Function of Social Capital in Sustainable Urban Development

Case: Zahedan City (Iran)

Eliza Arbab
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Abstract:

Social capital is a concept which has almost recently entered into the literature of sociology and during the last two decades, Robert Putnam and James Coleman have paid a particular attention to conceptualizing it. Putnam emphasizes the horizontal relationship among people and Coleman puts an emphasis on the vertical contribution and the relation among people in civil institutions as the creators of social capital on the one hand, and the products of social capital on the other hand.

When it comes to the notion of sustainable development, social capital besides other capitals is an essential part of the resources that a sustainable community requires, and is considered as one of the engines of development.

It needs to be considered that social capital has the characteristic of multiplication and reproduction. It means that through its proper utilization, there is an opportunity of aggregating it. On contrary, leaving it not used leads to its destruction and diminishing. This fact shows an important difference between social capital and other forms of capital.

The main objective of this research is to investigate the relationship between social capital and sustainable development in the city of Zahedan the center of Sistan and Baluchestan province in Southern Iran. This province is located far away from the Capital city of Teheran and thus, compared to more central parts of the country, is considered as one of the least developed Iranian provinces.

Zahedan on the one hand has an increasing population growth in a heterogeneous form consisting of different cultures, social classes and ethnicities and on the other hand, the province shares the same border with two crisis stricken countries of Pakistan and Afghanistan, whose crises have great negative impacts on Zahedan such as social insecurity, economic instability, high risk of financial investment, and high rate of crime related to smuggling and drug trafficking. The uncontrolled immigration of refugees and their dwelling in the most deprived parts of the city have resulted in conflict, weakened conformity coupled with little sense of belonging, growth of formlessness in this area and also increase in poverty rate and marginalization. All of these problems created many obstacles in the way of the Zahedan’s sustainable development. Thus sustainable development takes a new meaning with social capital. Knowing the indices such as public trust, participation and social awareness can play a significant role in increasing and decreasing social capital and sustainable development. According to the latest census, the population of this city was 567449 people which included the main ethnic groups of Baluch (48%), Zaboli (41%), Birjandi (7%) and
others (4%). For the analysis of the above mentioned indices in this research, 183 people were selected based on the proportion of each ethnic group through random sampling and the necessary information was collected through using questionnaires and it was analyzed through using the Pearson Test in SPSS software. The results are as follows:

- The average level of each of the main components of social capital, namely public trust, participation and awareness is low among the citizens of Zahedan.
- There is a positive correlation between the low level of social capital indices and the weak situation of sustainable development in the city of Zahedan.

**Keywords:** Sustainable Development, Social Capital, Trust, Participation, Public Awareness, Zahedan, Iran
Table of Contents

Chapter 1
1. Introduction ........................................................................................................... 2
1.1. Description of the case study: Zahedan ............................................................. 2
1.2. History of Zahedan ....................................................................................... 3
1.3. Population growth in the city of Zahedan ...................................................... 3
1.4. Purpose of the study ....................................................................................... 6
1.5. Problem of the study ...................................................................................... 7
1.6. Hypothesis ..................................................................................................... 10
1.7. Minor hypotheses .......................................................................................... 10
1.8. Background of the study ............................................................................... 11

Chapter 2
2. Literature Review ................................................................................................. 14
2.1. Formation of social capital ........................................................................... 14
2.2. Social Capital and Public Participation .......................................................... 15
2.3. Social Capital and Trust ................................................................................. 17
2.4. Social Capital and Public Awareness .............................................................. 19
2.5. Social Capital and Moral Values .................................................................. 20
2.6. Social Capital and Health ............................................................................. 21
2.7. Social Capital as a Catalyst of other Capitals ................................................. 21
2.8. Theoretical basis ............................................................................................ 24

Chapter 3
3. Research Method .................................................................................................. 34
3.1. Analyses methods .......................................................................................... 34
3.2. Research variables ......................................................................................... 35
3.3. Definition of dependent and independent variables ........................................ 36
3.3.1. Sustainable development ......................................................................... 36
3.3.2. Social capital ............................................................................................. 36
3.4. Case of the Study .......................................................................................... 37
3.5. Data collection method and defining the size of data .................................... 37
3.6. Characteristics of the case ............................................................................. 37
3.7. Content of the questionnaire ......................................................................... 40
3.8. Research test .................................................................................................. 40
3.8.1. Validity .............................................................................................................. 40
3.8.2. Reliability ............................................................................................................ 41
3.9. Limitations ............................................................................................................. 41

Chapter 4
4. Data Analysis ........................................................................................................... 44
5. Conclusion and Recommendations ........................................................................... 54
6. References ................................................................................................................ 57
Annex: Questionnaire .................................................................................................. 64

Figures:

Figure 1: Map of Iran.................................................................................................... 2
Figure 2: Zahedan City (the capital of Sistan and Baluchestan province).............. 2
Figure 3: Map of the stages of the development of Zahedan............................... 5
Figure 4: The percentage of the Respondents based on gender ...................... 38
Figure 5: The percentage of the Respondents based on age ............................ 39
Figure 6: The percentage of the Respondents based on jobs ......................... 40
Figure 7: Horizontal Trust (Family to friends to colleagues to public).............. 46
Figure 8: Horizontal Participation (Culture’s council, family, colleague, consult, local) ........................ ................................................................. 46
Figure 9: Vertical Trust (government to media).................................................... 46
Figure 10: Vertical Participation (NGO, President, parliament, organisation) ...... 46
Figure 11: Line chart of Trust and Participation ................................................. 46
Figure 12: Line chart of Awareness and Participation ......................................... 46
Figure 13: Line chart of municipal and people’s satisfaction ......................... 46
Figure 14: Line chart of moral values and social capital ........................................ 50
Figure 15: Line chart of social and sustainable development ............................. 52

Tables:

Table 1: Urbanization growth in Zahedan during 1955-2005 ................................. 4
Table 2: Urbanization growth in Iran during 1955-2005 ...................................... 9
Table 3: Urbanization growth in Zahedan during 1955-2005 ............................... 9
Table 4: Research methods and tools ........................................................................ 34
Table 5: Research variables ..................................................................................... 35
Table 6: Approximate calculation of ethnic combination of the residents of Zahedan ............. 37
Table 7: Ethnic combination of the residents of Zahedan based on sample ........... 37
Table 8: The number of respondents based on gender ........................................... 38
Table 9: The number of respondents based on age .............................................. 39
Table 10: The number of respondents based on jobs ........................................... 39
Table 11: Reliability Statistic of questions .................................................................. 41
Table 12: Correlation between participation and trust .............................................. 47
Table 13: Correlation between participation and awareness....................................... 48
Table 14: Correlation between municipal and people’s of satisfaction ....................... 49
Table 15: Correlation between moral values and social capital .................................. 50
Table 12: Correlation between social capital and sustainable development .............. 51
Chapter one

General Framework of the Research
1. Introduction

1.1. Description of the case study: Zahedan

Zahedan is the capital of Sistan and Baluchestan province. It is located in the southeast of Iran. In the north of it the southern Khorasan province is located, in the west it neighbours the Kerman and Hormozgan provinces, in the east it borders Afghanistan and Pakistan and in the south it reaches the Oman Sea. Zahedan lies in the 60 degrees and 53 minutes of east longitude and 29 degrees and 28 minutes of north latitude and rises 1369 meters high above sea level. Figure 1 and 2 show its geographical location in the area.

Figure 1: Map of Iran

Figure 2: Location of Zahedan City (the centre of Sistan and Baluchestan province)
1.2. History of Zahedan

The area which is today called Zahedan used to be looted by brigands. It was commonly called ‘Dozdab’ in Persian, which means “the waterway of robbers”. Before 1923, there was no sign of human habitation there, and it was only after the formation of the central state in Iran in 1925 that it went through a great growth (Fard Aghayi, 2003: 63). However, it was by the construction of the national railway and the establishment of the customs authority, that the opportunity of trade between Iran and India was created in the region. Furthermore, at the time of the formation of the central state and the introduction of military activities in this region, the garrison, the airport for military operations and military hospitals for treating injured soldiers were constructed there (Jahan Bani 1928: 449). In the eastern part of Iran, the building of connecting roads in 1917 by the British troops provided more opportunities for civil services (Razm Ara 1941: 115). Therefore, in 1923 for the purpose of building a new city, the government ratified an act, which granted the lands of Dozdab to ordinary people and businessmen, so those who wanted to build houses and stores could have taken advantage of the opportunity provided by the central government. This act was a turning point in the life of the city because of the following reasons:

- Paying attention to official establishment of the city in 1923 which began in a serious and organized way.
- The importance of the city as a border town with high geopolitical importance (Fard Aghayi 2003: 65).

The above-mentioned operations turned Dozdab from a place for looting caravans into a place which Reza Shah (the King of Iran at that time) in his trip to the southeast of Iran in 1932 modified its name to Zahedan (“Sages,” or "pious people" in Persian) and ordered its reclamation (Soltani 1998: 75). Therefore, the primary foundation of Zahedan provided the opportunity for immigration of the people from the neighbouring regions in such a way that the population of the city in 1944 increased to about 5000 residents.

1.3. Population growth in the city of Zahedan

Although the first foundation of the city dates back to early twentieth century, according to in the first official census in Iran performed in 1965, the population of Zahedan during 1945-1955 increased from 5000 to 17495 people and due to the relatively high population growth
of about 8.5 to 9 percent during 1955-1965 and 1965-1975 the population reached to 93,740 residents. The existence of public services on one hand and the growth of government interests in the region on the other hand, led to more than 11 percent population growth, and the total population of 419,518 during 1975-1985. In the year's between1985-1995, the population growth rate had a descending trend and decreased to 4 percent and this situation continued till the years 1995-2005, when it had a 6 percent rate. Generally speaking, Zahedan during the last fifty years (1955-2005) had an ascending growth of more than 7 percent. Table 1 summarizes the increasing trend of population growth in Zahedan since the first official census.

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<tr>
<td>Population</td>
<td>17495</td>
<td>39732</td>
<td>93740</td>
<td>281923</td>
<td>419518</td>
<td>567449</td>
<td></td>
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<tr>
<td>The rate of growth</td>
<td>-</td>
<td>8.55</td>
<td>8.96</td>
<td>11.64</td>
<td>4.06</td>
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According to the above account of the formation of this city and its short history, this growth rate was due to the increase of civil service activities in the city (Fard Aghayi 2003: 88) which resulted to Zahedan's attraction for people from different ethnicities like Baluch, Zaboli, Birjandi, etc. and this issue had an impact on the physical growth of the city and location choice of ethnic groups mentioned (Fard Aghayi 2003: 125).
Despite its short history, the city has had an ascending heterogeneous population growth, which caused not only poor people locate in the marginalized parts of the city and pollute the environment, but also has led to the increase of insecurity, injustice and criminality. Increase of criminality and other social problems in the city are among the most important obstacles of achieving sustainable urban development these issues, according to Peter Hall (2000, quoting Hamshari, 2009), the English geographer, makes Zahedan to be a “nightmare of a city” rather than a healthy, flourishing and sustainable city. Among the characters of “the city nightmare”, we can refer to the issue of lack of social security as a psychological matter linked to social fear, depression and anxiety of the citizens in their daily life. This can largely threaten the well-being of the citizens. Therefore, several theorists consider emergence of security problems as the obvious symptoms of lack of sustainability. Nonazghad (1998:187) with an emphasis on the relation between security and development considers this to be an essential requirement for sustainable urban development, which could be reached by assuring domestic security, providing freedom and proper foreign policy. He also believes that ‘social security is the culture of development’.

