



Social Capital Analysis in Development Based on Comparision between two Cities of Isfahan province, IRAN

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ABSTRACT

Civil managers and chiefs have been seeking the development of our Country during the last 50 years, and during the last 20 years, they have enacted 5-year plans of development. Although doing these plan cause a better economical and social indicators, it has made the natural environment of our country much worse. It seems that one of the important reasons of it is unawareness of common fellow of our country about natural environment and not following appropriate policies for using the abilities and cooperation of people. Because of this, we can call the lack of a plan and appropriate policy for guiding and benefitting from the natural wealth to the direction of planning and managing natural environment as one of the most important reasons for destroying and polluting the natural environment in Iran. On the other hand, many of the pollutions of the natural environment and the destructions that happen within it has cultural bases, for which we should think of some solutions. On this basis, in this study we are going to state the ways in which social capital affects on optimized management of natural environment, so that a step would be taking for solving the problems of natural environment in our country on the basis of social beliefs. Comparative study of two towns, Fereyduh Shahr and Samirom, which have different levels of social capital shows that In societies with higher levels of social capital, management and keeping natural environment is more successful in an eye catching way.

KEYWORDS: social capital, managing natural wealth, trust.

INTRODUCTION

If we want a better conditions in natural environment and a reaching to constant growth, only doing ordered activities like examining the effects of development, authorization of a law etc. isn't enough, even though they seem vital. More than that we should start to walk on the lane of some preparations like managing thoughts and beliefs of people of society, amending the social interactions, empowering the spirit of hard working and cooperation among them for taking care of the natural environment and so forth.

For walking in this lane we need to raise our social capital as a way of getting out of cultural problems and forming a society on the direction of keeping natural environment, which can be a root of controlling, observing and managing natural environment, and most importantly, it causes walking in the lane of constant growth.

On the other hand, in the document of Islamic Republic of Iran's Outlook up to the year 2026 which is the basis for the formation of composing the general policies of the four plans of the next five years, Iran has been defined as a "developed country with the first place in economy, science and technology in the area with the revelotional and Islamic Identity, being inspiring in the world of Islam and with useful and effective interactions internationally, according to which Iran is a country with academic science, powerful in producing science and technology, depending on better share of human resources and social capital in national production., which causes the society to have health, welfare, security in nourishment, social protection, equal chances, appropriate distribution of income, strong family nature, without poverty, discrimination, and with equal benefitting from natural environment". So, it is necessary to consider social capital as one of the main important items in the document of 20-year growth, which has a procedure with development and its effect on managing natural environment should be studies.

This research, according to what we initially stated, wants to study the role of social capital in constant development and managing natural environment and it wants to give ways for raising natural wealth and profiting from it in the direction of managing natural wealth and constant growth.

In general, the aims of this study are:

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RESEARCH METHOD

In this study we use field (2003) methods according to Reimon Kiwi's and Campenhood's method, and these steps bellow were taken for reaching to the answer to the question of the study. In the first stage, the primary question is formed, one which is practical and testable. Then, explorative studies including reading texts, interviews and studying the existing document. In continuum, different procedures related to social capital were studied and then the most appropriate theory for the paper was chosen. In this part the idea of logical option of Coleman(2008) and interactive reaction of Yourgen Habermas (2003) were under consideration. In addition to these ideas, ideas of other muses like Putnam(1993), Fukoyama(2007) and Bourdieu (1985) were used in forming the analytical model. Analytical model is a camera thorough which we can analyze what we observe. Finally, according to the aim of the study, thrust and social participation has been considered as the items of social wealth. In continuum, the ideas stated in the two cities of Samirom and Fereidun Shahr was reassessed in the place itself. In this study the two indicators of motional and solid were considered. Motional indicators studied the behavior of citizens in the environment. At the end, the collected data was analyzed and scientific suggestions for raising national wealth for managing natural wealth were delivered.(nazeri,zafarani,2011)

What is social capital?

