, I made an effort to point out the fundamentals, guidelines, and norms that can

serve as the foundation for information—both knowledge that is initially rather unrelated and knowledge that is unrelated to one another. Even though at first glance the categories of individualistic knowledge, such as "evolutionary psychology," "microeconomics," and "emerging mystics," are thought to be extremely distinct, with a little more investigation and a closer look at their central ontological and epistemological claims there may be some affinities and similarities between them. These assertions and underlying assumptions include, but are not limited to, individualism, the falsity of the collective cause, a contempt for the significance of economic, political, and social institutions and structures, and an increasing emphasis on individual acts.

In the meantime, the philosophical school of nominalism has a decisive role in the emergence of such conditions. By highlighting "difference" and the individual thing, and that the collective thing ignores individuality and differences by emphasizing similarities, nominalism placed the individual thing and individual differences in the focus of its attention. This, in turn, causes the similarities to be ignored, and by reducing the similarities to the differences, it enables the formation of collective resistance forces against weak power and domination structures. In other words, the ontological and epistemological underpinnings of nominalism have led to the degradation of the collective power and power for the benefit of the individual, and as a result, it diminishes or excludes the possibility of forming collective resistance forces against power and its structures. As a result, it can be expected that the ground for domination and even totalitarianism of the power owners will be provided in the absence of social resistance forces following the dominance of the nominalist approach.

Individualism, like any other social and human phenomenon, is the product and result of numerous political, philosophical, social and even economic contexts and factors. If we want to point out some of the most important fields and effective factors in this regard, we can say that the religious and anthropological view that exists in the Christian religion towards man and places it on the basis of the salvation of individual souls is one of the this field. Also, the process of religious reform through the establishment of direct and unmediated relationship between God and human puts man in a position to be able to talk with God, which is another one of these fields. Also, the dominance and pervasiveness of liberalism and the importance of individual rights and freedom are also important aspects of this situation (Mcpherson, 1962: 35). In addition, globalization has an undeniable role in connection with individualism (Sahabi, 2011: 1). The increasing growth of the right to conduct in front of the duty of conducting is also one of the other factors that explain the effect that was mentioned in this book. Anomie and the weakening of the efficiency and effectiveness of normative and value systems have been, consequently, other factors affecting the growth of individualism and favoring individualistic knowledge (Walls, 2015: 143).

Philosophical and anthropological view of humanism played a significant role in this individualism and fattening of the position and importance of the individual with the superiority and significant importance it gave to man. Also, the stream of rationalism and enlightenment, which were not unrelated to humanism, also had a significant impact on the emergence and expansion of individualism. Finally, one cannot ignore the role of naturalism in the growth of the position and importance of the individual, individual values and individual desires in front of collective priorities and interests (Burdeau, 2013: 93-94).

If I want to summarize my idea and effort in this research from the language of Foucault, he has depicted it in the best way in his book, *The Order of Things*: "what was common to natural history, economics, and classical grammar was certainly not within the reach of the scientific consciousness; Or the part of it that was self-conscious was superficial, limited and almost imaginary, but naturalists, economists and grammarians, while this was unknown to them, used similar rules to determine the appropriate subjects of their study, form their concepts and build their theories. I have tried to reveal these rules of formation, which are never formulated per se or independently, but are merely found in completely different theories, concepts, and subjects of study, through surface separation, as their special place..." (Foucault, 1389: 5).

What was named in this research as individualistic discourse and granular discourse are growing and dominating the intellectual and scientific atmosphere of Iranian society in at least three

areas. On the other hand, the topics, subjects and ways of dealing with these branches of knowledge have gained considerable dominance in the public domain. In such a way that it is almost impossible to find a human and social issue that is not included under these classes of knowledge. These forms of knowledge have dominated public opinion and the public domain so much that they have become the only knowledge to answer questions and solve and analyze human and social issues and phenomena. This situation has caused the public opinion to assume that social problems can be solved only through these sciences, from happiness and interpersonal relationships to excelling in the field of economics and meeting spiritual and spiritual needs. In addition, one can clearly see the strong and widespread presence of agents of individualistic discourse (psychologists, financial advisors, etc.) in the media and other realms of the public sphere while social scientists are usually isolated in their work rooms in universities and research centers. Also, because they do not have a space for extensive communication with the public sphere and public opinion, in practice, they cannot have a significant effect on the main cultural and social trends of the society.

On the other hand, the situation is not different in the academic and scientific environment. During the last few decades, university courses that have an individual-oriented view have grown increasingly, and with the increase in the number of these courses, the expansion of various trends in their subcategories, the increase in the number of departments of such courses, and the increase of their students and graduates, they have caused a significant share of the space Universities of humanities and social sciences are under the control of these guilds of knowledge. Also, along with the expansion of these fields of study, the branches of social sciences that have a social perspective and emphasize the importance and role of social issues and collective forces are rapidly fading. Only those parts of social sciences have been emphasized and supported, which have an individual-oriented perspective.

In addition, this situation has a third aspect and that is the area of decision-making and policy making. The influence and dominance of the individual-centered discourse and the epistemological methods under it have been such that the number of agents of these epistemic methods has taken over the space of scientific and social policymaking and specialized working groups for the society, and their views and decisions are related to political strategies in the cultural field. And it has become social. While the number and strength of social scientists in these working groups has been reduced to a minimum. These policies are both about the management of social and cultural issues and phenomena, and they have been effective in the content and nature of the courses related to social sciences in such a way that a wide effort has been made to focus on social sciences and sociological topics and on the other hand, person-centered knowledge has expanded.

In addition to these cases, there has been an interaction and exchange, sometimes open and sometimes hidden, between power and sovereignty on the one hand, and individual-centered and granular epistemological methods on the other hand, which is the result of this service situation, which is the two sides of the relationship of power and They have knowledge for each other. The individual-centered discourse and its underlying knowledge, by trivializing extra-individual matters such as institutions, structures and systems, have been able to absolve them of the challenges and inefficiencies of governance, and on the other hand, the burden of all responsibility falls on the shoulders of individual activists. For this reason, the power has also supported this discourse and the knowledge guilds under it in different forms and levels and has made it superior to the social sciences that emphasize the role of social forces and factors (structures, systems and institutions). In other words, through emphasizing the individual and his responsibility in all the issues and challenges of the society, the granular discourse exonerates governance and the social, political and economic forces and structures under it (relegating the social to the individual). Following that, the power also fully supported the growing expansion of these knowledge guilds and accepted them as the main agents of analysis, policy making and implementation in the realm of human and social issues. This is clearly the relationship between power and knowledge.

Finally, the ontological and epistemological foundations of nominalism lead to the development of individual-centered discourse and the isolation of the collective, and this has been developed in

the form of rational choice theory as well as the cost-benefit approach in the form of economics. As a result, this type of view is based on the community-oriented approach of sociology and this is scientific imperialism.

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