

## ORIGINAL RESEARCH PAPER

# Explaining the indigenous model of Urban management in residential neighborhoods (In approaches to social capital elements)

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**ABSTRACT:** Social capital is a concept that dates back to the eighteenth century and earlier, and has been used extensively in urban planning and management. Social capital is only a group of processes that are the result of societal actions and can be employed to satisfy the personal and general needs of people and improve their quality of life. The concept of social capital is indebted to the efforts of three social thinkers, Pierre Bourdieu, Robert Putnam and James Coleman, who have had an important influence on the theoretical development of social capital. The thinkers have considered the area of social capital as micro, medium, and macro levels, and divided its dimensions into cognitive (subjective) and structural (objective) dimensions.

On a city scale, social capital can promote the economic growth of the city, because by providing a climate of confidence, it facilitates cooperation among different groups. The quality of social relations also affects the future development of neighborhoods. If a metropolitan area receives a bad reputation, the middle and upper classes of the community are unwilling to be in those regions, and only those who lack adequate income to be elsewhere or look for benefits in the emerging situation, will be willing to endure in those countries.

The purpose of the present research is to identify the components of social capital at different levels and to localize indicators and components of social capital at the level of urban neighborhoods. The components were extracted and analyzed by an exploratory- documentary method, and finally the framework of the conceptual model of neighborhoods was classified in two dimensions of objective and subjective and four main components of trust, participation and solidarity and social relations and fifteen indicators.

**Keywords:** Social capital, Social relations, Local social capital, Urban neighborhood, Indicators

**RUNNING TITLE:** Urban management in residential neighborhoods

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## INTRODUCTION

Social capital is a comparatively novel concept in

the area of social sciences, which has been able to determine its place in other areas, including urban

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planning. Social capital, in short, means “the norms and networks that allow people to participate in collective actions in order to gain mutual benefit,” and with methods such as measuring social trust levels and levels of membership in formal or informal civil associations can be measured.

Social capital is a combined concept which describes the “inventory” or the extent of these norms and networks in a society at a certain time point (Tajbakhsh, et al., 2003). The definition of social capital in this research is simply a group of processes that are resulting from the social actions and can be used to meet the personal and general needs of individuals and improve their quality of life.

On the other hand, by changing the pattern of life in neighborhoods, local social communication and face-to-face exchanges resulting in the formation of local social capital, have been diminished and social trust and civic participation as two main components of social capital, faded regularly, to the extent that most people today, are less familiar with their neighbors and based on various studies conducted in neighborhoods, they have the least amount of social communication with their neighbors (Bastani, 2008). Traditional neighborhoods with a unique design and depending on the location of diverse uses, allowed the establishment of social connections and the formation of rich social capital, and increased the solidarity and social solidarity among the inhabitants by containing gathering space in the center of the neighborhoods, meandrous alleys and attention to public uses and emphasis on the role of the market, but with changes that were made since the Pahlavi era with building large streets in the neighborhoods, the dissolution of neighborhoods and thus the disruption in social relations created.

Now, we are faced with the question of what are the components of social capital at different levels, and how can the indigenous model of social capital measurement be achieved in urban neighborhoods? Since the development of theoretical and basic principles is one of the noble goals of each research, this research intends to, besides identifying and localizing the components of social capital at different levels (micro, intermediate, and macro) and at different levels of urban studies (neighborhood, region, district) to localize the components and indicators of social capital in urban neighborhoods.

## Methods and materials

The method of conducting this research is exploratory-documentary analysis, which was conducted out through reviewing and analyzing literatures and resources in relation to the recognition of factors and ingredients, and the intent of this division is to become more familiar with the nature of the phenomena examined and to supply a theoretical framework for inquiry, and the constraining and clarifying of the issue is conducted at this level.

The required information is obtained through library studies and the conglomeration of these data, the system and the informational structure of the present study are reported. After accurately compiling the indicators desired in a descriptive and analytical way, the kinship between the hypothesis variables is discussed, the type of the concepts is of device research, and the hypothesis of research is theoretical-scholarly. The model is proportional to the theoretical concepts.