The expression Social capital was first used by Jain Jacob (1961). in her book *Life and Death in Metropolises of America*. In this book, she states that thick social networks in old mixed urban realms created a kind of social capital which could keep the cleanness, better quality of life, no crimes in the streets, etc.(fukoyama, 2007) social capital is a collection if nets, norms, values and understandings which makes the connection among and within groups easier. This capital is usually stated with the rate of collaboration of people in cumulative life and the existence of trust among them (Sharif Sani, 2003). Maybe we can express the true meaning of social capital in three words: relations are important (field 2003). Social capital, life other forms of wealth is productive, and certain goals can't be achieved without them (Coleman,2008). Social capital creates differences in relations between people which makes logical actions much easier. One of the most strict defenders of the idea of social capital who had a basic role in completing it was Putnam. Putnam (2006) defines social wealth: by social capital, we mean social brigades like trust, norms and nets which can amend the society and make its performance better via creating the grounds of coordinated actions. Ivanovich (2000) is another researcher in Social capital and he believes: no development leads into constancy unless the man-item in it reaches to a constancy. If in such a system man power is seen as a tool, surely the man power would no more defend the procedure of development. but if the man power is seen as a guarantee to success,, the procedure of development and growth would reach to its aims" (Ivanovich, 2000). In general, Ivanovich(2000) introduces two attitudes as the main use of social capital in constant growth: a. providing the conditions of total satisfaction of financial and spiritual needs of all social groups. stability of justice in all social, financial and judicial relations. The main point which is excluded from these two points is that if we want to direct the policies into justice in our planning system, the first step we need to take is that the cake should be big enough to satisfy the hunger of all classes of society. The second step is to divide it in a way that everyone is satisfied. But surely Ivanovich's goal isn't achieved through these two steps. In this way, we need a more all-inclusive policy in which natural environment has been considered, too. Although the aim of each planning is creating better economical, social, cultural and political conditions,, this can be achieved only when we know how much we can charge our economical system via the sources" (Watson,2002)

Such a deduction of the meaning of justice is different from Ivanovich's meaning, because nothing in nature is unlimitedly for us and the skirts of natural resources are limited (Watson,2002).

We can consider the essence of social capital in the items bellow. What is coming after wards refers to some of the uses of natural wealth.

1. As physical and human wealth make production easier, social capital causes practicality and efficiency to rise. Because in a group,in which trustfulness and loyalty exists, there can be greater acts in comparison to other groups which there is no loyalty and faith.
2. Social capital is a public cargo, but as far as all people need collaboration to make their aims come true, they should produce social cargo as a personal cargo.
3. It seems that social capital comes out in special situations and has better performance when social and economical attritions are in. by attrition we mean conditions which are shared revenues. In other words, attrition is a condition in which collective action is needed for winning over a defeat which is the result of individual uncoordinated action. For instance, for creating social norms we desperately need social capital to resist an abuse from the shared and public natural sources.

4. When social capital is enrooted in the mind of people, people are sensitive about the benefit and potential interest of their children and grand children as much as they care about their neighbors, fellow men and countrymen.

Theoretical frame and design of the research's issue

The basis of this study is laid on theories of James Coleman(2008) and Yourgen Habermas.(2003)

- a. James coleman's Theory of rational choice: according to Coleman's idea, social capital is a source of mutual expectation which is related to wider nets of communication, trust and higher common values. Coleman (2008) plays a main role in clarifying the meaning of social capital. In a way that studying his ideas easily show that he hardly tried to state group and organization- cooperation in social relation's sphere. He used the idea of logical choice which is very significant sociology. (Ritzer, 1999) Based on the theory of logical choice, all actions and manners of a person are based on the axis of personal gain. Rational choice advises each person to think of their profits, which out paying attention to what others destiny is. According to this theory, Coleman(2008) investigates social capital and explains that how effective collaboration between people is in reaching to goals.
- b. Habermas's theory of communicative action: Habermas(2003) believes that we should reach to a level in which benefiting from environment change our recognition. He believes that: communicative ration is a kind of ration in the life of man which exists in different forms of our lives, and it includes a collection of values, norms and behavioral rules which are guides of human beings in communicative action. If we accept that taking care of and managing natural environment is an inseparable part of planning system and developmental paradigms, in this way we can announce that in our view, man is not only the centre of attention, but also nature is in a dialectical procedure of perfection with him.

