

ASSESS AND EXPLAIN THE SOCIAL CAPITAL BORAZJANIAN CITIZENS IN BOUSHEHR PROVINCE

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Abstract: The subject of this research is to assess and explain the social capital Borazjanian citizens. The concept of social capital includes concepts such as trust, cooperation and collaboration among group members or the community, the purpose of the form and hand them to achieve worthy goals lead.

The main goals of this research are to study social capital and measure the trust. Participation of the people in level of micro and macro social and compare social trust among different groups, and survey relationship between age, education, material status, gender, employment status and religion, the respondents are with social capital. To collect data, we used survey method and questionnaire. The sample size of 323 people.

The results include the social capital at the level of the average upward. Moving from the social micro levels to a more macro level make social capital reduce. The highest amount of social capital is devoted to teachers and the lowest is dedicated to real estate agency. Statistically, the significant relationship between religious and employment status respondents and their social capital exists.

Keywords: Social capital, social trust, social participation, Borazjanian citizens.

INTRODUCTION

Inherently humans interact with others and resolve their needs of their passing. The effects of these interactions and their role is to the extent that deletion of it make life impossible. The concept of social capital includes concepts such as trust, cooperation and collaboration among group members or the community that it forms order system. The purpose of the form and hand them to achieve worthy goals lead. Humans are social creatures and because of various reasons, including to rid from alone and fulfilling the needs, they inevitably establish social interaction with others. Concerns of reduction social relationship, including topics that are frequently seen in classical sociology, as far as we can say that the birth of sociology downward trend due to concerns of social relations as a result of industrialization and modernism. Early sociologists have expressed various views about Gemynshaft transition stage to stage Gesellschaft communities. According to Simmels view processes such as increasing in division of labor, extreme rationality and the like diminution causes to increase hopelessness and caution in social relationship in metropolis. Even human beings at these conditions are not able to understand the difference. For such person, all people appear undifferently. In such circumstances,

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the importance of the life reduced and affairs and activities become monotonically and life satisfaction becomes low. Caution is another feature of social relations in the life of the metropolis. As increasing of people, face to face relationship loses and changes to another relationship. Simmel believes the result of these conditions are instability of relation and loss of social trust (Share pour, 2004). Social capital can be considered similar elixir that heals pains society. Social capital makes Society healthier, wealthier and more patient (Azkia, 2007).

THE IMPORTANCE AND NECESSITY OF DOING RESEARCH

Social capital is a source of collective action and the quality of social relations in every society reflects the social capital of the community. Today, in the development process of the country, natural, human and material capital, social capital will be considered as input and output of development. Social capital is not essential, genetic feature, but a phenomenon derived from the historical experience of the people that always is changeable. Identifying the level and trend of social capital among people can help the community to identify the cultural and social changes. Detailed and scientific study of social capital among the various social groups in the analysis of social - culture issues is beneficial.

The continuation of this study in terms of time can reveal the process of social change at the macro level, awareness of this trend can in choosing appropriate policies considerably contributed to the cultural and social planners.

BACKGROUND AND THEORETICAL RESEARCH

Social capital is one of the prominent concepts in the social sciences that its genesis dates back to the second half of the twentieth century. The term social capital for the first time before the 1916 article by "Hanyfn" from the University of West Virginia has been proposed (Alwan and Syed Naqvi, 2002). **But** the concept of social capital was just in the 1980s that highly regarded and could extend their theoretical and empirical position among Sociological theories (Tavassoly and Mousavi, 2005). Then, in 1916, 'Jean-Jacques', who was an urban planner used this term. He believed that social networks have a role as social capital for a city. Then the concept was used in economics. But in fact, "James Coleman," and his research in the field of participation in school affairs caused to attract to this concept. Then "Bourdieu" and after him in the 1990 'Putnam', used the concept for the Study of democratic Institutions in Italy. So we can say that the concept of social capital have been proposed since the 1920s, but in recent years has been highly regarded (Share pour, 2004).