In defining sustainable urban development, the quality of human life and human welfare in the urban environment is considered to be another requirement by which lives of citizens are prospered.
For the purpose of making a suitable environment and healthy city compatible with the standards of sustainable urban development, the social and economic dimensions of development must be considered by means of providing social justice, avoiding ethnic crisis, tensions and conflicts. The question is what kind of resources and capitals can help in reaching these goals.

Despite the unfavourable geographic location of Zahedan, a history shorter than 100 years and by the residence of different ethnic groups and even different religious groups (Shia’a, Sunni and Sikh) coupled with the flooding of poor immigrants in need of better social life, we are going to investigate the capitals that can help to alter the situation and promise sustainability of Zahedan.

1.4. Purpose of the study

Human beings through their relations that they make with each other can fulfil their needs and goals in a setting called society. This kind of relations lead to the fulfilment of common interests which through active participation in the society make an attempt to optimize individual and social quality of life. The stronger these relations are and the higher quality they have, the better the social goals can be fulfilled with regard to time and expenses. Social capital is a title for all different positive qualities that these relations have. Thus, it could be assumed that sustainability and social capital have strong link with each other and in this study we investigate that link in the case of Zahedan.

The most important fact in conceptualization of sustainable development is combining of all life values and giving the equal weights to them. In term of social values, the more the social structure consists of coherent social unites, the higher level of social sustainability is achievable. It does not mean that diversity is regarded as a problem in sustainable development but managing diversity and making an opportunity out of its potential threat is the main issue here.

Therefore, if lingual and ethnic heterogeneity cause conflicts and threats and remained without any proper managing, that can have negative impact on social capital. The studies by Glaeser, Edward (2001:18) show that the northwest states of America which have an ethnic homogeneity, have a higher level of social capital as well.
Therefore, considering the lingual, ethnic and cultural heterogeneity in different parts of Sistan and Baluchestan, marginalization of poor people and low quality of life, the condition of social capital does not seem to be appropriate in Zahedan and thus urban sustainability faces important challenges. In this research the link between these two concepts will be studied more closely.

1.5. **Problem of the study**

After the introduction of the concept of sustainable development, according to Brunt Land's report (1987) and with the acceptance of more than 190 countries, sustainable development as common goal for humanity was set, according to which, any generation can only fulfil their needs from resources if the future generations are not to be threatened in fulfilling their requirements. Besides the economic and social development, environmental protection was emphasized. So, sustainable development is not only referred to conservation of rivers and air, solid waste management, harvesting with conservation of jungles, pastures, sea resources, etc., but it consists also of economic growth, improvement of justice and reduction of poverty and illiteracy and development of social and individual freedoms and a good government and approving suitable rules for the citizens, etc. through the participation of all the ethnic groups, religious groups, rural and urban residents, men and women, or in other words all the people in the society. Sustainable development is therefore called development for the people and by the people.

Thus, sustainable development, besides vertical correlation with upcoming generations, must have a horizontal correlation with the present generation in order to produce meaning and only through a deep understanding of this concept by all countries and world nations; nature and earth will welcome all human beings (Munn 1993:79).

Sustainable development, which turned into the most debatable universal discussion in late twentieth century, according to most of the analyses will remain as the central challenge of the twenty first century. In this new challenge, man is the centre of attention and anything which threatens its life, existence and freedom is rejected. In other words, the fulfilment of desires and also the application of covert potential energies in sustainable development only can be considered through officially accepting the central role of human beings regardless of their colour, race, sex, nationality and issues alike. Entering the new age will not be possible except through having a humanitarian, moderate and universal perspective and relying on
sustainable principles not only in theory but also in action. In such an atmosphere, the issue of sustainability with the centrality of man is presented as an attempt in sustainable balance among different and effective factors in the process of human life on the earth and is soon accepted (Anon, 2009).

Therefore, UNESCO, in a report for the twenty first century, considered the sustainable development dependant on "moving from individualistic approach in the society towards a democratic participation of. The fulfilment of these goals is dependent upon different factors, especially social capital in local, national and international scales (UNESCO 1996, Akbari, 2004:30).

The concept of social capital has a productive nature just as human capital and economic capital, in other words it enables us to provide values and perform the actions and obtain our goals and accomplish our missions in life and help the world that we live in as far as we can. When we say that social capital is productive, it means that no one is successful without it and even cannot live without it (Coleman 1990:300).

Social capital is a collection of norms present in the social systems which lead to the increase of the level of the participation of the society members and decrease of the level of trading and communicating expenses. Based on this definition, concepts such as civil society, social organizations have a close and meaningful relationship with social capital (Fukuyama 1999:5).

Social capital decreases the expenses of obtaining goals. Goals the fulfilment of which, in the absence of social capital, can be only possible through enormous spending and it is a source of participation, mutual relationship and social development (Coleman 1998: Ibid).

From some great thinker's perspective, social capital has different dimensions as trust, participation and awareness, etc. that the absence of these features in some societies will lead to unfaithfulness.

Unfortunately, due to the deep split among nations (north and south) and inside the nations, we witness the reduction of social capital in general terms. This issue is more obvious in developing countries which again lead to non-sustainability in each of these countries. This happens in conditions when such countries, especially Iran, have experienced an increasing urban population growth rate during the last century due to economic, social and technical upheavals.
According to the above table, the population of Iran increased with the rate of 4/94 percent from 5997161 in 1995 to 9714612. This process continued for two decades with higher growth rate of 5/02 and 5/45 percent. Although since 1995 the growth rate decreased to less than 3 percent in 2005, during this half of the century the mean of annual rate is still 2/7 percent which is one of the features of developing countries in the world. This kind of growth rate is one of the three types of threats (population growth, reduction of mineral resources and destruction of nature) which put an indirect obstacle in providing social welfare.

This process of population growth is mostly seen in the big and relatively big cities of Iran such as Zahedan. In some way this city which had little population in late 19th century, reached to 17495 people in 1955, and soon with an unbelievable population growth (11/64 percent) reached to 281923 people in 1985. Although since then the growth rate has decreased, it continued to its ascending process with 3/5 to 4 percent so that in 2005, it reached to 567449 people.

This happened due to political, military and social reasons and led to the immigration of different ethnic groups such as the Baluch and Sistanis and Birjandis immigrants from

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<td>Population growth</td>
<td>-</td>
<td>5997161</td>
<td>9714612</td>
<td>15854680</td>
<td>26952894</td>
<td>36808400</td>
<td>48242797</td>
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<tr>
<td>The rate of growth</td>
<td>-</td>
<td>4/94</td>
<td>5/02</td>
<td>5/45</td>
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Table 2: Urbanization growth in Iran during 1955-2005
Source: Nazari, Asghar, 2009: 161

(former) Khorasan\textsuperscript{1} and from other provinces to the newly established city. According to the geographical status of this city, that is sharing the same border with Afghanistan and Pakistan, the presence of different ethnic groups with different religions, languages and dialects, accompanied by the ascending population growth and the illegal immigration of Afghanian refugees due to war (of about 30 years) and the resulting insecurity has led to low development of not only Zahedan but also the whole Sistan and Baluchestan province, and consequently caused the low social capital in the city. An assessment of the distribution of social capital of provinces has been done by Rahman Saadat 2006, and this leads to the following main question.

Is there any relationship between the low level of social capital and the city's underdevelopment?

Answering to this question, in addition to introducing the main features of social capital, could help in realizing some of the areas that policy makers have to focus on more.

1.6. Hypothesis

According to the discussion in the last section, the hypothesis that this report is going to verify is \textit{since social capital is considered to be the result of mutual communications and social interactions in urban environments, the shortage of social capital can be a major obstacle to sustainable development}. It is believed that any cause of weakening social capital could have a negative impact on sustainable development too.

1.7. Minor hypotheses

Besides the main hypothesis above, some other questions concerning social capital are investigated through analysing the questionnaire more closely. This investigation will show if,

- There is a positive correlation between the public trust of citizens and their level of participation.
- There is a relation between public awareness of citizens and their amount of participation.
- There is a relation between urban service and the level of satisfaction from the quality of life in Zahedan.

\textsuperscript{1} Khorasan is a province located in northeastern Iran. Mashhad is the centre and capital of the province.
• There is a relation between the present social values in the society and social capital. Through this investigation, the questions below will also find proper answers:
  • What is the level of horizontal trust and horizontal participation among Zahedanian citizens?
  • What is the level of trust and participation of citizens with controlling organizations in Zahedan?

1.8. Background of the study

In Iran, there have not been enough field studies about social capital as one of the main features of sustainable development, but most of the conducted studies were about introducing these two subjects theoretically and in general terms but less about assessing them with giving real examples. This issue can have different reasons, such as the novelty of the concept of sustainable development and social capital subjects especially in developing countries which are dealing with many problems in order to reach standard sustainability. We can also refer to the shortages related to this concept but at the moment, at least, two national surveys with the title of “Iranian Values and Views and Western behaviour of Iranians” provide researchers with some limited information about some social capital variables therefore, we can refer to some of the related researches as in the following:

1. The assessment of the distribution level of social capital in provinces by Rahman Saadat (2006, 192) assesses the level and distribution of social capital in the provinces within the country and defines the main elements and variables consisting social capital in Iran in which Putnam's different measurement methods are applied. The results reveal that the major elements of forming social capital in Iran is human capital (education and religion) which in social capital distribution in Fars province has allocated the most possible amount of social capital in 2000, and Sistan and Baluchestan province the least amount of social capital.

2. Social capital in Iran: present situation, future perspective and possibilities by Abdollahi, M and Mousavi, M T. 2007 which involves the case of above 15 year old individuals and the centres of 30 provinces of the country for the purpose of studying the diminishing of social capital and its negative impacts in the society and highlighting the present situation of social capital. The concluding results show a low level of national social capital.
3. Firouzabadi (2005: 183) in his PhD thesis refers to 22 cases of social capital elements and has introduced four main elements as public trust, fundamental trust, awareness and attention, and formal participation and finally informal participation (charring, religious teaching, solidarity).

Now, a quick review of the conducted researches about sustainable development and social capital not only illustrates considerable results at the national level but also at the regional level. Sistan and Baluchestan province, regarding most of the social capital indices, lies in the lower level in comparison to other provinces and has the last rank among 30 provinces (Saadat 2006 :191).