Presenting Analytical model of the study

Constant growth is a procedure which satisfies the needs of this age without putting the needs of other ages into danger (universal commission of natural environment and development, 1987). Basically, for satisfying the needs of the current age needs production. Economically speaking, production needs the 3 pillars of manpower, earth (nature, natural environment etc.) and capital. It is well clear that the wealth and manpower of the next ages is in their own hands. What is in our hands is the earth and natural capital. So we can say that: constant growth is economizing the use of natural resources, because natural resources are ingredients we need for both energy and production. In this way we can say that the main massage of constant growth is preserving the natural environment as a bed which gives the chance of development at all times and in all aspects. Accepting this introduction, this question will rise: what shall we do for keeping the quality and performance of natural capital as a bed which can provide one of the pillars of production? Preserving natural resources is possible on two ways:

1. Economizing and reducing the use of natural resources
2. Rising enjoying the benefits of using natural resources

For putting the first solution into action we need a collective gathering locally and globally. It means that we need to train people who have a percept of keeping nature and pay attention to it in their daily manners and relations. Constant growth needs reducing the use of natural resources and this needs forming bio-environmental social capital. On the other hand, what we primarily need is technology, which is the result of profiting by and blending earth and thought. As a result, we need to keep natural resources in one hand, and on the other, we need grounds for blooming of human thoughts, which causes creation. Now this question rises that in what kind of space and relations does human thoughts bloom and is ready to give out?

Although the idea of constant growth was first stated by scholars of environment, according to what we said, they concluded that constant growth is impossible without amending the economical and social structures. These structures should be managed in a way that every single person in society has the highest performance and profit. In this way, we can state the goal of constant growth as being a humanistic growth which causes the capabilities and abilities to bloom in all aspects. In a society in which social capital is weak, crime, and murder and addiction, sadism, divorce and in general, social abnormalities grow, and this means the lack of proper profit of individuals of society, which barricades the way to constant growth.

Although the idea and concept of social capitalis newborn, the existence of indicators like confinement, trust, mannerism, social networks, union, participation and so forth in the structure of this concept can be the main leg in the management of environment and constant growth. In planning system of Iran in the last 50 years, environment hasn't been under consideration enough. This concept is going to be a new movement in changing the view of environment. This view bases behavioral consideration on the legs of social capital on the machine of development.

So for gaining constant growth and managing the environment we need collaboration of members of society and a better relation between them.. at the same time we need to rely on the idea of social capital which is a potential idea for reaching to constant growth. We should draw out its main items and bases and study their effect on constant growth and managing natural environment.

The role of social trust in managing the environment: Fukoyama(2007) says about the importance and the origin of trust that: “ trust is the expectation which comes out of society, one in which a sense of collaboration and mutuality based on common social norms” (Fukoyama,2007). Managing environment needs the collaboration of groups, people and institutions, whom we can call active reactors. If trust exist between the reactors, doing activities would be simpler, costs will reduce, and the speed will rise. Trust which is the result of probable constant evaluation of others is one of the affective factors for choosing the options and the power of giant policies for solving the problems. This kind of trust can cause defeat or success of a plan in environment. We have an example here for that.

“ because of severe air pollution, the organization of preserving environment, asked people of Tehran not to drive out their personal vehicles and use bicycles or public transportation” (nazeri,2010) the practicality of this plan first needs the existence of public transportation and then paths for bicycles and finally other hardware for taking this plan into action. un doubtedly we need levels of trust, too. The necessity of accepting the fact that someone isn't using his car is that he also believes that others respect his rights and don't use their cars. As a result, we can say that the ideas and cognitive frames through which people predict each other's behavior can cause the success or defeat of policies and environmental plans. Researches done by Gambita(1988) in the year 1988 insist on this factor. He says in his study that:

“ the public problem of traffic jam in cities happen because people desperately want to use their personal vehicles”.