In fact, "Bourdieu" was the first researchers that analyzed systematically the characteristics of social capital. 'Bourdieu' specifically use concept of social capital to understand this issue that how people use social capital that strengthens

their economic situation in the capitalist societies. “Bourdieu” argues, that in such societies, economic capital is an important source and the problem that he explores how social and cultural capital increase people’s economic capital (Winter, 2002).

He has identified three types of capital. These are forms of capital: economic, cultural, social. The economic capital is immediately convertible into money and established in the form of property rights such as movable and fixed assets of an organization. The cultural capital is another type of investment in an organization such as members education that in some cases and under circumstances is convertible into economic capital. Finally, other form of capital is social capital that focuses on communication and participation of the members of an organization and can be used as a tool to achieve economic capital (Fukuyama, 2000).

To understand Bourdieu ideas about social capital must remember that he has been the main focus is to understand the social hierarchy. Bourdieu like Weber believes that to understand this hierarchy only due to the economic situation of individuals and groups is not enough and in addition it should be considered their cultural and social status. He defines social capital as the sum of physical and nonphysical resources available to the individual or group that has relatively durable network of relationships established with mutual acquaintance and are respected (Field, 2006).

In general it must be said that the concept of social capital in the work of ‘Pierre Bourdieu’ not only a critical moderating for readings normative, empirical and intuitive concept, But he provides much better sociological definition of this concept. In his work, social capital is rather than a norm and considered as a social relation. In terms of Bourdieu social capital consists of a series of communication networks that may be used as a tool in the of class distinction. He defined social capital as well as other assets (economic and cultural) as a result of human labor and increases over time and involves accumulation of assets, but at the same time is not reducible to other capitals (Lisa, 2005).

Social capital, according to Bourdieu’s definition, is the sum of the actual and potential resources that is the result of ownership of a durable network of institutionalized relations between the individuals and to put it simply, membership in a group. Of course, social capital requires the circumstances far more than the mere existence of a network of connections. In fact, network connections must be of a certain kind, i.e. positive and based on trust. According to Bourdieu, social capital is not as a network of relations and natural deposit and social deposit, but is something that should try to gain it over time. According to Bourdieu, social capital is a result of a kind of individual or collective investment, consciously or unconsciously that is looking for fixing or reproducing the social relations that are applicable directly in short or long term (Bourdieu, 1968). As you can see, from

Bourdieu's point of view, economic capital is the dominant form of investment and the other forms of capital including cultural and social capital, make sense as a means to achieve economic capital. From Bourdieu's point of view, social capital in capitalist countries is considered as a means to strengthening and stabilizing the economic position of the individuals. In these countries, economic capital is the base, and social and cultural capital is a means of achieving it. It can be concluded that Bourdieu's view about social capital is a mere instrumental view. In other words, if social capital cannot cause economic capital to grow, will not be applicable.

Unlike Bourdieu, 'Coleman' help different vocabularies to define social capital. He studied various aspects of the concept of social capital. Coleman for definition social capital help of function and role social capital. The social capital is not a single object, but a collection of various elements that have two features in common: they involve aspects of a social construction, and certain actions that those facilitate the structure. Social capital like other forms of capital is productive and possible achieving to certain goals that are not achievable. Social capital such as physical and human capital cannot be completely replaced, but replace it is possible to specific activities. A certain form of social capital that is valuable in facilitating certain actions may be is useless or even harmful for other actions (Coleman, 1998). According to Coleman Comment, social capital can appear in three forms: first form, assignments and expectations that depends on the reliability of the social environment. Second, the Capacity data for transfer and move in the social structure so as to provide a basis for action. And third, there are norms that combined with effective enforcement (share pour, 2004).