## Social capital

The field of social capital is as follows: A. The micro level that was recognized in Robert Putnam's study of Italian urban organizations in 1993, in which social capital is characterized by several types of social formation, such as networks of individuals or families, and common values and averages.

B-Intermediate level: As in James Coleman's work, in which vertical relations, like horizontal relations within and between different identities, such as commercial companies are regarded as social capital, and C:macro level, including the social and political environment, which, beyond the informal, local, horizontal, and vertical hierarchy, formulate social structures and encompasses institutional structures and relationships, such as political systems, the role of law, the system of courts, and civil And political liberties (Blanco and Cambell, 2006).

According to Paxton, social capital has two main dimensions: the subjective dimension between individuals and the objective connections among individuals (Field, 2007). Cognitive, social capital (subjective refers to the more abstract expressions of social capital, such as trust, norms, and values that affect interactions between people (Chalabi and Mobaraki, 2005). Links between people must have a mutual nature, based on trust and have positive emotions. Trust means that individuals do not benefit from group or institutional situations in their own interest. Trust

is the first component of social capital that relates to the type of communication between individuals (Mousavi, 2006). Structural social capital (objective) refers to visible and perhaps more objective (more touching) concepts of social capital, such as local institutions, organizations and networks existing among people who are able to pursue cultural, social, economic and political goals (Chalabi and Mobaraki, 2005).

We must distinguish between two types of social capital. The first is "social capital within the group." This capital refers to relationships based on trust and cooperation among members of a group that other groups are considered as strangers for its members. Therefore, the interests that are generated in this group as a result of social capital are only used by the members of the group and not everyone else (Firoozabadi and Imani Jajaromi, 2006).

But the latter is called "bonding social capital." This capital refers to the trust between the various groups in society. Therefore, it can be considered as a bridging social capital as well. The greater this level of social capital in a society, the greater the possibility of reaching agreements and resolving disputes. For example, Varshney shows how the bridging social capital has prevented the religious riots in India (Varshney, 2000).

At the city level, the presence of this kind of social capital can increase the economic development and growth of the city, because by providing a climate of trust, cooperation between different groups is possible. The cooperation of the groups and the trust between them will lead to universal benefits, such as social security, efficient bureaucracy and reduced monitoring costs.

But the lack of this kind of capital can create a social isolation for the poor and deprived groups of the city. The quality of social relationships also affects the future development of neighborhoods. If a metropolitan area has a bad reputation, the middle and upper classes of the community are unwilling to live in those areas, and only those who lack enough income to live elsewhere or have interests in emerging situation, live in those regions. The social capital will have a positive effect on urban development, when its side effects being separated from its private goods and supplied in the form of public goods. The greater the public goods derived from social capital for the city, the greater the impact of the development of social capital. In a city where

social trust and social security are widely available as public goods, the cost of monitoring and care and punishment bodies will be reduced and freed resources can be spent on basic things like education and communication (Firoozabadi and Imani Jajaromi, 2006).

In general, there are three major roots of social capital. As the foremost source of social capital production, the set of government activities and programs in the shape of massive policy-making and provision can be identified that has a confident and sometimes negative role in the production of social capital. Two other authors that act a part beyond the government in the origination and evolution of social capital are the first one is religion, the cultural changes that moved by religious inspirations are still a workable option in many sections of the globe. The Islamic world has seen the development of novel kinds of religiosity in recent decades. The second source of socialization in developing countries is globalization. Globalization is not just a carrier of capital, but also a carrier of thought and culture. This issue can be a threat to past traditions and creates new practices and habits in society (Khakbaz and Pooyan, 2005).

So far, different perspectives on social capital have been formed with regard to the theoretical background and historical development of it, which can be divided into four categories of socialism, networking, institutional and cooperative.