Then he surveys on the subject of how much people agree with limiting the use of public transportation and believe it to be useful in solving the problems of environment. The results of the study showed that most of people individually agree with not using the personal vehicles, but in action they don't do it, because they don't trust other citizens to do the same (Gambita, 1988). As a result a plan which is pro all citizens runs into a defeat. So it is necessary to have sociological studies about the amount of social capital in the aimed society, before taking any actions for performing the environmental plans and some ecological and physical field studies wont be enough. It is clear that the lack of trust in second level, meaning between people and the organization can cause the defeat of this plan, too. Since when people don't trust a person, an organization or institution, they won't trust what he or she says. So there must be an initial trust to give the feeling that both people and the organization support one another. in this way public trust will be empowered. Here, one question is important “ when do citizens trust organizations ?”. Trusting the organizations vitalizes the citizen's trust in the chiefs who define the laws. They do this according to standards, values and procedures which are based on scientific bases and people's profit and suggestion is prior to anything else. The wider the circle of people's profit is in a plan, the more trust we need for that. The rules of preconception medical science, immunity in traffic, environment etc. are examples of public cargo. Policies which have such a vast profits act according to the logic of conditional satisfaction(lin,2003), because people's desire to follow policies which are related to public cargo is under the condition of being certain that at least a considerable number of other people follow this policy.

The role of social collaboration in managing environment

“collaboration means finding a share in something and benefiting from it or taking part in a group and as a result collaborating with it (nazeri,zafarani, 2011). the defeat of policies like reducing the use of fuel, cleanness and tidying the city, controlling infectious disease, disjunction of wastes etc. in developing countries is because of the lack of collaboration. When we are talking about public benefit, the need for collaboration is doubled. In general people either don't take part, and if they o, their collaboration doesn't have a good quality. If the collaboration of people and organizations isn't in correct and practical paths, people may be disillusioned. This is exactly what may happen when we need people's collaboration in preserving and managing environment, because if people feel that their collaboration in the realm of environment is being abused and its outcomes are being spent on other uses, they won't collaborate. For instance, people who live in jungles will take part in preserving it only when parts of its benefits are given to them. Public cargoes have characteristics that using and reproducing them needs social capitaland collaboration between all people. We can summarize these features in the items below:

1. Producing public cargo needs public collaboration of the members of the group for which the cargo is being produced.
2. When the cargo is produced,, the benefits will be for public use, including the ones who didn't take part in its production.
3. Practically speaking, the ones who haven't collaborated cant be banned from using the cargo.
4. Collaborators in production need to pay for it.

5. These expenses are less than the profits, but the benefits are for all society.

Alino Astrom in his studies about why plans of controlling common resources including farms and swatter sources hasn't been successful, concludes that in this realm, social capital plays an important role. But the interferences of government which doesn't consider these social foundations or makes them weak, may have unwanted results (Putnam, 2006)

Situational study

Considering what was said, we can expect a society with a high social capital to have a better and cheaper environmental management. For testing this theory we need to compare two societies with different social wealth. In the year 2007, Dr. Vahid Ghasemi and his colleagues (2007) studies the level of social capital of 21 towns in Isfahan, of Iran under the title of *Ranking the Social capital in Towns of Isfahan Province*. According to this study, Fereydoonshahr in Isfahan city has a high level of social capital, and Samirom has a weak social capital. For this reason environmental quality and managing expenses the central park of these two cities

Introducing Fereydoon shahr town: Fereydoon shahr is the capital of Fereydoon shahr town is located in the east of Isfahan. The population of this town is around 45908 people. 80 percent of the citizens are farmers and stockmen.

Introducing Samirom town: Samirom, became a city point in the year 1329 with the establishment of a municipal. According to the surveys, the population of Samirom in the year 1375 was mostly 64900 people.