Sistan and Baluchestan province regarding geographical situation has the worst situation in comparison to other provinces in Iran, and due to its long distance from the geographical and governmental centre of the country, it is considered as one of the remote provinces and there is little possibility of having equal access to communicative facilities and information channels. The above mentioned factors can be the reasons for directing the province to the last rank in regard to the scarcity or absence of social capital. The fact that the author of this study lives in Zahedan, and has had a close relationship with native people and ethnic groups, being familiar with some of the local languages, being in close contact with the local deprived people and disappointed of the city, has been a great help in knowing this region. Therefore, as a result of having vast personal knowledge of the region and its residents, and also because of personal interest in the problems facing Zahedan, this study became a top priority to the author.
Chapter Two

Literature Review
2. Literature Review

2.1. Formation of the term social capital

The term of “social capital” was first coined by Alfred Marshal (1890, quoting Elmi Shareepour and Hosseini, 2005:242), although he used it in a different sense than what is meant in contemporary social science texts. Hanifan (1916: Ibid), in his writings, through using the concept of social capital explained how a society can develop, if it has a successful system of education. Similar to Hanifan’s view, the concept appears in other texts in the 1950s by a group of Canadian urban sociologists such as Seeley, Sim and Loosley 1956. It was seen for the first time in the book of an urbanization scholar, Jane Jacobs, under the title of *The Death and Life of Great American Cities* (1961), in which, she describes how compact social networks in old and mixed area of the city form a kind of social capital which in comparison to formal organizations such as police force, take initiatives to deal with the region’s health issues, avoiding street crimes and other decisions about improving the quality of life.

Wookock (1998) asserts Hanifan, Lydia Judson (1920) and Jane Jacobs (1967) to be the pioneers of the new concept of social capital. Galen Cockle an economist, like Ivan Light an American sociologist, applied the term of social capital in the 1970s to describe the challenges of economic urban development. In 1980s Bourdieu, the famous French sociologist emphasized the role of social and economic resources in development. He defined social capital as the collection of actual and potential resources which emerge as an outcome of institutionalized networks of relations as well as mutual understanding between society members or in other words, through membership in a group. However, the basis of new studies on social capital is mostly a broader interpretation brought up by James Coleman, an American sociologist, in the 1980s; and then Robert Putnam, a political scientist, was the second scholar who initiated an extensive discussion about the concepts of *social capital* and *civil society* both in Italy and in the United States (Fukuyama 2000: 10).

Putnam (1993:167) refers to it as all the social features of institutions and organizations such as trust, norms and social networks. In the version of Coleman, social capital is basically “the ability of people to communicate effectively with each other” (Coleman 1990, quoting Saadat, R.2006: 176).
Flora (1995, quoting Saadat, R.2006: 176) considers *common conscience* as social capital and introduces mutual trust as the norm of common conscience. Therefore, it could be said that social capital is a collection of different but connected concepts like *social networks*, *mutual relations and understandings*, *public trust* and *commitment*. Social capital is produced when people build mutual relations within their family, at work, in the neighbourhood and communicate in local and national organizations (Basterlaer and Groodna 2003, Ibid).

In addition to the above concepts, the link between health and well-being and social capital has been also examined by some other sociologists, like Emil Durkheim who shows in his studies that the sociability of societies has the reverse relation to suicide rate (Durkheim, 1951, quoting Saadat, R.2006: 176).

George Zimmel in Germany and Emil Durkheim in France can be considered as the pioneers of introducing this aspect of social capital. For that reason, the concept and the theory of social capital during the 1990s were gained considerable attention of the thinkers and researchers from different fields of social sciences like economics, sociology, anthropology and politics.

In some of the researches done by Coleman (1988, 1990), Putnam (1993, 1995, and 2000) and other writers, it is tried to build up a theoretical and scientific framework for it. Nevertheless we can find the theoretical clues for this concept even much earlier than this, i.e. in the time of the development of economic sociology. Especially we can find a trace of this concept and its impact on economics in the writings of Max Weber in the ninetieth century.

In addition to that widely accepted theory, by emergence of globalization and fading the role of national states, social capital is prescribed as a practical solution to development problems on local levels, and thus been considered by policy makers and social politicians (Warner 1999:126).

In the next section, we will see more detailed description of social capital in different works of the thinkers mentioned above.

**2.2. Social Capital and Public Participation**

Fukuyama (1995:10) defines social capital as the ability of individuals for working together for the purpose of reaching common goals in groups and organizations. In fact, one of the planning tools in the modern world is considering active and efficient participation of the
citizens in the different phases of developmental projects. Therefore active participation, as one of the elements of social capital, is referred to as a process which involves different types of individuals with the ability of acting in public for the purpose of intervention in the society's state of affairs, and this would affect the process of decision making by the state about public matters (Mohseni Tabrizi, 1996:54).

Participation can be defined with two dimensions: a) the subjective dimension of participation which is the willingness of people to participate as a natural outcome of mutual trust and other interpersonal factors; b) the objective and behavioural dimension of social participation which appears in the form of connection, membership, control, decision making and implementation of decision.

The concept of public participation was suggested for the first time as a keyword in the discussions over development in the late 1950s. The theorists of development supported public participation as the main and essential aspect of development, in order to refute the top-bottom strategies of developmental projects which, as they believe, have little benefit for local people.

The role and importance of public participation was emphasized in a clear way in the international conference of Alma-Ata in September 1978, where the present world experts in the conference accepted that for developing societies, the focus must go to the specific capacities of the people of each region. Furthermore, it was stressed that development is not a “gift” that can be granted from outside to the people of any region. Rather in order to achieve an appropriate level of health and social development, a real and long process of participation of local people and social groups, ranging from participating in thinking and decision making to planning and implementing, and finally assessing the program and allocating profits, is essential. In 1981, the World Health Organization (WHO) introduced three key elements of public participation, intersectional activity and suitable technology as the prerequisites of the world health and development. Thus all believed that there is a direct relationship between the elements of public participation and fundamental factors in sustainable development. UNESCO, in a report for the twenty first century, considered sustainable development as a transformation (1996:13) “from individualistic approach in society towards democratic participation of people”. Based upon this report thus, sustainable development cannot be achieved without building necessary conditions for democratic participation.

There are other authors who stressed on the role of different ethnic groups in sustainable development especially highlights the defining role of the participation of local people in this
regard. They believe that without the presence of natives, sustainable development will lose its success.

According to Brehm and Raham (1997:999), social capital is a network of mutual cooperative relationships among citizens which facilitates solving public problems. Lynch and Kaplan (1996:298) consider social capital as a collection of resources and networks investments which lead to social consistency, trust and willingness to cooperate in social activities. Therefore it is clear that according to several thinkers above, participation is not only an important component of social capital but also it is essentially the driver of development.

2.3. Social Capital and Trust

Trust in social science context, means believing the action that is expected from others, believing this probability that other people perform or avoid certain actions. Fukuyama (1995: 5) defines trust as anticipation in an ordered, true and cooperative society which is established based on common norms. Trust can be considered as the most obvious result of social capital. So, in most of the researches trust has been considered as the substitution of social capital. Putnam (1995:67) states: "trust lubricates the wheels of social life". For understanding this concept, it is better to have a special look at it. Ingle hart (1997:188) defines social capital as the following: social capital is the culture of trusting in which the wide networks of volunteer organizations are made. Networks are the result of people trusting each other not that trust is the side result of people socializing with each other. As it is illustrated, each of these definitions refers to an aspect of social capital but in all of these definitions, trust is referred to as the main indication of social capital. It is a factor that can also affect economic growth. The existence of common faithfulness and mutual trust play a significant role in the efficiency of economic systems as Fukuyama (1995, quoting, Rahmani, T. and Amiri, M, 2007, 28) suggests trust could be regarded as the main factor in economic interactions. The connection between trust and economic interactions are noticeable in six areas:

1- The impact of trust on economic growth through the reduction of interacting expenses
2- Through influencing financial development
3- The impact of trust on the efficiency of the government
4- The impact of trust on the structure and collection of human capital
5- The impact of trust on innovation
The impact of trust on the change of investment

In the cultures with high trust, people cooperate at different levels, share experiences, and in this way improve their professional ability.

Stone and Hughes (2002a) believe that before entering any commercial or social system, we must gain enough information about the existing trust networks and their features, because he considered trust to be the base of any social and economic interaction.

The main role in the national economy is played by social capital, and the present trust in the commercial relations and interactions among the family trust systems. Fukuyama considers the limited and low trust to have intense operational shortcomings which lead to corruption.

The low level of social capital and limited trust results in the creation of a kind of two-layered moral system in which good behaviour is only limited to family and close friends but the low behavioural standards are followed in public environments. This is a cause of a kind of cultural base for the appearance of corruption (Fukuyama 1995, 92).

Bourdieu (1986:248) separates social capital from other forms of capitals like economic, cultural and symbolic capital and considers it to have a structural and communicative feature. Bourdieu defines social capital as a network of relatively settled relationships accompanied by knowledge and such as mutual trust which provide the necessary requirements for facilitating individual and social interactions as the active or potential sources.

Wookock (1998:153) considers social capital as a collection of information, trust and innate bilateral norms of the social networks of each individual. Similarly Wall the widespread definition of social capital in the main process of American sociology especially in the efficiency-oriented approach consists of mutual relations, interactions and networks which are made among human groups and the trust level which is found among certain groups and people as the result of devotions and norms related to social structure. In contrast European sociology uses this concept in analyzing this issue that how provoking the connections related to social networks, improves social hierarchy and distinct power (Wall, 1998: 304). However, the common points of these two perspectives confirm the influence of social capital on the increase of some features of well-being, such as education, social movement, economic growth, political priority and finally development.

Gerer and Vetiolock (1989, quoting Souris, 2005 : 87-107) have studied the social capital at governmental level which illustrates the freedom of citizens, political freedom, the number of elections, political risk, etc. For instance, these studies show that the absence of trust between government and citizens leads to the significant decline of economic growth.
The existence of such a relation between consumption and collection can be also seen in the case of social capital. For instance, the more trust people put in everyday behaviour of their fellows the more easily they can predict the future behaviour of the others (Yaghoubi and Alvani 2002 quoting, Elmi, Sharea Pour, Hosseini, 2006:247). In other words, showing (using) trust does not reduce it in society. In contrary, it builds stronger atmosphere of trust through using social capital, quality and quantity of the interactions will increase to the point that is suitable to the both sides. This means that social capital is produced and used by a public operation. There is a direct relation among Social capital and quantity, goal and concept of life (Backer, 2003 quoting, Alvani and Rabie 2006, 101).

Trust is defined as a moralistic trust by some thinkers and that is rooted in beliefs about others which can be almost totally divorced from personal experience. The other kind of trust is Strategic trust which is about how one thinks others will behave, moralistic trust is about whether one should trust others regardless of their behaviour (Uslaner 2002: 18, 19). Uslaner’s test suggests that the generalized trust question is primarily about moralistic trust. Responses to the question are remarkably stable; they tend not to change based on experience; they are closely correlated with enduring feeling such as optimism, a feeling that one controls his/her own fate, and with a willingness to participate in civic life. Although Uslaner makes a strong case that the question is primarily about moralistic trust, he does not go far in considering ways of measuring strategic trust or of measuring the role, however small, that strategic trust may play in responses to a moralistic trust question. Moreover, a lack of comparable alternative measures prevents Uslaner from performing a more detailed analysis of trust responses.