The first is the socialist view who believes that social capital is inherently good, and its existence will always have a positive effect on economic well-being. In other words, the proponents of this theory merely expressed the strengths of social capital and ignore its weaknesses. In terms of networking view, social capital has been understood as being an asset within networks and social groups, and admittance to them through membership in social networks and groups is possible. Therefore, larger, more diverse and heterogeneous social networks will experience more positive economic savings for individuals (Lin, 2000). Two basic features of this viewpoint are the consideration of the positive and negative aspects of social capital and the distinction between the benefits of this capital and its complications. An institutional view argues that the vitality of social networks is largely a product of the political, legal and institutional environment. Contrary to the Social and network views that deals with social capi-

tal largely as an independent variable that results in the emergence of various consequences-both good and bad-the institutional viewpoint perceives social capital as a dependent variable. The cooperative view tries to merge the powerful effects of both networking and institutional views.

Evans, from the first-class commentators of this view, concludes that the government's and citizen's cooperation is based on two factors of complementarity and reliance. The concept of complementarity is a two-way support relationship between public and private actors, and the reliance on reliance is the full nature of the connections made between citizens and government officials (Abdullahi, 2013). The difference between these four views depends largely on three factors: the unit focused on which at the time of analysis, perceiving the views of social capital as an independent, dependent or intermediate variable, and to what extent the stand of the state is included in its analysis (Khakbaz and Pooyan, 2005).

### **Social capital background**

In 1977, the economist Glenn Loury, used the term social capital to identify the problem of intra-urban economic growth. In Loury's view, social capital is the amount of the resources that exist in the nature of societal dealings and in the societal constitution of society and is utilitarian for the cognitive growth or social evolution of a kid or a new mortal. These resources are different for different people and can be an important benefit for kids and young people in their human capital development. Loury introduced the concept of social capital into economics to find useful social resources in the development of human capital; however, it does not go beyond the concept of social capital (Keshavarzi, 2015).

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From Pierre Bourdieu's point of thought, social capital is the amount of actual or potential resources derived from a long-lasting network of more or less institutionalized relationships of common familiarity and understanding-or, in other words, with

membership in a group. A net that provides each member of it with the support of collective capital and make them deserve to be "credible" (Khakbaz and Pooyan, 2005). He considered that social capital is something that must be tried over time to reach it. In his words, social capital is a kind of individual or collective investment, whether conscious or unconscious, that seeks to stabilize or reproduce social relationships that are instantly applicable in the short or long term.

For him, durable and dense ties are of particular importance because the amount of social capital of each individual depends on the number of relationships and the amount of capital (cultural, social and economic) owned by each relationship (Field, 2007). The volume of social capital owned by a person depends on the size of the network of links that he can effectively mobilize and, in addition, depends on the volume of capital (economic, cultural or symbolic owned by the ones he is associated with. Profits from membership in a group create a solidarity that makes it possible to obtain benefits (Khakbaz and Pooyan, 2005).

Bourdieu's view seems to be old and individualized in social capital. His view of the family as a servant of the father is partly reflective of his time. Social connections are made by individuals to maintain their dominance, and therefore collective life in Bourdieu's perspective simply becomes a tool for achieving the goal. In addition, Bourdieu really believed that the social capital of the collection belonged to the privileged and was a tool to maintain their superiority. In his theory, there is no place for the possibility that individuals and groups with lower privileges may also derive benefits from their links (Field, 2006).

James Coleman has had much more influence on the social capital than Bourdieu. In a series of studies on academic achievement among American ghettos, Coleman has shown that social capital is not limited to, powerful people, but can have many benefits for poor and marginalized communities. Coleman introduced social capital as a collective nature product that is made by all those who are part of a structure and benefit it, not only by those whose efforts are necessary to achieve it. Thus, social capital requires collaboration among people looking for their own interests (Field, 2006).

Coleman believed that the weakening of the family and other forms of very old social organizations led

to the transfer of responsibility for the initial socialization to “made-up organizations” such as schools, which would lead to the long-term erosion of “social capital which the function of society depends on it.” In his opinion, some forms of making-up organizations reinforce social capital more than others. He referred to the church, which was particularly successful in strengthening the adequacy of social networks (Coleman, 1990).