Bourdieu and Coleman definitions are somewhat similar. Both Bourdieu and Coleman were believed to individual participation and membership in the group, they regarded it result as a social capital. Bourdieu for this concept used of the term "social cohesion", and Coleman took the term "structure". Unlike Bourdieu, that considered economic capital as the ultimate goal, Coleman consider human capital as the ultimate goal, and uses social capital as a means for achieving human capital. In other words, Coleman using the concept of social capital to understand the role of norms within the family or social networks so that in this way could be to strengthen the human capitals.

Putnam is a recent experts of social capital, whose name is most associated with this concept, because he could out of the concept of academic and scientific circles and into it the mass media. His main emphasis on the impact of social capital on different political regimes and democratic institutions. Putnam knows social capital as a set of concepts such as trust, norms and networks that Creating optimized communication and participation of community members, and eventually will provide mutual benefits them. For him, trust and interaction between network members are as resources that available in actions of community members. Putnam considered social capital as a means to achieve political and social development in

different political systems. His major emphasis was on the concept of “ trust’ . He believed that the gaining the trust among the people, government and political elites, leads to political development. So trust is a valuable source of capital, if there is a large social trust towards the government, the growth rate will be more political and social development of the community. According to Putnam, differences in social capital is the main cause of differences between different areas in the field of civil society. In other words, areas with high social capital have a lively civil society, as a result of a prosperous economy and active political institutions ,but areas with low social capital in the field of economics and politics are in trouble.

Fukuyama is a contemporary thinkers. He believes there is an informal norms and values in a group, and his definition of social capital is as follows: A certain set of informal norms and values among a group of people that cooperation between them are common, where they share. Participation in the values and norms by itself does not produce social capital, because these values may be negative values. He says an example of negative norms in Italy’s mafia groups. He tells a story of a father and his young son, knowing the child’s fear of heights, which puts her at the top of the wall and encourage children to jump into his arms, child jumps in the hope of falling in the arms of his father, but the father’s leaves and children with his face to the ground. Fukuyama said the story concludes that the norm in mafia is that not even trust your parents ,may be the norm is negative, but leads the mafia group cohesiveness.

Fukuyama believes that about social capital should be two things explained and clarified:

1. Social capital is not subset of human capital; because these capital belong to groups rather than individuals, norms that formed the basis of social capital, they are meaning if shared and involved more than one person.
2. Social capital due to political sciences and economics is not necessarily a good thing, in this sciences for all social activities, whether good or bad cooperation is essential (Fukuyama, 2000).

COMPONENTS OF SOCIAL CAPITAL

According to the expressed, can be identified for social capital two main components as follows: Objective links between individuals **and** mental link (trust) between individuals.

- (A) Mental link: Link between individuals should have positive emotions.
- (B) Objective links between individuals: This component refers to that structure of the network must be a communicator between people. This part of the social capital represents the link individuals together in social space (Simmel, 1971).

Mental link (trust): The bulk of the social capital theory is based on trust. It, associated with generalized social communication, which is a good indicator for positive links and interaction between individuals. Social philosophers such as ‘Hobbes’, and ‘Tocqueville’ believed that trust is the foundation of the social order that can reduce stress and increase cohesion. A sense of security among people, causing people’s trust in one another. However, People need to have trust in each other, so that they can face the challenges of globalization and the challenges of the information age. Trust means the willingness to accept risk in a social situation. This trend is based on a sense of assurance that others will act in the manner expected, and will be ahead to support methods. In other words, Social trust means readiness of people to accept the fact that in a social context and social relationships must ensure their social than others, and but others show ensure in their communications in the same way. As Fukuyama: Trust is expected that in a community of regular, honest and behavior based on cooperation appears and shows. In the process of social development, increasing the membership groups, organizations and membership in various forums, and increase readiness of people to communicate more with others, and thus can be generalized mutual trust. For this reason, ‘Eisenstaedt’ correctly points out that the most important issue of social order is trust and social cohesion; meaning that the stability of the social order is impossible without social cohesion and trust.