Introducing central parks of Fereydoonshahr and Samirom; the central park of Samirom which is known as Abshar-waterfall- is 25 hectares wide. 4 hectares of it is only for dibbling dry farming almonds. Children's play ground is at the entrance of the park which is close to parking. The park has one telephone booth. 2 percent of the park is grassed. The annual budget of the park is 25 million Tomans. 7 millions are spent on preserving and rebuilding the park and 18 millions are spent on developing and equipping the park. The park is lighted by 130 lamps. This park doesn't have any projectors. Also, the park doesn't have any furniture. For collecting extras, 102 metal waste baskets have been located in the park. 7 workers of municipal give service to the park, which include 3 workers for cleaning the park, one electrician and two guardians and one gardener. The park has a parking. on weekends, 1500 people visit this park. (nazeri,zafarani,2011)

The central park of Fereydoon shahr which is a place for spending free time and entertainment for the citizens is located in northern part of this highlander town. This park is 22 hectares wide, parts of which are grassed, about 5 percent of the park. It has a playground for children. In addition, there are instruments for aerobics are to be located in the park. For making the park wider in north and south, the both sides of the park has been afforested and alcoves has been built there. The water of the waterfall is floating all in park through a canal. (nazeri,zafarani,2011)

On top of the park where the waterfall enters the park, there is a synthetic lake and colorful fountains are located around it. There are two telephone booths in the park. It has bathrooms. annual budget of the park is 40 million Tomans, 5 millions of which are spent on rebuilding and keeping the park, and 42 million Tomans are spent on developing and equipping the Park. It has 15 benches which are in different points of the park. For lighting the Park 3 masts are there any of which has 16 projectors. In general 124 projectors and lamps are in the park. out of which 13 ones are problematic. 14 metal wastebaskets are in this park. Three service and municipal workers, including a night custodian and a day custodian and one gardener work in this park. Custodians clean the park. It has free parking places. On weekends, approximately 1500 people visit this park.

Data analysis: 8 indicators have been introduced for analyzing the effect of social capital on the quality of central parks of these two towns.

1. The annual expense of rebuilding and repairing in the park
2. The quality of the furniture
3. The number of wastebaskets and the quality of parks cleanness
4. The time of replacing or amending the playground's equipments.
5. The case of Park's telephone booths
6. Number of personnel
7. The case of lights in the park
8. The case of bathrooms

Before studying the indicators and comparing them in the two parks, we should mention some necessary points.

1. Both parks are approximately similar. Fereydoon shahr's park is 22 hectares and Samirom's park is 21 hectares wide.
2. Both parks have the natural attraction of a waterfall. On weekends, 1500 people visits both parks (the number of visitors is equal)