Coleman’s view is simply optimistic. In his view, social capital as a public good is fully functional, that is, norms and executive guarantees which allow individuals to cooperate in gaining mutual benefits and have little or no “dark aspect”. In contrast, Bourdieu, only refers to the black side of social capital for Downstream and its brightest aspect for the privileges (Field, 2006).

Robert Putnam has been recognized as one of the most well-known missionaries of social capital since the publishing of his outstanding study called *Bowling Alone*. Bourdieu and Coleman are only known in the limited world of sociology and social theory, but Putnam’s influence has gone beyond his specialty, political science, has reached to the broader public domain. He defines social capital as “this concept refers to the connections between souls - the social webs and the norms of expectation of common action and trustworthiness that arises from them.” He then identified between two basic varieties of social capital: the bridging (inclusive) and the bonding (exclusive).

Bonding social capital tends to preserve exclusive and homogeneous identities; bridging social capital connecting people from different societal sectors. Each of these is useful. Bonding social capital is useful for enhancing a particular mutual expectation and mobilizing solidarity, and acts as a strong sociological glue. It maintains strong commitment within the group and reinforces specific similarities. Bridging connections are useful for connecting to foreign assets and are useful for disseminating information. This type of social capital assets as a sociological facilitator oil, and creates broader similarities and mutual expectations (Field, 2006). Putnam, in contrast to Coleman, showed less attention to the role of the church and the family. He considers social capital as a set of concepts such as trust, norms and networks that will create the best possible communication and participation of members of a community and ultimately provide their

mutual benefits. In his view, the trust and interaction of members in the network are the resources that exist in the actions of members of the community. He considered social capital as a means to achieve political and social development in various political systems. His emphasis was on the concept of trust, and this is the factor that can lead to political development by attracting trust between the people and the statesmen and political elites. (Pathnam, 2005). Francis Fukuyama emphasizes the existence of informal values and norms in a group. He defines social capital as follows: Social capital can simply be defined as the existence of a certain set of informal values or norms that the members of the group whose cooperation and cooperation are permitted, take part in; Participating in values and norms does not in itself generate social capital, because these values may be negative. By contrast, the norms that produce social capital should essentially include characteristics such as honesty, commitment, and mutual relations.

In connection with social capital, two points need to be clarified: first, social capital belongs to all groups. Second, social capital is not necessarily a secure affair, given the science of government and political economy. In these sciences, cooperation and collaboration for all social activities, whether good or bad, is necessary (Fukuyama, 2006). Fukuyama also states in his book “*The End of Order*” the ways of creating social capital: a. Institutional: through the jurisprudence and the legal arrangement. B): spontaneous: It is created through the interaction of members of the community. C - Exogenous: It means that the root of the norms is other than the one in which they exercise, and the use of religion, political orientation and culture is really prominent here. In this regard, Weber also notes the influence of religion on creating trust networks, which are indispensable for commercial enterprise and economic relations. D-Nature: its greatest stress on the importance of relationship systems (Keshavarzi, 2015).

Lin defines the concept of social capital as a hidden resource in the social structure, which is accessible to people through targeted activities. In his view, social capital consists of three components: resources hidden in the social structure, the ability of individuals to access such social resources, and the use or collection of such social resources in targeted actions (Keshavarzi, 2015) Lin introduces valuable



resources in most societies as wealth, ability and social infrastructure, and thus social capital can be quantified by the amount or variety of characteristics of others with which they cause direct and indirect links (Tavasoli and Mousavi 2005). Lin's discussions focus solely on the personal resources of social capital, and social capital is primarily a personal matter for individuals who seek to invest

in social relations with a motive for gaining profit, although they may, according to Lin, Like human capital, the aggregate of these communicative assets is also in the best interests of society (Keshavarzi, 2015).