Theorists such as Giddens distinct the two types of trust of each other: Trust in specific people and trust in abstract systems. Abstract trust involves awareness of risk and trusted person. So while the actor can be based on information about the history of the individual, his motives and competence, easily judge about the value of trust to specific individuals, It can also have ideas and beliefs about the value of generalized trust in others. People can also have beliefs about the value of trust in abstract systems and institutions, Giddens calls this type of trust, trust in the system of specialized. It is possible that the actor has no knowledge of a car or house, but it has to be a degree of trust than the standard-setting rules, monitoring and quality control. To measure social capital, measurement of trust in institutions is essential. If that trust in the specific people at the micro level of social capital is important, but trust abstract social capital at the national level is an important feature (Chalabi, 1996).

Objective Links

The second component of social capital reflects the objective links between individuals, Or in other words represents the way people interact with each other and the extent of their participation in various issues are. Spencer has defined participation as the essence of social life. Many other thinkers consider participation as the missing link in the development process (Oakley and Marsden, 1991). Nowadays, people’s participation in community affairs constituting the

infrastructure and foundation for the development of the country, especially in democracies. Iran has always been one of the most important goals for sustainable development, increasing public participation in activities outside the home, and playing the roles of political, economic, social and cultural.

Political participation is one of partnerships. Ayatollah Bojnordi states that the importance of political participation is due to legitimizing the Islamic government. Islamic legitimacy is dependent on two pillars, which are both essential and constitutive elements of legitimacy. Laws holy legislator is one of the pillars of legitimacy, and other pillars of legitimacy is the rulers elected by the people. Each of the low people's participation to decline, as well as decreases the legitimacy and the authority of the state. If people disappear political participation and distance themselves from the government, such a government loses its legitimacy and legal authority.

Social communication is also another important element of social capital. It is the origin of culture and excellence in culture depends on it. Social relationships is the foundation of social life and there is not no elements of collective life without culture. Today even said to have come to each other physically disabled people, and when they to do this, such that divides the grief and hardships of life with each other, and are less inclined to commit suicide and weary. You ca not measure the importance of social relationships only with indicators of a lack of communication, but its importance, can be seen through the negative effects and adverse effects that arise in the event of a reduction in human connection. The man who lives alone, and has no connection with others exposed to many social problems such as the feeling of frustration, disappointment, dissatisfaction and even suicide. Emile Durkheim reached the same conclusion in his work named "suicide", In his view, suicide over it, due to the poverty, disease or disability, it arises from the vacuum between individual and society, or reduction in human relations, that's why today to be spoken of the treatment group. This means that it can be alleviated many human mental disorders by developing and strengthening human relations, and gave him comfort and life satisfaction. Perhaps the philosophy of piety and much emphasis of Islam on communicating with friends and being aware of the circumstances of the neighbors are the same, too. Through pulling out an individual from loneliness, we can cause him to be hoped for the life, and cause him to forget a lot of his discomforts, hence, the emphasis of Islam is on the "hold firmly to the rope of Allah all together and do not become divided." From another point of view and with regard to the crisis in the new industrial societies, Sorokin, contemporary sociologist, emphasizes this point that one of the indices of entering societies to the sensory age is shortcoming or disorder in human relationship. When in his point of view, ideology is forgotten and object-mastering causes the value to transfer from a person to the object, or when the self-alienation is radiated in self-forgetting and human poverty, relations will be vulnerable, transient and weak, and this process

will result in expanding the rate of divorce, suicide, prostitution and all social damages (Saroukhani, 20012).