2.4. Social Capital and Public Awareness

Public awareness is a feature which enables the person in having a useful and effective access to the information; it criticizes assessment and the exact and creative use of the obtained information in order to fulfil his informational needs. In other words, the ability to gain information and reflecting on it and use it is considered to be one of the essential elements of job, life and communication among people. Public awareness is the ability to effectively access the valuable information, knowing the ways of organizing information, different search methods, the ability to detect problem and the finding the effective information for solving it. Public awareness or in other words informational knowledge involves searching skills, recollection, analyzing information, detection of reliable information, the ability to
detect the problem and using this information in solving personal and social problems and proper decisions and the role of public awareness in economic, social, cultural and political development besides personal satisfaction.

As it was mentioned in the review section, according to Putnam (2000, quoting Gleaser 2001, 12), one of the greatest sociologists, public awareness is effective in the increase of social capital and society which has a high level of awareness and public information. This will possess high social capital. Awareness accompanied by education is the key factor in accessing society, economy and sustainable social system. In order to support a sustainable society, any individual in human society must take responsibility for his actions and must be aware of the effect of his activities in the environment. If people are unaware of environmental, social, economic, and political issues, we cannot expect them to be sensitive to the effect of their behaviours.

Public awareness is an essential tool in developing skills, knowledge and values for the purpose of changing behaviour in supporting the concepts of sustainable development. We need to consider that decision making based on people's ideas completely depends on the existence of aware citizens. Education for the sustainable development was suggested for the first time in Chapter 36 of Agenda 21. This chapter under the title of "The development of education and improving the level of awareness" studies the importance and the role of education in sustainable development.

2.5. Social Capital and Moral Values

Social capital is a capacity, spirit or unstated norms which reinforce the participation of individuals and organizations in a society. This concept points to the connections and relations of the members of a network as a valuable source and by creating norms and mutual interaction leads to the fulfilment of members' goals. In the absence of social capital, other capitals lose their efficiency and without social capital, achieving economic and cultural development and perfection becomes difficult. As it was mentioned in the literature section, variables which have a significant role in the structure and development of social capital are trust, participation and public awareness, which in this research are used as the effective factors in sustainable urban development.

"Social capital has been measured in various ways and remains contested as a concept. The most common way in which the literature has measured social capital is through measures of social trust. Logically speaking, low social trust is itself likely to be a corollary of selfish or
self-interested actions and values (Hall 1998:25) if we know ourselves not to be trustworthy, it seems less likely that we will trust others and vice versa. This observation, together with the more generally implies relationship between social capital and social norms, suggests a link between moral values and social capital.”

Moral values are standard accepted principals of life. It is concerned with the principals of right and wrong behaviour and the goodness or badness of human character. Moral values are things held to be right or wrong or desirable or undesirable. Moral values form a subset of the set of all values, and a value simply consists of the things (abstract or concrete) that some people value.

2.6. Social Capital and Health

The two cases of using social capital in the past works, the work of Durkheim and Jacobs, emphasizes the impact of this capital on the health and quality of life. The history of the studies of the relation between social capital and health dates back to a century ago and can be seen in Durkheim’s work on suicide (Halpern 2005, quoting, Alvani and Rabie 2006,102) and there is a relation among social network and level of happiness, health, and life expectancy (Backer 2003, quoting, Alvani and Rabie 2006,102).

2.7. Social Capital as a Catalyst of other Capitals

In the attempts of Uphoff (2000: 1875-322) for conceptualizing and creating a conceptual framework for social capital, he states that in order to understand social capital in a useful way we must divide it into two related levels: structural and cognitive; this distinction is as important step for understanding social capital as the reviving and non-reviving resources for natural capital. Uphoff (2000: 1875-322) associates the social capital in its structural form with different social forms; cases such as roles, rules, former methods or traditions, alongside expanded scope of networks which help the participation and especially to the bilateral public interaction. Uphoff believes that these profits are the result of social capital. The cognitive distinction is drawn from subjective processes and is the result of those ideas, and is improved through culture and ideology; especially norms, perspectives, and beliefs which help the behaviour based on participation and public suitable bilateral interaction.

The studies of Glaeser (2001:18) have shown that the northwest states of America have more ethnic homogeneity and these have highest level of social capital. He also considers reading
newspapers as the main factor in forming voluntary associations and through reading newspapers people get to know new people and common ideas and connect with others. Two sociological factors are the related factors to participation.

According to Vicente Navarro (2002, quoting, Piran, 2006:24) social capital is a notion which is widely used in the United States and in Europe with various meanings and results. According to the tradition of the United States, social capital is formed through social operation, social localization and people-centred participation and relies on the values and norms of civil society. But social capital in European perspective is more organization-centred which emphasizes on the relations inside families and the resulted social capital and the rights and duties of individuals inside organizations.

Shah Hosseini (2004: 41-42) stats that social capital is a favourable element for doing internal participation and the higher its amount, the lower the expenses of the group in reaching its goals. If in a group due to the absence of features such as trust and encouraging norms, there is not enough participation and social capital, the participation expenses will increase and the fulfilment of operation will solely rely on the expensive external control systems. In contrast, the presence of enough and suitable social capital will lead to social consistency and mutual trust and the expenses of interactions and group participation will decrease and as a result the efficiency of the group will increase.

Regarding the urban studies, Para gal, Gilligan and Hock (quoting Grootaert and Bastelaer 2002: 188_220) investigated the impact of social capital on the local participation in the management of the collection of garbage in different areas of Dhaka city in Bangladesh. They begin their discussion with two central questions: why some societies have better organizing of public products and which social features lead to the participation among neighbours? They realized that in some neighbourhoods, in which garbage collection is not done properly, local residents form their own volunteer groups to cooperate with the private sector in collecting garbage and they are successful. As an answer to the question of “why have some neighbourhoods succeeded while others were deprived of such volunteer participation and the resulted advantages?”, they considered the main reason to be the social capital of the people of these neighbourhoods; a capital which is drawn from traditional interactions, religiously and ethnically common heritage and values.

Thomas (1996, quoting, Piran, 23) suggests that social capital is the facilities and operation tools which are developed in the heart of civic society and provides development for all of the people. Basterlaer and Groonda (2003: 278) refer social capital as significant concepts to
social networks, mutual relations, public trust and devotion. Social capital is collected when people have mutual relations inside the family, at work, in the neighbourhood and the relation of the people in local and public organizations. Social capital refers to forms of social organization such as trust, rules and networks which can facilitate the efficiency of the society through suitable interactions. As a result the volunteered participation is facilitated through social capital (ibid).

Chay Yue Wah et al. (2005: 1) claim that social capital facilitates the interactions of the people inside the social structure through providing useful knowledge about its possible opportunities and also through connecting networks. “Social capital is an issue related to social organization and the potential sources are considered values which can be modified in order to teach profit-centered goals.” The studies and researches in the field of psychology and medicine show that there is a direct relationship among social capital, quality, purpose and connected concept of life (Backer 2003, quoting Alvani and Rabie 2006, 101)

By consuming more social capital, the society produces more of it. In other words, it is unique feature of social capital that its accumulation is the result of consumption, as opposed to other types of physical capitals which depreciate by more exploitation. This feature of social capital is the same as human capital. Putnam (2000, quoting, Yaghoubi and Alvani 2002:247) by referring to Albert Irishman, philosopher of social sciences, calls social capital the moral source; that is a source that contrary to physical capital not reduces through consumption but rather reproduces and in case of not being used it is ruined. There is no doubt that utilizing knowledge and skill, needs practice, perseverance and reviewing. So, one of the best ways of learning things is teaching them to others. This is a kind of reviewing of the learned knowledge that does not cause its depreciation, but rather helps in saving that concept in your memory and even to its completion and expansion. Therefore, the more consumption of human capital results in collection and less depreciation.

World Bank also considers social capital as a phenomenon which is the result of the impact of social organizations, human relations and norms on the quality and quantity of social interactions and the experiences of this organization have shown that this phenomenon has a considerable impact on economics and the development of different countries. Social capital in contrast with other capitals does not exist in physical form but it is the result of social interactions and norms and on the other hand its increase can lead to the reduction of the level of expenses of controlling the society and also the operational expenses of organizations (Woolcoch, Michael; Marayan Deep 1999).
Therefore basic idea of social capital is to motivate social networks of people to cooperate and have more trust in their interactions and bring them out of their individuality. Social capital is the real core or the nature of what has been called civil society (Tajbakhsh, K: 2005:156).

2.8. Theoretical basis

So far we have seen that social capital as an interdisciplinary concept entered into the discourse of economic development, sociological and political texts almost since the beginning of the 1980’s and outstanding theoreticians from several fields have been working on conceptualizing it. Most of these thinkers investigated the concepts in the Western and already developed contexts, but just a few studies have been done on the context of developing countries like Iran, especially in the case of the least developed parts of the country like Sistan and Baluchestan the studies are even fewer. Therefore we have to be careful when we try to apply the Western theories of social capital in an Iranian context. Here we choose to focus on some of the definitions and models that seem to be more applicable in the case of Zahedan. For that reason the attention is mostly on the works of Bourdieu, Coleman, Putnam and Fukuyama who speculated the fundamental and universal elements of social capital.

In Bourdieu’s opinion social capital has two elements; the first one is social relationships which enable individuals to achieve resources which others for instance their group mates are their owners; and the second one is the amount and quality of the resources which the individual gains. Social capital makes it possible for a person to access sources such as information, economical and educational opportunities. The individuals divide the capitals in the social system into economical, cultural and social. Social capital, communications and participation of members are for helping the individuals to achieve their goals.

This important concept includes three important components of “social trust”, “social cohesion” and “social participation”. This concept is itself both the result and the reason of developing these three components. With regard to these facts, social capital gains much importance in any nation and state. We can mention below cases as the other factors of making this concept important: Social capital has mutual and strong dependence and relation with physical, economical and humanistic capital and helps to accelerate economical, social and information development of society, it causes creation of sense of participation between society members. Social capital as the necessary condition for developing each social system
is considered as the introduction of creating civil society and developer of public field. In Anthony Gidden’s (1998, quoting, Abdullahi, and Mousavi, 2007: 201) opinion it is considered as the basis of creating modern society. On the other hand, when social capital decreases we observe discrimination, inequality, emigration, lack of public trust, decreasing social participation, decreasing charity affairs, increasing deviations and drug addictions, family breakup and gap between generations. There is need to do a detailed social research to investigate importance of amount of effectiveness of each of these variables.

In James Samuel Coleman’s opinion social capital has a procreative and generating nature, which means it enables us to create values, do the jobs, achieve our goals, finish our missions in life and help the world in which we live as much as we can. When we say social capitals are generating, we mean that nobody is successful without them and will not even survive (Coleman 1990: 300).

Colman sees social organization as the creator of social capital and defines it by its performance. In his viewpoint social capital is not a single entity but it is made of various different things which have two common traits; 1. They include an aspect of social structure and 2. They ease certain actions of collective actors who are in the structure (Coleman 1994: 302). Social capital causes decrease in expenses in order to achieve certain goals; the goals that we can achieve with high expenses when there is not social capital. So, Coleman emphasizes on the usefulness of social capital as the source of participation, mutual relations and social development. He believes that parameters which are the reasons of social capital development are help, ideology, information and norms.

**Help:** Help request of people from each other increases the amount of social capital. When some factors such as welfare, abundance and government’s help cause the people need each other less, the amount of social capital will decrease.