3. Both are located in mountaineer parts.
 4. Both towns have relatively equal populations. Fereydoon shahr's population is 50 thousand people and Samirom's is 65 thousand people. They are counted small cities.
- 1) Analyzing the annual budget of rebuilding and repairing the park: the annual budget of Fereydoonshahr's central park is (Sarab-e- Moallem) is 40 million Tomans. This is 25 million tomans for Samirom's park. but what is important considering the social capital
 - 2) and management is the amount of money spent on rebuilding and repairing, this is 5 million tomans for Fereydoon shahr and 7 million tomans for Samirom. In other words, 12 percent of the annual budget is spent on rebuilding and repairing the park, esp. the ones which are caused intentionally by people. This is 28 percent for the town of Samirom. Considering the fact that both parks have equal facilities and they both have bathrooms, lights, playgrounds and etc., we can conclude that some of the damages to Samirom's park is because of vandalism and intentional harms, which are because of the lack of social wealth.
The other side of the studies done in Isfahan show that Fereydoon shahr is the third town of Isfahan in local collaborations and collaborations with the ones in charge, while Samirom is 19th. This factor causes the people of fereydoon shahr to collaborate with the urban management. Plans in this town are done faster and cheaper, in comparison to Samirom.
 - 3) Perusing the furniture of the park: as it was explained in the introduction part, the central park of Fereydoon kenar has 15 benches which are located in different parts of the park. But the central park of Samirom has no furniture. Although this may be because of the lower budget of Samirom in comparison to Fereydoon shahr, the manager fear of damaging the benches added insult to injury.
 - 4) Cleanness and tidiness of the park: the collaboration of people in cleaning the park can be understood via the indicator of the number of wastebaskets on ground units. Theoretically speaking, this shows that if the number of wastebaskets are a lot, people tend to throw their rubbish in the rubbish bin only if it is close at hand. In each hectre of Fereydoon Shahr's park there are 0/7 waste baskets. On the other hand the number of wastebaskets in Samirom's park is 4/6. Comparing these surveys show that the social capital in Fereydoon shahr is higher, people respect one another's rights and believe the town to be belonging to all citizens and themselves. Because of this they try more to keep it clean. Field(2003) studies show that the central park of Fereydoon shahr is cleaner, despite having less waste baskets.
 - 5) The time of changing and rebuilding playing instruments of the playgrounds:
Both parks of Fereydoon shahr and Samirom have playing instruments including swing, slide and see-saw. In addition, Fereydoon shahr's park has a merry go round. The time of rebuilding and changing these tools show that the time of changing and rebuilding the tools of Fereydoon shahr's park is each 6 month and it is each 3 month for Samirom's park. The ground of the playground is made of cement in Samirom and it is filled with scree in Fereydoon shahr, which has less danger for kids. This shows the commitment of park officials to taking care of kid's health, which is expectable according to the social capital that exist in this town.
 - 6) Situation of park telephone booths: the central park of Fereydoon shahr has two card- telephones and the central park of Samirom has one Card-telephone. One difference exists; the telephone of Fereydoon shahr is not damaged, but the telephone booth of Samirom is damaged by a sharp thing and its out of work.
 - 7) The situation of park lights: one of the other things that has been studied in both parks of samirom and Fereydoonshahr is about the lights. The central park of Samirom has 130 lights which according to field studies 63 of them are broken. In the central park of Fereydoon shahr, there are 124 projectors and lights, out of these, 9 ones are broken and out of work. In other words, in the central park of Samirom which has less social capital, 44 percent of the lamps have been broken intentionally and they don't have any bulbs. But this percent is 7 in fereydoon shahr which has a higher degree of social wealth.
 - 8) Studying the situation of bathrooms: both parks of samirom and fereydoon shahr have bathrooms for women and men, both of which have a good quality of hygiene. One difference exist between them, and that is the fact that the plumbing of Samirom's park has been stolen. According to what some of the officials say, it has been replaced a number of times, but it has been stolen again.
 - 9) Studying the number of Personnel: one of the indicators which can indicate the management of the park is the number of personnel working in the park. It also shows people's coordination with government officials. According to the theoretical form model that different studies have proven, which will be studied in the second and fourth chapter of these thesis, the expenses will reduce when ever people collaborate.
Three service and municipal workers and a night watch and a day watch and one gardener work in the central park of Fereydoon shahr. Cleaning the park and the public bathrooms is done by guardians. The

gardeners or people responsible for the greenery do the things related to the facilities, too. In Samirom's park, 7 municipal and service workers are busy doing the jobs. This includes three cleaning workers, one facility worker, 2 guards and a gardener.

As these numbers show, because the social capital in Fereydoonshahr is high and the things are done with less expenses and we need less supervision and observing, the park has a better quality, which proves the theory of this paper.

Conclusion and solutions: social capital includes all the relations, values, norms, institutions and alacrities which affect the behaviors and interactions between people. In other words, social capital is one of those nets and norms which gives the people the ability of working together. Social capital gives the ability of easier reaching to collective goals. The creation and remaining of social capital needs a good background of people and the institutions in it (Lapura and colleagues, 1989). The solutions below are ways of raising the social wealth, especially in the realm of environment:

1. Using the concept of social capital in governmental investments
2. Making beds for voluntary presence in development plan
3. Using the religious capacities in the society
4. Developing equity in policies for environment
5. Creating team works for profiting from environment
6. Making beds of development for popular gatherings
7. Establishing all educational books with the procedure of keeping environment and including environmental ideas in all levels and books
8. Using the equipments of mosques for environmental education

Assessing the social capital at the time of evaluating the effects of development, esp. about activities which need collaborations of people for managing and keeping the environment. (Nazeri, Zafarani, 2011)

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