RESEARCH METHOD

The method used in this research is “survey” that is a descriptive research. Survey can be used for the descriptive, explanation and exploratory purposes. (Dewas, 1997). The statistical population is all citizens fifteen years of Borazjan, that according to figures from the Health Borazjan is 68,218 people. The sample size includes: a number of people in the society who have similar characteristics with the society and represent the society, and have the heterogeneity and homogeneity with the people in the society (Hafeznia, 2002). The sample size in this research is calculated equals to 323, based on Cochran formula and considering 5% error rate and 95% level of significance. Sampling methods are different in the examined subject and issues and for any problem according to the specific spatial and temporal conditions, a specific type of sampling should be used. In this research, according to the subject, the purpose of research and the characteristics of respondents, **random** sampling method is used. Collecting information and data has been done by using a research-made “questionnaire”, which the face validity is confirmed by some experts, and after a preliminary test of the questionnaire, “Cronbach alpha coefficient” is calculated by spss software that the value is 0.84. The collected information and data are processed and analyzed by using spss software in two parts: descriptive and inferential statistics proportional to the levels of measuring the variables.

PURPOSE OF RESEARCH

The general purpose of this research is: to evaluate and measure the social capital Borazjan citizens.

Minor objectives are:

- to evaluate the social trust among the target population.
- to study social participation in respondents.
- to Comparison social trust in the different groups of respondents.
- to study the relationship between gender, age and education level of respondents with their social capital.
- to recognize the relationship between employment status and the religiosity of respondents with their social capital.

HYPOTHESIS OF RESEARCH

If the hypothesis of research in any research are designed in detail and carefully, can illuminate the work. Because hypothesis is the initial response of the researcher to the problem or subject of the research that should be measured and tested (Saei Arasi, 2010). Therefore, the researcher has tried to present the assumptions so that

can show the relationships between the variables of the research. The hypothesis of this research are as follows:

- It seems, there is significant differences between the sex of respondents and the levels of social capital.
- It seems, there is significant differences between the age group of respondents and the levels of social capital.
- It seems there is significant differences between the employment status of respondents and the levels of social capital,
- It seems there is significant differences between the marital status of respondents and the levels of social capital.
- It seems there is significant differences between level of respondents education and their social capital.
- It seems there is a significant relationship between religiosity and social capital respondents.

FINDINGS

Data and information collected in two parts: descriptive statistics and inferential statistics are analyzed that the results are in the following tables.

TABLE 1: INVESTIGATING THE RATE OF FAMILY PARTICIPATION AND THE RATE OF SOCIAL PARTICIPATION OF THE RESPONDENTS

<i>Rate</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>
Family participation	7%	38.5%	54.5%
Participation in social affairs	7.6%	61.6%	30.9%

Information of Table 1 show that the rate of participation of 7% of respondents in family affairs is low and 38.5% participate in medium in the family activities with the others. Also, another 54.5% have high rate of participation in the family affairs. The rate of respondents with low participation in social affairs is not changed a lot compared to the family affairs, but the rate of respondents with medium and high participation in the social affairs has been a significant change compared to the family affairs, so that has changed 61.6% and 30.9%, respectively.

TABLE 2: INVESTIGATING THE RATE OF SOCIAL TRUST OF THE RESPONDENTS

<i>Rate</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>
Family Trust	5.2%	15.8%	79.1%
Trust in Friend	55.5%	43%	1.5%
Trust in financial institutions and institutes	62.5%	36.9%	0.6%
Trust in occupational classes	15.6%	76.4%	8%

Based on the data in Table 2, the percent of respondents whose rate of trust in the family is low equals 5.2%, in the friends group is 55.5%, in the financial institutions and institutes is 62.5% and in the occupational groups and classes is 15.6%. Also, the rate of family trust of 15.8% of respondents is in medium level that in this level, trust in the friends equals 43%, in the financial institutions and institutes is 36.9% and trust in the occupational groups is 76.4%. While 79.1% of the respondents have high trust in their family members. This rate has reduced to 1.5% compared to the friends group, to 0.6% compared to the financial institutions and institutes and to 8% compared to the occupational groups.