**Ideology:** Some believe such necessity of helping each other or acting to the advantage of another person causes social capital to be formed. Therefore those religious believes which emphasize the necessity of helping each other and acting to the advantage of others are important factors in formation of social capital.

**Information:** According to Coleman one of the main forms of social capital is the potential capacity of the information which is the essential element of social relations. The importance of information is in providing the base of interaction, but it is costly. The least thing which is needed for obtaining information is attention which is always little. One of the facilities
which can be of help in getting information is social relations and the information gained through these relations facilitates the interaction (Coleman 1990: 465).

**Norms:** If inside the social groups there are some effective and strong norms that the individuals must quit their personal interest and act to the interest of the group, social capital will be formed. Trust, participation, group unity, and values such as pathos, mercy, compassion, sacrifice and humanism are among the examples for positive results of the manifestations of social capital. Among its negative results, we can refer to racism and ethnic differences which lead to the separation of people and limitation of relations (Ibid. 465). Coleman, besides paying attention to the advantages of social capital, considers the disadvantages of social capital as well and discusses this issue that social capital while facilitating some interactions makes some limitations for some others. According to him, the existing norms in one field can reduce the innovation in that field. Coleman (1990, Ibid), in his latest studies, has investigated the relation between social capital, human capital and economic growth. He states that there is a close relationship between human capital and social capital in influencing economic growth. According to his investigation, in societies where people which have higher education (i.e. higher level of human capital), the social capital is more flourishing, and consequently the impact of such a social capital on the economic situation of society is inevitable.

Gurgi (2002: quoting, Saadat, 2006.177) has analyzed this issue and has gained similar results. The main feature of social capital according to Coleman is the system of devotion and expectations. It means that if the person A does something for person B, with the trust that B compensates in the future, this makes an expectation in A and a responsibility in B for keeping trust. This responsibility is like a reliable document in the hands of A and if he collects a lot of these documents from the people that he has relation to, it provides A with a credit just as a great financial capital which can make use of that in case of necessity (Azkia and Qafari, 2004:278).

According to Robert Putnam (1993: 167), the main idea of social capital involves "networks and norms related to mutual action". Like Coleman, he also emphasizes the positive efficiency of social capital for people. He believes that undoubtedly the factors which are involved in civic responsibility and social unity and result in issues such as better education, faster economic growth. These findings are dependent on more approving and perhaps considering quality. Putnam's definition of social capital has much more similarity to Coleman's definition. According to him, social capital is among those features of social
organization which facilitate participation for the mutual profit. These features consist of networks, mutual interaction norms and social trust.

**Networks:** the official and unofficial communicative networks exist in any society whether modern or old, feudal or capital and these networks are of two kinds, "horizontal" and "vertical". In the horizontal networks, there are citizens who have equal power and status. In this case, all of the operators are involved in actions and are related and the information is clearly communicated among the operators. In the vertical networks, there are citizens who have an unequal status. In these cases operators are not related. It means the relation of operators is not consistent and they will only get the information which will not threaten the interests of people in the higher status and information is not communicated clearly.

Horizontal strong actions in the civic participation network such as neighbouring associations, chanting centres, corporations, gyms and parties. Further, civic participation networks are one of the essential forms of social capital. "The more aggregate these networks are in a society, the more probable it is that the citizens cooperate in the case of mutual interests." (Quoting, Tajbakhsh, 2005:12) Horizontal compact networks lead to the improvement of internal participation. Through avoiding social split, they provide wider participation. The more the structure of the organization is horizontal, the more will be its organizational success in the society. Putnam considers a positive relation between the horizontal official groups such as gym. He considers the vertical network or hierarchy unable in providing trust and social participation. Because the communication of the information in vertical networks in contrast to horizontal networks is not clear and effective. Also the mutual interacting norms and punishments related to crimes which avoid abusive acts, in vertical networks are rarely performed about high rank authorities. Putnam considers the following advantages for the participation network:

1. The increase of potential expenses of cancelling trades
2. Improving strong norms of mutual interaction
3. Facilitating communication and optimizing the flow of information about trustworthiness of people.

**Norms of mutual interaction:** in any social groups there are norms which among their significant advantage, we can refer to improving trust, reduction of the expense of interactions and facilitating participation. According to Putnam, the most important types of these norms are the norms of mutual interaction. He considers these norms among the most productive elements of social capital. Groups and societies which follow these norms
successfully come over the abusive and collective problems. These norms are related to compact networks of social interactions and improve each other.

**Social trust:** Putnam (2001:279-300) considers social trust to be the result of two sources viz norms of mutual interaction and civil participation networks. According to him, trust facilitates participation and the higher the level of trust in a society, the higher the possibility of participation. Participation itself leads to trust. Therefore, the more social capital is being used, the more it will increase instead of depreciation and reduction. Putnam (Ibid, 288-300) claims, the more the interaction among people, the more they will gain information about each other and will gain more motivation for trusting. To resume, he considers the sources of social capital to be trust, norms of mutual interaction and horizontal networks of interaction which are interwoven, self-improving and productive. He further believes, the reproductive feature of social capital leads to social interaction besides a high level of participation, trust, mutual interaction, participation and social welfare. He also adds that the absence of these features in some societies will lead to trespassing, distrust, delusion and trick, chaos, disorder and depression.

The studies of Putnam and his two Italian colleagues were conducted following the reformations of the central government of Italy in order to decentralize and develop democracy through making local governments. Putnam (1998, 251), after some studies, proposed this questions, despite the existence of certain and similar central governments, “why the democratic organizations in the north of Italy act more efficiently than the south” and moreover “what factor explains the difference of economic growth in the north and south of Italy.” In the north of Italy collective organizations worked better, people attended more in the elections and the efficiency of official organizations were more favourable, however in the south offices were not responsive to the citizens and citizens did not have trust to the local government. In his studies of the efficiency of local organizations as the dependant variable, he considered two independent variables of economic growth and social capital and for assessing economic growth; he used common economic indices as the amount of literacy, the amount of employment in the industrial section, etc. For assessing social capital he used the three indices of awareness, participation and civic organizations. Putnam in his studies concluded that the different social, economic, political and cultural situations of these two sections especially due to the existence of sustainable and widespread civic traditions in the north of Italy, put the people in the networks of social relations in the form of associations, clubs, parties and issues alike and facilitates the participation among them.
According to Putnam (1998: ibid) where there is a fundamental collection of social capital in the form of interaction rules and networks of civic responsibility, volunteer participation is easily done. Putnam is more concerned with the reduction of social capital and the consequences of social capital. In his book “Bowling Alone”, Putnam studied the issue of diminishing social capital in America. Indices such as "reduction of contribution in the elections" and "reduction of membership in volunteer associations" like parents associations and bowling clubs, according to him, indicates the reduction of social capital in that country. So, it is considered a catastrophe to conservation of American democracy. Through studying the situation of social capital in the society of America, he illustrates two significant points, first the membership and contribution in the existing associations from communication type and the membership of second type of associations which involves the second groups in social discussions and a real and close relationship in an association or group that has turned into a new type of relation, which he refers to as third type of association (Putnam 1995: 5). Secondly, between the years of 1973-93, he has observed a considerable reduction in all types of memberships in associations among all the educated groups and only membership in the professional association have increased during these years, however as it was mentioned before generally the membership of new generation had been descending (Putnam1995: 6). He has investigated the reasons of this issue and has studied the impact of factors such as timing and economic pressures, appearance of the families in which man and woman have two jobs, marginalization, urban sprawl, detachment and homogeneity in urban context and electronic hobbies and television, change of generations, war, economic depression, reduction of marriage, increase of divorce rate, reduction of the number of children, reduction of payment rate, substitution of supermarkets, electronic purchase, substitution of big companies with local companies based on local societies (Putnam 2000 :283).

We can also declare that social capital involves social and economic situation which has a deep impact on the norms and rules that are required for the purpose of developing and forming social structures. Besides most of the unofficial and local relations, horizontal and hierarchical, this perspective of social capital involves more official organizational and relational structures like government, political regime, legal regulations, judiciary system and civic and political privileges.

Therefore, according to Putnam (Ibid: 246), the created social networks through contribution in local associations, groups and local organizations, make channels for humanism which leads to individual norms and public mutual participation. Social capital can be measured
through different methods. Putnam (2000, quoting Saadat, R.2006: 180) chooses a combined index out of the following indices:

a) the intensity of the involvement of individuals in social and organizational life, b) public contribution as attending in the elections, c) unofficial socializing (friendly visits), d) the level of trust among people.

He also mentioned independent variables such as crime, contribution in elections, trust, public contribution, honesty, and public awareness.

One of the famous definitions according to Francis Fukuyama (1999:5) is that social capital refers to the collection of existing norms in social systems which leads to the improvement of the level of the participation of the members of that society and decreases the level of interaction and communication expenses. According to this definition, concepts such as civic society are accessible sources such as information, views, guidance, professional opportunities, financial capital, power, affectionate support, benevolence, trust and participation. The word "social" in the title "Social Capital" refers to these sources which are not considered personal properties and no single person owns them. These sources are located in the heart of relation networks. If you consider human capital as what you have (the collection of your knowledge, skills and experiences), accessing social capital depends on the people you know, the size, quality and diversity of business networks and the way your relation networks are effective in it. But beyond this, social capital also depends on people you do not know, of course if you are indirectly related to them through your networks. This rhetoric, in other words, in the concept of social capital has emphasized unofficial norms and values and defines it as the following: "social capital can be easily defined as the existence of a certain collection of unofficial norms and values which the members of a group are authorized of participation take part in it. Norms which produce social capital must mainly involve attributes such as honesty, taking responsibility and mutual communication” Fukuyama (Ibid).

In an international contrastive investigation investigated by Fukuyama (1995:90), he suggests this theory that the difference of countries with regard to their industrial structure, rather than being dependant on their level of development, depends on their "social capital”, i.e. it depends on the amount of trust of the people of a society to each other and their contribution in the formation of citizenship groups and associations. In other words, the high level of trust in a society leads to the appearance of sustainable and efficient economy and therefore there is a strong relation between "social capital and development" in any society and each one of
them is reflected in the other one. The significant point is that based on Inglehart's research (1977: 188) results, which have been calculated through using surveys of universal values, where religion has a dominant and more effective role than the degree of economic development in the level of trust in the society. His findings reveal that the highest level of trust can be found among the followers of the religion of Protestants and Confucius tradition and the lowest level of trust is found among Muslims and Catholics. A significant point about the findings of Inglehart (Ibid) is that according to him religion reflects cultural-historical heritage rather than only investigating organizational orders. Therefore, the impact of religion is in fact a combination of cultural, historical and political factors which forms the social identity of a group (Mazroei, 2005).

Therefore, according to the perspectives of these sociologists, social capital leads to the facilitation of participation and interaction among social group members and the reduction of expenses. It is a favourable element for performing inner group participation, and the higher its amount, the lower the expenses of the group accessing its goals. If in a group, due to the absence of features such as trust and encouraging norms of participation, there is not enough social capital, the participation expenses will increase and the fulfilment of the operation will be dependent on expensive controlling systems. In contrast, the existence of enough and suitable social capital for making social consistency and mutual trust will decrease the expenses of interactions and group participation and, as a result, the efficiency of the group will increase.