The determinants of social capital from the point of view of the thinkers in this field are presented in Table (2).

Theorist	Yr	The determinants of social capital
George Simmel	(1969)	Components of Social Capital: Trust and Link (Tanhaie and Hazrati Somee, 2009)
Herbert Blumer	(1969)	Me: The human being possesses the power to understand, change, and transform the conditions in his human creation as an evolutionary attribute. Social I: man is faced people and situations that define him, and they expect him not to change, but to follow social norms and traditions. (Tanhaie, 1999)
Glen Laury	(1977)	The term of social capital is used to describe the problem of intra-urban economic development. (Alwani and Shirvani, 2006)
Anthony Giddens	(1984)	General Types of trust: a) trusting specific people; and b) trusting individuals or abstract systems. Minor types of trust: interpersonal trust or trust in familiar individuals, social trust or generalized trust, or trust in others, and trust in civil society or trust in organizations and institutions. (Giddens, 2005)
Pierre Bourdieu	(1980-1992)	The origin of all types of capital: economic capital (Bourdieu, 1988)
James Coleman	(1988-1994)	Factors Affecting Social Capital: Accessible Social Organizations, Stability, Social Networks, Ideology (Religion), Prosperity and Abundance (Keshavarzi, 2015)

Robert Putnam	(1993-2002)	Factors affecting the destruction of social capital: urban growth ( long distance), parents working in 2 jobs, Electronic entertainment products (TV), Generational change (Keshavarzi, 2015)
Bass	(1997)	The determinants of social capital: social trust, participation and social justice (Keshavarzi, 2015)
Alandro Ports	(1998)	Contact with others: The actual source of our privileges (Portes, 1998)
Paxton	(1999)	Components of social capital: objective connections between individuals as an objective network that binds individuals in a social space, and a kind of mental bond that creates relationships based on mutual trust and positive emotional relationships of members of society relative to each other. (Azkia and Ghaffari, 2008)
Francis Fukuyama	(1999-2002)	Factors Affecting Social Capital: Religion, Tradition, Culture, Globalization, Common Historical Experience, Nature, Interaction between Members, Law and Legal Systems (Keshavarzi, 2015)
Lin	(1999-2008)	Components of social capital: resources hidden in the social structure, the ability of individuals to access such social resources, and the use or compilation of such social resources in targeted actions. (Tavassoli and Mousavi, 2005)

Woolcoch & Narayan	(2000)	The Advantage of Social Capital: Resolving Crises and Using Opportunities (Woolcoch and Narayan, 2000)
Stone and Hughes	(2001)	The determinants of social capital are personal characteristics (age, gender, health), family characteristics (relationships, marital status and children), resources (education, transfer, home ownership), trends and values (Tolerance, diversity and common goals), characteristics of the field (urban / rural, level of socioeconomic status, existence of networks in the local area and local area security) (Keshavarzi, 2015)
Jay Lee. H, Svensson and J. T, Svensson	(2004)	The Impact of Social Capital on the Economy: out-group social capital as a positive external (economic growth) factor and within a group extreme social capital as a minus element for economic development. (Khandehro, 2008)
Chalabi	(1375-1385)	Social isolation factors: residents' stability, heterogeneity, number of nodes and identities, lack of trust and suspicion, feelings of insecurity and fear, feelings of weaknesses, loneliness, social tolerance (Chalabi, 2006)

Table 1: The determinants of social capital

## Neighborhood social capital

Social capital is used as a theoretical basis for studying the social status of the neighborhood, and it is possible to identify and prioritize existing capacities in the neighborhood accordingly. Neighborhood social capital can be drawn in terms of the following aspects:

- A. The social capital of the neighborhood as a multi-level structure: Social capital in this section can be defined as a multi-level Mutual communication between network-based resources for its effective use. Mutual trust in the form of networks that are formed within the neighborhood for the management and planning of the

neighborhood can lead to the creation of a multi-level social structure of the citizens in the neighborhood and, ultimately, the administration of neighborhood affairs will be facilitated more easily. Thus, social capital at the neighborhood level is attempting to make a multi-layer structure to increase the trust of citizens and to develop participatory planning and management in the region. The foundation of this view of social capital is something that is referred to as structural social capital and the foundations and institutions and networks play a decisive part in its establishment.