TABLE 3: RANKING THE OCCUPATIONAL GROUPS BASED ON THE RATE OF SOCIAL TRUST OF THE RESPONDENTS IN THEM IN LEVEL 1-5

<i>Rank</i>	<i>Occupational Group</i>	<i>Average</i>	<i>Rank</i>	<i>Occupational Group</i>	<i>Average</i>
1	Teachers	3.87	7	Judges	2.80
2	Athletes	3.52	8	Journalists	2.79
3	Physicians	3.33	9	Drivers	2.50
4	Artists	3.21	10	Shopkeepers and merchants	2.34
5	Clergymen	2.87	11	Holders of enterprises	1.69
6	Police	2.84			

The numbers and findings inserted in table 3 show that teachers, athletes and physicians are in ranks 1 to 3 and drivers, shopkeepers and merchants and also holders of real estate enterprises are in the ranks of 9, 10 and 11 respectively in terms of the rate of social trust.

TABLE 4: INVESTIGATING THE RATE OF SOCIAL CAPITAL OF THE RESPONDENTS

<i>Social capital</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>
Rate	20.8%	69%	10.2%

Table 4 shows that in total, 20.8% of the respondents have low social capital. Social capital of 69% of them is in medium level and only 10.2% of them is high.

The data and information inserted in table 5 show that there are significant statistical relationship and difference only between the employment status and the rate of religiousness of the respondents, and the rate of their social capital, and in these two cases, the assumption of the researcher will be accepted, while the other assumptions of the researcher based on “there is a statistical relationship and/ or difference between the variables” will not be accepted.

TABLE 5: TEST THE RESEARCH HYPOTHESES

<i>Hypothesis</i>	<i>Statistical Test</i>	<i>Statistic Value</i>	<i>Level of significance (sig)</i>
The relationship between age group and the rate of social capital	ANOVA	1.69	1.34
The relationship between education level and the rate of social capital	ANOVA	0.071	0.327
The relationship between marital status and the rate of social capital	T for two independent groups	0.103	0.211
The relationship between gender and the rate of social capital	T for two independent groups	0.557	2.08
The relationship between employment status and the rate of social capital	T for two independent groups	2.953	0.020
The relationship between the rate of religiousness and the rate of social capital	Pearson	0.306	0.000

DISCUSSION AND CONCLUSION

Any research is done in order to achieve a series of goals, and this research is not exception, too. Generally, the results of the research show that the rate of the social capital of Borazjanian citizens is in medium to high level. The rate of trust in groups and institutions compared to in the family members is in a low level, so that there is a significant and basic difference between the rate of high trust in family members compared to the other groups. In addition to these social groups, teachers, athletes and physicians had the highest rate of trust among the respondents, while the drivers, shopkeepers and merchants, as well as the holders of real estate enterprises have the lowest social trust compared to the other groups, that this finding is consistent with the results of national survey of the Iranians' values and attitudes (2002) and confirms that. In addition, the higher the level of religiousness of the respondents, the higher the rate of social capital and through reducing it, the other one is reduced, too. Also, the employed persons have higher social capital compared to the unemployed and without employment persons.

The existence of social capital is the key to establishing the civil society and civil life and the lack of social capital is the basic hinder of establishing it. The societies having this kind of capital provide a suitable context for forming a strong, accountable and effective civil society. But in contrast, being devoid a society of the social capital results in the ineffectiveness of a lot of the policies and proposals in the field of planning. Social capital in any society is a function of the existence of moral virtues of that society and is associated with all macro (government

and governmental institutions) middle (local governments, civil institutions and organizations) and individual levels (individual behavior). With regard to this matter, and also the results of the research, it is suggested that the government has a serious effort for the employment status of the jobseekers, because employment can cause a sense of self satisfaction and a positive attitude toward the others and ultimately causes the social trust and the rate of participation of the individuals in the civil organizations to raise. Also, religion is as one of the important and fundamental elements of Islamic-Iranian culture. That providing the appropriate practical patterns in the society and acting based on its instructions, so that the individuals achieve their rights, can be a suitable ground to rise the social capital. Synchrony of the officials with the people and act to the talks and promises can be one of the other means of expanding the social capital in the society.

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