In General, economic growth and development is dependent on natural capital, physical or productive capital, and human capital which is considered as the treasure of a nation. The advantage of sustainable development theory is logically considering the relation among the elements of development that can lead to the surveillance of development. Social capital must be investigated for the help that it provides for the sustainable development. In urban sustainable employment, the quality of human life is considered in urban environment in a way that the lives of citizens are full of social welfare and there is no damage to the sustainability of urban environment. So, researches have shown that social capital has a direct relation to the organizational efficiency, the improvement of education level and welfare of children, reduction of blatant crimes, reduction of fights, economic improvement of the people, reduction of mortality, optimizing health condition, feeling of bliss and trust to the government and the formation of exploiting groups in a successful and efficient way. On the other hand (quoting Firoozabadi, 2006, 206) social capital has also a direct relation with good
and efficient economic government. Social capital has also a direct relation with health, the success of developmental projects, development of common field and the potential of public act in villages economic development of the country, facilitation of the success of act, national and local development, reduction of infant mortality and increase of life expectancy, social participation and also the income growth of the countries.

Flooding of the poor immigrants with different ethnic, cultural and racial roots and their residence in the deprived parts of the cities will lead to contradiction, weakness of homogeneity and the growth of heterogeneity in these areas. Researches reveal that there is a great correlation between the quality of the environment (with regard to its health) and the existence of crime in the area (Tavassoli 1999: 166). The residents of these areas can hardly train the feeling of self-respect which can fulfil the hopes and values of the society or can hardly gain a reliable identity through acceptable social methods. According to public norms, the people of this area form a parallel social system for themselves which is in contrast to the culture of the majority (Fialkoff 2003: 91). In conclusion, poverty of the people makes them to settle down in areas that have high crime opportunities. Naturally in these kinds of areas factors such as trust, participation and interaction has a low level and since all of these factors are bilateral rather than being unilateral, a person who is in this environment under the impact of the environment suffers from a kind of distrust, isolation and does not cooperate with others. This situation will definitely result in diminishing social capital.

Now according to the explanations on social capital and its indices by famous theorists, the existence of sustainable social capital in the fields of citizenship security, trust and mutual relations, social contribution and socialization, willingness towards social interactions puts the society in the path of social development, which is one of the main indices of sustainable development, through social flexibility and participation and development of human resources. Therefore, in this research, some central elements of social capital such as: trust, participation and the role of public awareness in sustainable urban development are used.
Chapter Three

Methodology
3. Research Method

This research regarding purpose, according to the hypotheses under study, is developmental and practical.

The general process of this research consists of two main parts. The methods of library research and field study are used the following tools in collecting data.

- In the library research, the required data was collected through studying books, scientific articles, theses and internal databases.
- Field study involved questionnaire, observation and interview.

Questionnaire is a tool for collecting information about the impacts of social capital in sustainable urban development whose data forms the base of analyzing this research.

<table>
<thead>
<tr>
<th>Fila</th>
<th>Method</th>
<th>Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Library</td>
<td>Investigating, Studying and using scientific articles and journals and different theses and internet databases</td>
</tr>
<tr>
<td>2</td>
<td>Field study</td>
<td>Analysis of survey</td>
</tr>
</tbody>
</table>

Table 4: Research methods and tools

3.1. Analyses methods

The method of research analysis in this study is statistical description and analysis in which the data had been analyzed by Statistical Package for the Social Sciences (SPSS) software after being collected and the hypotheses are tested through the statistical methods (Pearson). In drawing graphs and maps Excel software has also been used.

SPSS is one of the most widely used programs for statistical analysis in social science. It is used by market researchers, health researchers, survey companies, government, education researchers, marketing organizations and others. In addition to statistical analysis, data management (case selection, file reshaping, creating derived data) and data documentation (a metadata dictionary is stored in the data file) are features of the base software.
Statistics included in the base software:

- Descriptive statistics: Cross tabulation, Frequencies, Descriptive, Explore, Descriptive
  Ratio Statistics
- Bivariate statistics: Means, t-test, ANOVA, Correlation (bivariate, partial, distances),
  Nonparametric tests
- Prediction for numerical outcomes: Linear regression
- Prediction for identifying groups: Factor analysis, cluster analysis (two-step, K-
  means, hierarchical), Discriminant. (Wikipedia)

The Pearson analysis shows the level of correlation between two or more variables. The
 correlation coefficient may range from –1 to 1, where –1 or 1 indicates a “perfect” relationship. The further the coefficient is from 0, regardless of whether it is positive or negative, the stronger the relationship between the two variables. For instance, a coefficient of +0.3 is exactly as strong as a coefficient of -0.3. However, positive coefficients tell us there is a direct relationship: when one variable increases, the other increases.

3.2. Research variables

In all scientific researches based on the defined purposes, some questions and hypotheses are presented based on definition of social capital and social dimension of sustainable development and the essential variables are determined. The determination of these variables plays a significant role in the research.

<table>
<thead>
<tr>
<th>The type of the variable</th>
<th>The name of variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dependant variable</td>
</tr>
<tr>
<td>2</td>
<td>Independent variable</td>
</tr>
<tr>
<td></td>
<td>Social capital (trust, participation, public awareness)</td>
</tr>
</tbody>
</table>

Table 5: Research variables

According to the research title and hypotheses, sustainable development has been introduces as the dependant variable and social capital (trust, participation and public awareness) as independent variables.
3.3. Definition of dependant and independent variables

3.3.1. Sustainable development

According to the definition of the report by world Environmental Commission, sustainable development is a kind of development which fulfils the requirement of the present generation, without damaging the ability of the future generations in providing their needs. Activity for sustainable development is far beyond not using materialistic sources. In development not only materialistic sources but also human resources must be preserved. Activity for sustainable development cannot be distinct from its related realms, especially national and international security, human rights, humanitarian activities, etc. sustainable development is done by the help and participation of people. International views also consider public participation from the principles of sustainable development and this kind of participation is essential for the guarantee of sustainability in all the fields of development such as economic, social, ecologic and political fields. Without security, we cannot plan for sustainable development. Sustainable development means a productive development for the purpose of removing depravity and poverty, optimizing quality in urban structure. The concept of sustainability in development is made possible through providing opportunities for the increase of welfare of the citizens and based on citizen’s welfare, it can be considered as the main element of sustainable urban development which makes the increase of human security and social satisfaction possible. So, all the above mentioned factors form a healthy and sustainable social structure which is considered the main requirement of sustainable development.

3.3.2. Social capital

Social capital was defined from the view point of various thinkers in the literature review chapter. Among all of the dimensions of social capital, we take advantage of the most important ones for designing our questionnaire. For that reason, variables which have a significant role in the structure and development of social capital are trust, participation public awareness, and moral values are assumed to be the influential factors in sustainable urban development and the relevant questions are designed accordingly (Annex 1).
3.4. Case of the study

The population of the city of Zahedan according to the last census was 567449 people and due to the expanded population, only the educated people, men and women with a degree over diploma were considered for the case study in Zahedan whose number was 321 people.

3.5. Data collection method and defining the details sample

In the present research, random sampling has been used. In making the questionnaire was considered. Due to the inaccessibility of the proportion of each group, the proportion of different ethnic groups in Zahedan was asked from political and scientific elites. The mean of distributing questionnaires based on the proportion of each ethnic group is illustrated in table 6.

<table>
<thead>
<tr>
<th></th>
<th>Baluch</th>
<th>Zaboli</th>
<th>Birjandi</th>
<th>others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>present</td>
<td>41%</td>
<td>48%</td>
<td>7%</td>
<td>4%</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Table 6: Approximate percentage of ethnic combination of the residents of Zahedan*

Considering the population of Zahedan (103371 households) first 321 people were chosen as the sample but due to social and political limitations, 62 percent of the population (the resident groups in Zahedan) were chosen and 200 questionnaires were provided and distributed and after the distribution of questionnaire, 183 questionnaires were valid and were distributed based on table 7 among ethnic groups.

<table>
<thead>
<tr>
<th></th>
<th>Baluch</th>
<th>Zaboli</th>
<th>Birjandi</th>
<th>others</th>
<th>total</th>
</tr>
</thead>
<tbody>
<tr>
<td>present</td>
<td>%46</td>
<td>%43</td>
<td>%8</td>
<td>%3</td>
<td>%100</td>
</tr>
<tr>
<td>number</td>
<td>85</td>
<td>78</td>
<td>15</td>
<td>5</td>
<td>183</td>
</tr>
</tbody>
</table>

*Table 7: Ethnic combination of the residents of Zahedan based on sample*

While distributing questionnaires, local elite people helped in distancing ethnic groups because of their awareness and knowledge of the areas in Zahedan and the way of the distribution of people in different places based on the dominant political situation.

3.6. Characteristics of the sample (Case is Zahedan city)

A) Sexual features
Out of 183 participants only 14 people did not mention their sex but the rest of them were 57.9 percent equal 106 man and 34.4 percent equal 63 women (table 8).

**Gender**

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>man</td>
<td>106</td>
<td>57.9</td>
<td>62.7</td>
</tr>
<tr>
<td></td>
<td>woman</td>
<td>63</td>
<td>34.4</td>
<td>37.3</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>169</td>
<td>92.3</td>
<td>100.0</td>
</tr>
<tr>
<td>Missing</td>
<td>System</td>
<td>14</td>
<td>7.7</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>183</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

**Table 8**: The number of the respondents based on gender

**Figure 2**: The percentage of the respondents based on gender

**B) Age**

Considering the fact that the participants for this research were chosen among the people with the degree above diploma, they included the age groups between 18-60, so I have divided them into two age groups of youth (18-34) and the middle-aged (35-60). During the survey, out of 183 people, 12.6 percent (23 people) have not mentioned their ages but the rest of them were 72.8 percent in the 18-34 age group and 14.6 percent were in the 35-60 age group (table 9).
<table>
<thead>
<tr>
<th>Age</th>
<th>number</th>
<th>percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-34</td>
<td>134</td>
<td>72.8</td>
</tr>
<tr>
<td>35-58</td>
<td>26</td>
<td>14.6</td>
</tr>
<tr>
<td>Missing</td>
<td>23</td>
<td>12.6</td>
</tr>
<tr>
<td>Total</td>
<td>183</td>
<td>100</td>
</tr>
</tbody>
</table>

**Table 9:** The number of the respondents based on age

![Bar chart showing age distribution](chart.png)

**Figure 3:** The percentage of the respondents based on age

**C) Profession**

Out of 183 participants, 10.9 percent (20 people) has not mentioned their profession and the rest of them are 9/8 percent unemployed, 18.1 percent student, 44.8 percent employed and 16/4 percent are self-employed (table 10).

<table>
<thead>
<tr>
<th>Job</th>
<th>number</th>
<th>percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>unemployed</td>
<td>18</td>
<td>9.8</td>
</tr>
<tr>
<td>student</td>
<td>33</td>
<td>18.1</td>
</tr>
<tr>
<td>employ</td>
<td>82</td>
<td>44.8</td>
</tr>
<tr>
<td>business</td>
<td>30</td>
<td>16.4</td>
</tr>
<tr>
<td>Missing</td>
<td>20</td>
<td>10.9</td>
</tr>
<tr>
<td>Total</td>
<td>183</td>
<td>100</td>
</tr>
</tbody>
</table>

**Table 10:** The number and percentages of the respondents based on jobs
3.7. Content of the questionnaire

The questionnaire involved factors such as trust, participation and awareness and the variables of each one of them were designed in five qualitative forms: very strong, strong, moderate, weak, and very weak. For the statistical analysis for each of the choices the points of 1, 2, 3, 4, and 5 had been assigned.