- B. The social capital of the neighborhood as a basis for the use of local capacities: Social capital, due to different dimensions and aspects and the use of different forces, creates different ways in using local capacities. Recent research on social capital also emphasizes specific forms of social capital that can exploit social and political values and averages for all communities. As cultural and socioeconomic backgrounds shape the perception of individuals from social capital, these backgrounds, therefore define and provide the needs of social capital. Founded on this aspect, Boulen presents the characteristics of neighborhoods with a high level of social capital in the shape of four items: people will possess the impression that they are part of the region; they feel useful and their ability to real participation in neighborhood increase. In the neighborhood, they consider neighborhood as their own belonging and felt secure in the neighborhood; it creates many networks of interconnections between people.
- C. Social capital as a tool for toning up the appropriate local policies: Planning policies can be defined as national and macro levels and at implemented at local level, with the perspective of participatory planning by residents of the region. In large scale plans and programs, at least the participatory capacity of the people can be used in their implementation. The bases of social capital based on the theoretical approaches and concepts can be expressed in the form of empowerment, participation, participatory activities and the general objectives and goals of supporting networks, paying attention to the values and norms of society, trust as an Essential element in social capital and environmental safety and affiliation, strengthen and protect appropriate neighborhood policies (Abdollahi, 2013).
- D. Social capital as a planning tool: one of the characteristics of the neighborhood-oriented planning, is the attention to be drawn to social and human capital, and

for the formation and aggregation of these capitals, a neighborhood-oriented structure in management and planning is needed. In centralist structures, based on the traditional view, management is not made based on public relations and the inflexible division of social capital, that is, the networks of cooperation and reciprocal confidence.

Neighborhood-oriented planning emphasizes on the point that neighborhood residents, through a long experience of living in the same environment, can identify many of their daily needs and necessities, and in co-ordination with higher levels of management, contribute to the creation of sustainable urban neighborhoods, which is more in line with time and space on a local scale. In the planning dimension, decentralizing and transferring affairs to local and minor levels, and moving towards a self-governing system of planning and management, it is one of the other key features that, by relying on social capital, can be implemented desirably in cities (Hajipour, 2006).

### *Result and Discussion*

According to the studies conducted, the basic idea of social capital can be summarized in the term "communication." Each time a form of social interaction and communication that resulting in synergy occurs, a kind of social capital is formed. These relationships can be examined at the assessed levels of micro- and intermediate and macro, between individuals and groups and establishments at the tiers of analysis of the neighborhood, the region and the city horizontally and vertically.

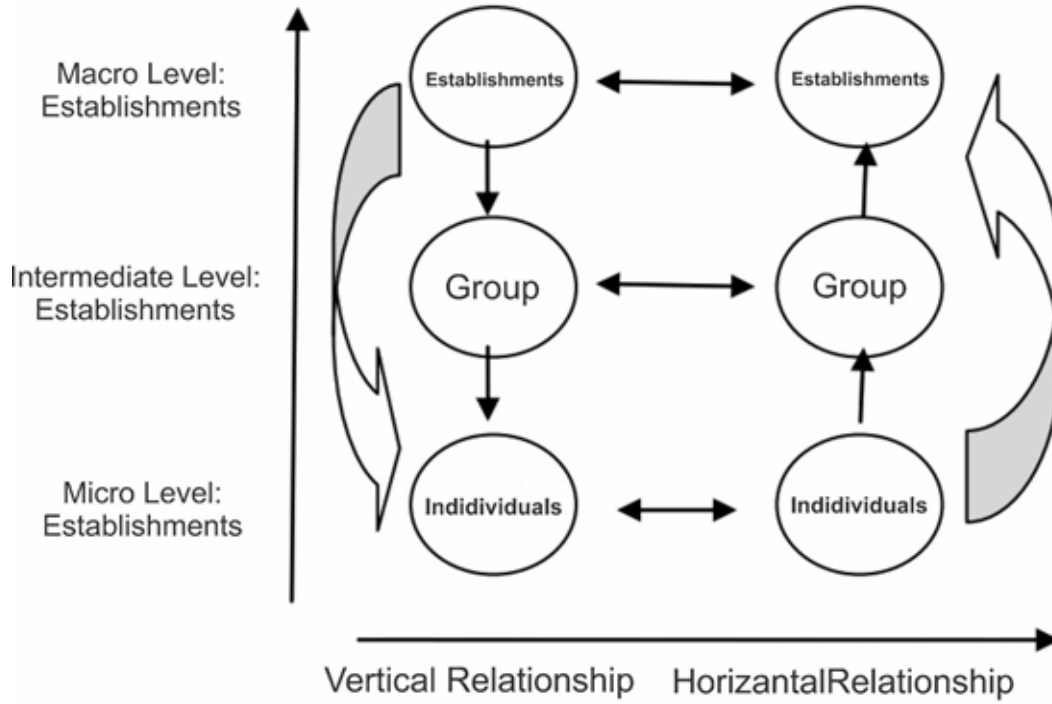


Fig 1: The region and the city horizontally and vertically

According to the studies carried out, the conceptual model of indicators and social capital measures in

the micro, intermediate, and macro levels are classified according to the following Table 2:

Standards			Indicators			Dimension	Component	Concepts
Macro level	Intermediate level	Micro level	Macro level	Intermediate level	Micro level			
The level of confidence in the country The degree of trust in the parliament The level of confidence in the judicial system The level of confidence in military establishments The degree of trust in the government	The amount of trust in the police station The amount of trust in the police The amount of trust in the judiciary The amount of trust in the municipality The amount of trust in the urban press	The amount of trust In neighbors The amount of trust in friends The amount of trust in colleagues The amount of trust in strangers	Political trust	Trust in civil institutions	Strong trust in public trust relationships	trust	subjective	Social capital

<p>The degree of adherence of people to collective national and religious values</p> <p>The degree of adherence of people to collective national and religious norms</p> <p>The level of interest in the country</p> <p>The level of interest of people in religion</p>	<p>Physical changes of the neighborhood compared to the past</p> <p>The presence of memorable spaces in the neighborhood and the extent of recognition by residents</p> <p>The tendency to hold a public gathering by citizens</p> <p>The desire to introduce the city to others by citizens</p>	<p>The tendency to remain in the neighborhood</p> <p>The degree of having a home environment feeling in the neighborhood</p> <p>Missing neighborhood after leaving it</p> <p>The tendency to offer others to reside in the neighborhood</p>	<p>People's interest in the country</p> <p>People's interest in religion</p> <p>The adherence of people to national and religious norms</p> <p>Adherence of people to collective national and religious values</p>	<p>Memorability of the neighborhood</p> <p>Possibility to hold community gatherings in the neighborhood</p> <p>Recognizing residents of the neighborhood</p> <p>The degree of the neighborhood change over time</p>	<p>Neighborhood collective values</p> <p>The feeling of belonging of the residents</p> <p>Collective norms</p> <p>Desire to work collectively</p>	<p>Solidarity</p>	<p>objective</p>	
<p>The number of social networks used in the country</p> <p>The level of effectiveness of political persons among the people</p> <p>The level of effectiveness of Political Parties Between People</p> <p>The level of social protection of people from institutions and parties</p> <p>The degree of adherence of people to common home and spiritual norms</p>	<p>Citizens' adherence to urban common norms</p> <p>The level of effectiveness of urban authorities on people</p> <p>The extent to which people influence the city's important decisions</p> <p>The quality of the relationship between urban institutions and citizens</p> <p>The level of effectiveness of urban NGO's on People</p>	<p>The amount of social communication with friends</p> <p>The amount of social communication with colleagues</p> <p>The amount of social communication with neighbors</p> <p>The quantity and quality of friendly groups</p> <p>The quantity and quality of the working groups</p> <p>The quality and quantity of civil groups</p> <p>The amount of changes in the values and culture of the neighborhood</p> <p>The quality of intimate relationships between neighbors and people in the neighborhood</p> <p>The extent to which neighbors interact with each other in everyday life</p> <p>Quality of communication and dialogue of neighbors to raise and resolve the issues and problems</p>	<p>Social networks used in the country</p> <p>The power of political figures influence among the people</p> <p>The power of influence of political parties between peoples</p> <p>Social protection of people from institutions and parties</p> <p>Common national and religious norms</p>	<p>Municipal common norms</p> <p>Degree of the influence of urban authorities on people</p> <p>Impact of people on important city decisions</p> <p>The relationship between urban institutions and citizens</p> <p>The power of the public organizations influence on the people</p>	<p>Social relations</p> <p>Social groups</p> <p>Informal social control</p> <p>social support</p> <p>Power of social influence</p> <p>Friendly relations</p> <p>Shared beliefs and norms of neighborhood</p>	<p>social relations</p> <p>(Groups and networks)</p>		

The rate of people's participation in the presidential election	The level of interest of people in membership of voluntary civil institutions	Amount of assistance of neighbors to each other in holding national and religious ceremonies						
The rate of people's participation in parliamentary elections	The amount of people attendance in national and religious celebrations	The amount of assistance of neighbors to solve the financial and spiritual problems of each other						
The rate of people's participation in the Assembly of Experts elections	The amount of people's participation in city council elections	The amount of assistance of neighbors to hold each other's parties and celebrations						
The degree of willingness of people to join political institutions and parties	The rate of people's participation in the local council elections		Civil participation	Organizational participation	Social participation			
The degree of willingness of people to candidacy at different election	The extent to which people participate in the improvement of the neighborhood		Political participation	civil participation	Participation rate for specific social purposes	Participation or collective activity and cooperation		
The degree of people attendance in national and religious marches					The ability of the community to act collectively			

Table 2: the conceptual model of indicators and social capital measures in the micro, intermediate, and macro levels are classified according to the following

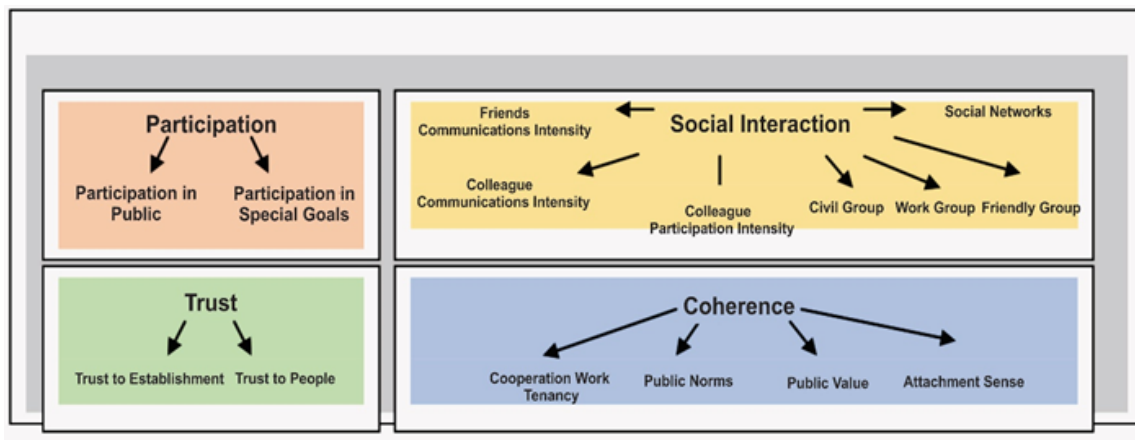


Fig 2: Figur of Explaining the indigenous models criteras

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