Finally the questionnaire included 50 questions (Annex1) from which 1-10 related to indicators of trust and 11-20 related to indicators of participation and 21- 30 about awareness and 31- 50 related sustainable development

3.8. Research test

3.8.1. Validity

In Iran, due to the shortage of the background of research about social capital in the field of national and local surveys, according to the diversity of ethnic groups, and different languages and cultures, most of the researches are about the main conceptual elements of social capital such as trust and participation. In the theoretical framework, prominent theorists such as Putnam and Fukuyama and designed a questionnaire according to the political and social situation of Zahedan.

In order to assess the validity of the questionnaire, first 80 questions were designed, out of which 60 questions were about social capital factors (trust, participation and awareness) and 20 questions were about the factor of sustainable development which were a combination of questions about environment, citizen rights, quality of life, justice, social and individual freedom,... and the validity of the questions was evaluated by five university faculty
members. As a result some questions were deleted and the number of the questions decreased from 80 questions to 60 questions.

3.8.2. Reliability

After making sure of the validity of the research, reliability must have been evaluated. Questionnaires were distributed among the 30% of the sample. After collection in the SPSS software, the reliability of the questionnaire according to the indices of social capital was identified by using Cronbach's Alpha coefficient which in fact shows the inner consistency and the correlation of inner indicators. The questions which had a little reliability coefficient were removed from the questionnaire and its reliability reached to 84.6 (Table 11) and consequently the final questionnaire after the evaluation of validity and reliability with 50 questions was ready to be distributed.

### Reliability Statistics

<table>
<thead>
<tr>
<th>Cronbach’s Alpha</th>
<th>No. of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>84.6</td>
<td>50</td>
</tr>
</tbody>
</table>

Table 11: Reliability Statistic of questions

At the end of the questionnaire there were few open questions about the opinion of the participant on the common features and characteristics of the residents of Zahedan which can be later analyzed after collecting the obvious social features of ethnic groups and the perspective ethnic groups about each other. However this is beyond the scope of thesis and could be pursued by other researchers interested in this matter.

3.9. Research Limits

There were some problems during the process of the research. The important ones are:

A. lack of internal and external sources in the university and public library
B. lack of access to some online sources due to the internet filtering in Iran
C. lack of access to accurate information as well as statistics which indicate distribution of different ethnic groups in Zahedan
D. the negative reaction of people to take the questionnaire and answer the questions due to the dominant critical situation
E. the respondents fear to answer some questions which are closely related to the governmental agencies.
Chapter Four

Data Analysis
4. Data Analysis

This chapter analyzes the results of the questionnaires that we described in the previous chapter. The questionnaire is based on the definition of social capital and social dimension of sustainable development. We also present the results and statistical analysis conducted by using SPSS software. The aim of our analysis is to find the accuracy rate of theories in chapter two (indicators of social capital) and research sub-hypotheses. In the end, considering the sub-hypotheses, the accuracy rate of the main theory (the link between social capital and sustainable development) in Zahedan is analyzed.

Statistical Analysis Results:

The first part of the questionnaire is to study the situation of horizontal trust (questions: 1, 2, 3) and partnership (questions: 11, 12, 13, 15, 17) among the Zahedan citizens. This reveals the interaction within groups which means people consider themselves of equal level. This idea of equality facilitates the interaction (such as family relationship, etc). The results of the following diagram indicate that the rate of horizontal trust and participation is reduced as the relationship expands from family members to friends, colleagues and other citizens (Figure 7, 8).

![Figure 7: Horizontal Trust: (Family to Friends to Colleagues to Public)](image)

On scale 1 – 5 respondent rank horizontal trust (family to friend, colleague and public) with the mean value of 4.8, 3.2, 2.7 and 2 (Annex 1)
Figure 8: Horizontal participation (culture’s council, Family, colleague, consult, local)

On scale 1 – 5 respondent rank horizontal participation (Culture’s council, family, colleague, and consult, local) with the mean value of 3, 2.5, 2.3, 2.9 and 2.2 (Annex 1).

The second part in Zahedan of the questionnaire studies the vertical trust (questions :4,5,6,7 ) and participation (questions :16,18,19,20 ) among the Zahedani citizens. This is, in fact, the evaluation of the relationship between people and the official organs. The results of the following diagram clearly show the low rate of people’s trust and partnership in official departments and organization (Figure 9, 10).

Figure 9: Vertical Trust (government to media)

On scale 1 – 5 respondent rank vertical trust (government, police judiciary and media) with the mean value of 2.1, 2.1, 2.1, 2.1 (Annex 1)
Figure 10: Vertical Participation (NGO, President, parliament, organisation)

On scale 1 – 5 respondent rank vertical participation (NGO, President, parliament and organisation) with the mean value of 2.1, 2.1, 2.1, 2.1 (Annex 1)

**Correlation 1**: To find the correct correlation between the levels of citizen’s trust with their participation, questions 1-7, 11-13 and 15-20 were designed according to some of the indicators of trust and participation (see Annex 1).

As a result of running a Pearson test (Table 12, Figure 11) which measures the level of correlation between two or more variable indicators, there is a meaningful correlation of +36% between the indicators of trust and participation, although statistically speaking, this much of correlation is not regarded as a high one. In other words, it is true that the more trust exists among the citizens, the more participation from them we can expect, but this correlation in the case of Zahedan probably is affected by other factors that are discussed in subsequent sections.

The mean value of the trust indicators is 2.3 and within the same scale the mean value of participation is 2.6. With regards to the scale of measurement (1-5) this shows a rather low level of trust and participation among the citizens.
Correlations

<table>
<thead>
<tr>
<th></th>
<th>Participation HV</th>
<th>Trust HV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation HV</td>
<td>Pearson Correlation</td>
<td>1.363**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>183</td>
</tr>
<tr>
<td>Trust HV</td>
<td>Pearson Correlation</td>
<td>1.363**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>183</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

**Table12:** Correlation between participation and trust

Notice that the Pearson coefficient for the relationship between Participation and Trust is +0.363, and it is positive. This tells us that, just as we predicted, as Trust increases, Participation increases.

![Line chart of correlation between summation of Horizontal and Vertical Trust and Participation](image)

Figure 11: Line chart of Correlation between summation of Horizontal and Vertical Trust and Participation

(If the line that you imagine in your graph slopes upward from zero, you can conclude that you have a positive correlation between your variables. Increases in one variable are correlated with increases in your other variable. Similarly, decreases in one variable are correlated with decreases in your other variable.)

**Correlation 2:** To find the correlation between the levels of participation with public awareness questions such as 11-13, 15-20 and 20-30 were raised (see Annex 1). The analysis of the questionnaire shows that according to Pearson’s test there is a rather high positive correlation of 58% (Table 13, Figure 12) between the combination of the indicators
of public awareness and participation. In other words, however much the public awareness increases, it affects the level of public participation and solidarity. In our case the correlation between public awareness and participation in Zahedan is even more that correlation between public trust and participation.

The mean value of the indicators of awareness is 2.3, which is even lower than the mean value of trust and participation)

**Table 13**: Correlation between summation of Horizontal and Vertical participation and awareness

<table>
<thead>
<tr>
<th></th>
<th>Participation HV</th>
<th>Awareness HV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participation HV</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>183</td>
</tr>
</tbody>
</table>

|                  | Pearson Correlation | 1          | .581** |
|                  | Sig. (2-tailed)     | .000       |      |
|                  | N                 | 183        | 183  |

**. Correlation is significant at the 0.01 level (2-tailed)**

**Figure 12**: Line chart of Correlation between horizontal and Vertical Awareness and Participation
**Correlation 3:** To find the correct correlation amount of public utilities with the satisfaction of citizens, questions: 34, 39 were designed (see Annex 1).

There is a quite high and positive correlation of 46% (Table 13, Figure 12) between public utilities and satisfaction of citizens in Zahedan according to the results of Pearson test. Although the correlation is high; the average value both are very low both 1.9 within the scale (1 - 5).

![Table 14: Correlation between municipality and people’s satisfaction](image)

**Correlation 4:** The purpose of question (see Annex 1) is to find the relation of moral values (question: 8) in society with social capital (questions: 1 to 7, 11to13, 15 to 45, 48 to 50 ) of the city of Zahedan. The result of the Pearson test (Table 15, Figure 14) show that the number of variables such as truthfulness, sense of responsibility, forgiveness and devotion are parts of the existing values in this society that shape social capital and the rate of correlation between moral values and social capital is 58% . In other words, if the variables of the moral values in
a society are more entitled to the same levels of social capital, that society has more credibility. But according to average citizens in Zahedan moral values is low with this rate 2.3 in the scale (1 - 5)

<table>
<thead>
<tr>
<th></th>
<th>Moral Value</th>
<th>Social Capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral Value</td>
<td>Pearson Correlation</td>
<td>.579**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>183</td>
</tr>
<tr>
<td>Social Capital</td>
<td>Pearson Correlation</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>183</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

Table 15: Correlation between moral values and social capital

![Figure 14: Line chart of moral values and social capital](image)
Main hypothesis

Questions 31 to 50 were raised to estimate some important indicators of sustainable development have produced average results of each of these questions have been given separately in Annex 1. According to Pearson’s test (Table 16, Figure 15) there is a positive correlation between social capital (which is the main individual characteristics examined in previous sections) and sustainable urban development. The rate of the high correlation is 59%. In other words whatever the value of social capital is high more the goals of sustainable development to are achievable.

Table 16: Correlation between social capital and sustainable development

<table>
<thead>
<tr>
<th></th>
<th>Social Capital</th>
<th>Sustainable Development</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Social Capital</strong></td>
<td>Pearson Correlation</td>
<td>.588**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>.183</td>
</tr>
<tr>
<td><strong>Sustainable Development</strong></td>
<td>Pearson Correlation</td>
<td>.588**</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>.183</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).**

The correlation coefficient may range from –1 to 1, where –1 or 1 indicates a “perfect” relationship. The further the coefficient is from 0, regardless of whether it is positive or negative, the stronger the relationship between the two variables. Thus, a coefficient of .453 is exactly as strong as a coefficient of -.453. Positive coefficients tell us there is a direct relationship: when one variable increases, the other increases.
Figure 15: Line chart of Correlation between social Capital and sustainable development

Although this correlation is rather high (in Zahedan case), the mean value of social sustainable indicator is low, which is 2.1 in a scale between 0-5. This means that if the city planners in Zahedan want to consider suitability in their plans, they have to improve the state of social capital.
Chapter Five

Conclusion and Recommendation
5. Conclusion and Recommendations

According to the Rio Declaration and Agenda 21, any strategy for sustainable development has to include all dimensions of economic, social, ecological, spatial and cultural development (World Bank 1999). Sustainable social development here means continuous progression towards creation of a human society that treats equally all cultural, racial and language differences. Equitable distribution of resources, revenues and information, are other necessities of social justice. But as mentioned in defining the indicators of sustainable development, it cannot be solely achieved via imperative and authoritative regulations from top. Rather, as the results of this study suggest, sustainability in the case of Zahedan city is mostly an autonomous process that is realizable by increasing the social capital i.e. by improving the interactions among people and other institutions. This makes the proper environment required to promote and maintain the goals of sustainability.

According to the result of this study, due to the shortage of social capital, the process of sustainable urban development is followed very slowly in Zahedan. Lack of trust in society not only shows the sense of insecurity people but also mirrors the declining trend of reliance on the governmental system and the state. Social participation consequently, in the shape of the network of social interactions, is not structured properly.

A gradual decline of social capital is recognizable in the climate of mistrust, the decline of coherence and social bounds, the increase of the sense of social discrimination as a result of legal discrimination, and political discrimination especially in allocating governmental positions, the sense of having little political influence, indifference to political issues, decline in social and political collaboration including partaking in parliament and city council’s elections due to the lack of trust to the political parties and their performance and the decline of social hope (Bashiriheh 2006:100).

Despite the significance of the issue of trust in encouraging citizens to collaboration, in case of Zahedan, awareness plays an even more important role. Therefore it can be concluded that the improvement of trust is not the only necessary factor to develop social collaboration. Raising public awareness respecting the benefits of collaboration, and constant training through the official and unofficial channels together with developing the climate of trust in society, both can open the way to raising responsible and collaborative citizens.

The responses to the questionnaires show that the people of Zahedan are not very optimistic about presence of socio-ethical values such as honesty, trustworthiness and economic
insurance. Field observations also prove that the sense of ethical, economic and social insecurity is high in the society. It is expectable that in such an environment with a high level of insecurity and mental anguish, groups’ collaboration and bilateral trust are also affected negatively.

Low satisfaction with life is another index which was pointed out in this report. Decline the of sense of security, happiness and hope among citizens, not caring about civil rights of other citizens, spread of law offense, increase in the number of court cases, increasing cases of divorce, constant need for the presence of police in the main streets and squares of the city show that citizens of Zahedan face a number of difficulties in their daily lives.

The proof to the decline of social development derived from the survey’s result corresponds with other field observations. Increased rate of unemployment (about 35% according to Iranian Statistics Center), drug addiction, decline of households’ income and discriminative distribution of income, impacts of uneven incomes, rush of poor emigrants with different ethnical, cultural and tribal roots and settlement of 30% of them in the city’s suburbs have caused conflicts, weakness of solidarity and expansion of law violation in this area. Previous studies have shown that there is a high correlation between the quality of the environment (being healthy or unhealthy) and growth of social deviance in these regions (Tvassoli 1999:166).

Extreme poverty and deprivation make people settle in the suburbs of those regions with high risk of marginalization, mistrust, exploitation, insularity and dormancy which will result in destruction of pillars of the sustainable social development.

Realizing the significance of investment in social development is bound to sufficient understanding of citizens’ needs and their environment. This understanding, in turn, will contribute to recognizing proper indicators required for achieving sustainable development in any city. In this report, the author has tried to present an introduction to obtaining a holistic understanding of the citizens’ point of view respecting their social environment. That will, hopefully, assist the policy makers in planning for reinforcing the main principals of social capital. Sustainability of the social life of human beings is the perquisite of the progress in any other aspect of sustainability.

The outcomes of this study show that Zahedan has a quite long way to go in order to be inhabited by aware and participatory citizens committed to sustainable development.
Suggestions:

According to Fukuyama, the determining factor to achieve development despite different experiences is the efficiency of governance. An efficient government is vital to provide goods and services (rules and institutions) to allow the market to grow and development and direct people to a more prosperous life. Without such a government, sustainable development in social and economic aspects is impossible. However, the results of this study and the suggestions of some sociologists like Putnam show another dimension. Although the government could play a key role in social and economic development, but it should be considered as a partner or as a facilitating and accelerating agent of development which provides the citizens with wider rights to collaboration rather than a direct provider of welfare (World Bank 1999:2). The most important actions that can be followed by governments to develop social capital include: encouragement and strengthening the formation of civil institutions, raising public awareness, providing the citizens with security in order to persuade voluntarily participation in social institutions, restraining the governmental organizations from over-controlling social, cultural and economic sections, supporting NGOs to engage more with citizens, and facilitating the formation and strengthening trust networks among people.

Another precondition to achieve social sustainability is creating satisfactory and harmonized urban landscape and appearance of public spaces. Presence of isolated and denied neighborhoods reflects social and economic inequalities among the citizens. Expansion of slums and unplanned regions not only lead to pollution and visual disorderliness of the landscape, but also pave the way for unnoticed misconducts and criminalities. For this reason, in order to achieve a desirable and healthy city, the social and economic aspects of development should both be taken into account by providing of social justice.

Alternately, this study, points out the importance of raising citizens’ awareness and accountability in adding to social capital. That means each citizen must be accountable and aware of the social and environmental consequences of his or her action. Therefore another significant recommendation, which this study implies, is constant public education to increase the sensitivity of citizens to their responsibilities by revising their current conducts. Moreover, a democratic process of decision making based on the public opinion entirely relies on the contribution of aware citizens which observe the influences of their views in policy making processes and this, in turn, will provide a positive feedback to trust and collaboration.
6. References


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Annex: Questionnaire

Thank you for your time that you give me to response these questionnaire. The answer will be used in academic research for finding the level of social capital in Zahedan and don’t use for any financial or security or advertise.

Gender: male ○ female ○ Age : Married ○ Single ○ Education:
Occupation: Ethnicity: Baluchi ○ Zaboli ○ Birjandi ○ Other ○ Religion:
Name of neighbourhood that you are resident:

Q:

1 – How much do you trust your family, friends? Mean value of the results: 4.8500 3.3279, respectively.
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

2 - How much do you trust your colleagues? 2.6
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

3 – Do you agree that most people are trustworthy? 2
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

4 - How much do you trust the Governor, Mayor and... ? 2.1
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

5 –How much do you trust the judicial system in your city? 2.1
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

6 – How much do you trust the police of your city? 2.1
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

7 – How much do you trust the governmental public media (such as radio and TV)? 2.1
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

8 – What is your opinion about to what extent the following values are prevalent/ existing in our community?

- Forgiveness and trust: 2.4
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

- Truthfulness: 2.3
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

- Do people pay back borrowed money? 2.3
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○
- Sense of taking responsibility for common matters? 2.3
  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

9 – Since you, as a Baluchi○ Zaboli ○ Birjandi ○ other○ lives with other Ethnic groups in the city, how satisfied, or content, are you to live with them? (Please give an answer for all four groups in order of priority)
Baluchi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3.6
Zaboli:   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3.1
Beyrjandi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.9
Other:    1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3.1

10 – To what extent would you as a Baluchi○Zaboli ○ Birjandi ○ other○ accept/like that your son or daughter married somebody from these other groups? (Please give an answer for each group in order of priority)
Baluchi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.9
Zaboli:   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.7
Beyrjandi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.3
Other:    1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.7

11 – How many communications do you have with your relatives in a month? 2.5
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3

12 – How often do you socialize with friends and colleagues during a month? 2.5
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

13 – In your opinion to what extent are the families in Zahedan in the habit of consulting with each other when making decisions? 2.3
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

14 – As a Baluchi○ Zaboli ○ Birjandi ○ other○ how much would you like to form a business partnership with people from another ethnic group investment? (Please give an answer for all four groups, in order of priority.)
Baluchi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3.2
Zaboli:   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.7
Beyrjandi:  1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.4
Other:    1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 2.8

15 – To what extent do you participate in family councils? 2.9
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

16 - In your opinion, do people welcome and participate in organisations such as NGOs (non-governmental organisations)? 2.2
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

17 – How much do you think that gathering people outside a mosque or some other place can solve the problems of our day? 2.2
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○
18 – How much do you take part/is your involvement in election of the president? 2.2
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

19 – How much do you take part/is your participation/involvement in elections to
Parliament? 2.2
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

20 – To what extent does the management consult their staff in decision-making in your
organisation? 1.8
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

21 – How much do you read   magazines or almanacs during a week? 2.4
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

22 – How much do you listen to the radio daily? 3.4
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

23 – How much do you use the internet daily? 2.3
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

24 – To what extent do you set aside money and buy s, newspapers and magazines? 1.9
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

25 - How much do you follow political news and other affairs? 2.6
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

26 – To what extent do you participate in solving social problems? 2.3
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

27 – When choosing managers, to what extent do the Governors consider the qualities of the
applicants? 2
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

28 – To what extent do the Governors   consider ethnical issues and religion in selection of
managers for their organisation? 3.7
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

29 – How well informed are you about information coming out concerning civil and social
rights? 2.7
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

30 - To what extent do the city’s Governors inform citizens about current political issues, and
domestic and security-related issues? 1.8
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

31 – In your opinion, do Zahedan’s city parks and recreational green areas have enough
space? 1.6
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○
32 - In your opinion, when it comes to public health and urban issues (e.g.: water and sewage), do the citizens pay any attention to these? 1.7
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

33 - In your opinion, are people careful to save water and electricity? 2.4
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

34 - In your opinion, how active is the Council in keeping the city clean? 1.9
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

35 – In your opinion, is their enough advertisement and information about how to have a clean city? 2
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

36 - How much do you utilize specialized medical centres? 2.5
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

37 – Is your income enough to cover your living costs? 2
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

38 - Do you spend part of your income for leisure or travel? 1.9
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

39 – Does life in this city give you a feeling/sense of calm and satisfaction? 1.8
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

40 – When walking the streets at night, do you feel safe? 1.6
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

41 – Do you feel any job security (e.g. having work until retirement)? 1.6
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

42 – How happy are the people living around you? 2.
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

43 – To what extent can your own decisions influence social, political, economical and religious issues in your society? 1.7
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

44 - In your opinion, when it comes to employing Zahedani citizens, are equality rules followed and the same qualifications required? 1.5
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

45 - In your opinion, to what extent are Zahedan citizens seeking to live a luxurious life? 3.1
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○

46 – In your opinion, to what degree are Zahedan citizens addicted to drugs?
   1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high○ 5 - Very much ○ 3.9
47 - As a Baluchi ○ Zaboli ○ Birjandi ○ other ○, which of the following ethnic groups would you say is most active in local and urban environmental issues? (Please give one answer for each group, in order of priority.)

Baluchi: 1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○ 2.5
Zaboli: 1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○ 2.9
Beyrjandi: 1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○ 3.5
Other: 1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○ 3.2

48 - How many unemployed people live around you? 4
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○

49 - In your opinion, are the levels of literacy and general education the same amongst all the ethnic groups in the city of Zahedan? 1.8
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○

50 – How much has the State done of necessary planning in order to maintain and sustain the indigenous cultures and native languages in your city? 1.7
1 – Very little ○ 2 - Low ○ 3 - Average ○ 4 - high ○ 5 - Very much ○

You as a Baluchi ○ Zaboli ○ Birjandi ○ other ○, please write a sentence about each group below, describing something of their characteristics.
Zaboli:
Baluchi:
Byrjandi:
Other: