

The Survey of the Social Capital Status in Sari Citizens

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Abstract: The present study aims at the survey of the social capital status in the Sari citizens. The study is a survey research in terms of the study methodology it adopts in reaching to the study objectives and it is an applied research in terms of the objectives. The study population includes 311546 individuals from the city of Sari who are above 15 years of age, out of which 384 people were selected as the study sample volume based on Kerjesi and Morgan's standard sampling table (1970). There is made use of the district clustering sampling method in the present study in order for the researchers to be able to gain access to the study sample. Data collection tool in the present study has been the social capital questionnaire. The questionnaire validity was obtained through acquiring the ideas from the experts of the field and the questionnaire reliability was 0.84 based on Cronbach's alpha method. To test the study hypotheses there is made use of one-sample t-test and Friedman's signed-rank test. And finally it was found out that Sari citizens are well equipped with social capital and its aspects (social participation, social trust, social coherence and social relations). Also, the results of the study indicate that social capital components rating in Sari citizens is as stated below according to the current research perspective: social coherence is ranked first with a mean score of 3.54; social trust with a mean score of 3.04 is ranked second; social participation is ranked third with a mean score of and the social relations comes fourth with a mean score of 1.50.

Key words: Social capital, social participation, social trust, social coherence, social relations

INTRODUCTION

Social capital is realized as a network of relations, interactions and values and norms governing such relations which can provide for the necessary grounding for the actualization of social objectives pursued by the society through creation of a sense of trust, convergence and correct interaction. To achieve the collective objectives, underlining and stressing on the social capital which should be taken as meaning building trust among the members of the society, enhancing the cooperation spirit and establishment of correct and appropriate interactional relationships are envisaged as the necessary factors preceding the other constituting elements in importance. The society members can be enabled to cooperate with one another through making contacts and establishing relationships and the interpersonal social relations and interactions are influenced by various social, economical and cultural factors and the social evolutions and changes are found of a great effect on such types of relations. One of the most important and the most complex social changes worldwide during the recent half of a century has been the developments gained in urbanization. Urbanization process in the developing countries, in general and in Iran, in particular has led to a hasty metropolitanization and polarization process. The

hurried growth of urbanization and the emergence of the metropolitan cities have been followed by different results and outcomes and it is usually found accompanied by various urban disorders and irregularities. Contextual and installations disorders, economical disturbances, biological harms, service providing inadequacies and suburbanization growth are among the rushing urbanization process consequences. The social organization theoreticians believe that factors such as the reduction in the social institutions efficiency for instance families and the weakening of the kinship ties are considered as the informal forces exerting a powerful influence on the social control and the decrease in the traditional coherence of the society are among the rapid developments acquired in industrialization, urbanization and increasingly higher rates of migration to the urban areas. Some of the urbanization growth outcomes in Iran are: the elevation of consumption level, unemployment, latent unemployment and false occupations, the growth and development of the social disorders in the urban environment, the increase in the violations and offences in the migration-welcoming environments and such an issue finds a considerable growth rate in the individuals who live temporarily and anonymously in some spots in the cities. Suburbanization development, rapid and unplanned development of the urbanization cause an

increase in the unhealthy accommodation and the high density of individuals living in a residential unit ratios and the increase in the social tensions and conflicts (Tavassoli, 2004).

Social capital has been transformed into one of the most controversial and disputable issues in the social sciences and equally in the researches on the development. Such an issue has not only been focused on in Europe and in the US due to the prevalence of a highly individualistic nature in the contemporary social relations but also, in the meantime, the social capital has been swiftly converted into a major analytical instrument in the modern researches on economical and social growth in the developing countries. Although in a great many of the studies social capital role has received a lot of attention it finds twice as much importance in discussions on development (Lahsa, 1989).

Most of the sociologists have expressed the idea that social capital can be followed with such good outcomes as confidence and decrease in the violations rate and social problems and full-scale development in a region. The city of Sari quite similar to any other city in Iran has experienced the generation of a multiplicity of the suburban areas. There are regions in the city that although they are located in the economical estates of the city but they are not yet absorbed to the urban economy.

Due to the presence of a massive array of the problems and issues and special features of the region, the sense of social security, trust, participation and so many other qualities are found in a very low level and consequently the social capital is also found to be in a low level. Lower social capital level causes slackness in the regional development which also it has been sometimes found rendering it impossible. Therefore, it has been tried in the current research article to evaluate and investigate social capital and its components in Sari citizens in order to be able to improve the quality of life in the citizen's lives and the urban sustainable development via taking advantage of the social capital.

Now according to what has been presented so far, the main issue which is going to be studied in the present study is to figure out whether Sari Citizens possess social capital or not?

MATERIALS AND METHODS

Theoretical framework

Social capital: One of the issues required to be planned and programmed in the modern world is paying attention to the active and effective full-scale participation by the society members in various aspects of development. In other words, participation is a process which incorporates different types of individual and group actions for the

purpose of getting involved in one's own individual and social life determination and influencing the general process of decision-making regarding the issues pertaining to the general ideas and general public. Since the social capital plays an effective role in reducing the activities costs and also in bringing about a situation for the individual's success and accomplishment in achieving their goals and objectives so it can be chosen as a study subject matter which is also found of relevance to the social institutes. Now a days, the people's communication with the government and the governmental institutes and the far constantly increasing rate of the people's participation takes place through the institutions and the organizations which are also known as the people-driven organizations. Features such as not having dependency on the bureaucratic structure and general resources of the government, enjoying a democratic and voluntary nature distinguish them from the state institutes. The future of the world will be under the domination of the non-governmental organizations. Based on this, every country sustains its powerfulness and influence survival likelihood through expanding the people-driven organizations. Kofi Annan, the general secretary of the United Nation, has said that "the twenty first century will be the people-driven organizations' era".

"Capital is a generative wealth or a source which is used by an individual in order to create earnings". Bordio provides a wider perception of capital, in such a manner that it has been asserted by him that "capital is any sort of source which exerts effects in a special area and it allows the individual to gain a special profit through participation and competition for it". Therefore, it can be understood that Bordio's intention of making a direct reference to the wider capital is to underline the monetary aspect of the capital in the economy. Capital is a general source which can be in the form of money or it can be non-monetary and it also may take a tangible or intangible form. Cultural capital, human capital, religious capital, social capital and other various types of capital are all enumerated as sources or capitals taken into practical use to result in an outcome most often in the form of earning or income. The term social capital, both literally and in its specific meaning has a long and mental history in the social sciences. But the term's history with its particular meaning which is of concern nowadays dates back to > 90 year ago (1916) and it can be tracked into the writings proposed by Lidaji Hanifan, the then supervisor of the west Virginia schools in the US. In describing social capital, he states that "it is a tangible thing which has the highest influence on the daily lives of the people: good will, friendliness, sympathy and social congregation among the individuals and families which are the constituting elements of the society."

Coleman knows social capital as those social processes which facilitate the acting together of the member individuals to lead to enhancement in the revenues. Bordio realizes the situations and the relations which provide for an increasingly higher access to the opportunities, information, material resources and social positions in the social groups and networks as social capital. Patnam recognizes the social capital as a collection of horizontal communications between the individuals which also embraces the various aspects of the social organizations such as trust, norms and networks which bring about an increase in the mutual interests and society's effectiveness through creation and facilitation of the coordinated facilities (Mollahasani, 2002). Fukuyama knows social capital as a specific collection of the norms or informal values cared for by members of a group who are allowed to have cooperation and collaborative efforts and they are permitted to take part in such efforts and draw out their shares of the interests acquired by the group. Tajbakhsh defines social capital as the citizen's awareness of the general issues which are organized within the frameworks of trust and mutual action and reaction norms by the voluntary formations in a horizontal manner outside the government's discretion and economy realm and cause collective actions profiting the whole (Tajbakhsh, 2005a, b).

Voluntary institutions and foundations influence the different levels of the society differently and some of such influences and effects are as expressed in the following words: providing the individuals with the social opportunities to join more social groups, granting the individuals with social chances and opportunities to expand their social relations and the individual's personal network, providing for social opportunities for expressing one's own ideas and suggesting solutions in a general and public domain and providing for social opportunities for taking part in group decision-making. The voluntary institution's influence is not only limited to the micro-levels and quite contrarily such institutes are usually found with far more macro-level effects.

The intrinsic feature of the social capital is that it is most frequently formed in the social relations. As it is put by ports "social capital should be sought in the individuals' relations internal structure. In order to enjoy social capital the individual should be in a relationship with the others. Social capital is a combination of real and virtual resources available for an individual or a group which has been attained by the individuals due to their establishment of a sustainable network of mutual understanding and perception relationship, more or less institutionalized. Bordio believes that the extent to which

an individual enjoys social capital can vary effectively depending on the size of the individual's communication network (Tajbakhsh, 2005).

In social capital, the individuals and the communities enhance their capabilities in the format of values, norms and social ties which are formed in the course of the social interactions and meanwhile obtaining the facilities with which they will be enabled to control their lives, they will be backed up by the environmental and social supports created in their relational and communicational networks. Social capital enables us to create value, accomplish tasks, achieve our goals, finish our missions and play our part in assisting the world in which we live. In this regard, White Ford expresses that "now a days, health determinant factors such as social, economical, have been well investigated and there are documented evidences indicating that the more the individuals are socially secluded and isolated they enjoy a lower level of mental health and, quite conversely, the higher the social cohesion in the society the more healthier the society would be. The reduction in the mental diseases load and fostering mental health increase the qualifications which are required for the individuals in order to be competent to be assigned with social roles. Mental health accompanied by physical healthiness adds to the required qualifications needed by the individuals to be able to participate in the society and consequently provide for social capital in a national level (Barati, 2006).

Ghoddusi realizes the social and cultural internal coherence of the society and the norms and the values governing the people's mutual actions and the institutes in which such norms and values are substituted as the wall of which enrich the social capital and generate a wide and vast network of mutual actions.

Social capital can be considered as a yield of the phenomena such as mutual trust, mutual social interaction, social groups, a sense of collective and group identity, a sense of sharing a common image of the prospective future and working in groups in a social system. Social capital can be encapsulated as bearing outstanding characteristics such as loyalty, trust, network-like connections, individual authority, organizational identity, mutual action, social norms and prestige (Share, 2001).

Kaplan and Linch introduced social capital as a sort of accumulation of the assets and as networks which cause the social association, social commitment and accordingly a type of self-esteem and healthiness to be created in the individuals.

Fukuyama believes that most of the definitions provided point to the social capital manifestations and not to the social capital itself. He believes that trust, networks and the civil society and other things of the like which are

found associated with the social capital are all accessory product of such a phenomenon which are formed as a result of the social capital but they do not seem to be the main constituting element of the social capital. In his idea, social capital is a tangible form and specimen of an informal norm each of which promoting the other in a relationship between two individuals.

He believes that although there is a high association in the traditional groups and resultantly a higher rate of social capital due to trivial radius of trust such an issue brings about inefficiency in the organizations. Inter-group association reduces the group members capabilities in favor of the other's association with the individuals outside the group and this has been most often found to impose negative external effects on the individuals outlying the group. Fukuyama emphasizes on the social capital in terms of economical aspects and also the functions it serves in a liberal democracy based on free markets. In his opinion, the suburban and marginal regions in the outskirts of the cities are lower in their social capital in contrast to the other regions. In such regions the crimes and the social harms are in a far higher level and such an increase in the crimes and social problems are considered as signs of the lack of or the degeneration of the social capital by him.

Oufeh and Fusch realize social capital as a source characterized by collective ownership belonging to the neighborhood, community and the regions and states and they consider it variable, small and big and low and high. They distribute such a concept to three elements awareness and attentiveness: including the collection of the thoughts and beliefs and sensitivity to the political social life and paying attention to whatever can be connected to the public affairs in its widest meaning, trust: which is proposed in a binary term as strong and weak; weak trust includes the lack of a sense of fear and failure in respect to the possible ways the others behave and the strong trust is actualized when the individual is found not only optimistic in regard of the others but the individual also finds it wise to participate in an activity without considering the losses and the harms or taking it as a lost opportunity sociability: it implies the individual's active participation in formal and informal networks (Oufeh, 2005).

Oufeh and Fusch in the association's typology point to three types: primary associations including the associations with ethnic and familial associations the membership in which and the structures of which are involuntary. In such associations the objectives are variable but the memberships are fixed; tertiary associations, including the for-profit foundations and institutions and the political parties, the objectives of

which are fixed but the memberships are variable; secondary associations in which the objectives are not distributed and unobvious (primary associations), nor they are specific (tertiary associations). The members enjoy common stable interests and the programs are determined via the member's interaction with one another and the composition and the method of taking members are based on the citizenship principles. In Oufeh and Fusch's ideas it is only the secondary associations which are indicative and generative of the social capital collective quality. Oufeh and Fusch believe that the city size does not have an influence on the social capital rather the difference lies in the number and the type of the extant associations in the urban spaces. In their ideas, joining the tertiary associations takes place through a great number of the members and the relations are less face-to-face in the large cities and in the suburban and marginal regions the associations are more of the primary type due to the prevalence of the village culture.

Face-to-face interactions only occur in small cities and local coalitions and the associations are of the secondary type.

Literature review: Mahmudi and Nikkhah (2012) conducted a study entitled "the comparative study of the social capital in the marginalized and non-marginalized regions in the outskirt of the city of Shiraz". The study methodology adopted by them was a heuristic survey. About 557 individuals were selected as the study sample volume by making use of Lin's sample volume estimation method through taking advantage of multistep clustering sampling method. The study instrument was a questionnaire. Based on the theories proposed by Fukuyama, Oufeh and Fusch and also informed of the socialization processes perspectives they dealt with the survey of the differences existent between the suburban and non-suburban areas. The results obtained in the studies performed by them indicated that the social capital and its components and indices are different between the suburban and non-suburban regions and it is in a much higher level in the non-suburban areas in contrast to the otherwise.

Naghdi and Zare' performed a study entitled "social capital decay and crisis management in the suburban regions, a case study: suburban women living in the Sa'adi estate in the city of Shiraz". The objective of the said research was the survey of the extent of the social capital in one of the biggest neighborhoods in the outskirt of the city of Shiraz named Sa'adi estate. In their research, it has been stated that the so-called mushrooming of the suburbs besides disorganizing the order of the city's contextual space and paving the way for various

problems, challenges and crises and social harms causes the urban management initiatives to face with numerous problems and crises and a prominent reason behind the emergence of such problems was mentioned to be the social capital deficiencies or degeneration in such types of neighborhoods that is because the social capital can cause a reduction in such problems and issues in the urban neighborhoods through its constituents namely trust, social networks participation and so on. Therefore, since the social capital degeneration in such poor and deprived regions can cause various kinds of harms and problems and bring about an auspicious circumstance for the increase in social abuses such as drug abuse, drug trafficking and addiction, corruption and prostitution and poverty and unemployment and fights and conflicts and so forth and also it can cause the civil engineering and city-building plans by the government to turn out completely failed and unsuccessful the purposes of which are usually improving the social, contextual, economical and cultural statuses of the suburbs hence the social capital enhancement can assist the government in rendering its plans and programs operable and feasible.

Bagheri performed a study entitled “The Survey of the Factors Effective on the Crime Occurrence among the Suburbans in the Outskirt of the City of Tabriz”. In this research the individual factors such as the citizens’ gender, age, education level and job and the social participation, religious attitudes, social and cultural poorness level were studied as the independent variables and the crime occurrence rate was investigated as the dependent variable. The study population includes all of the individuals living in the suburbs who were above 16 years of age all of whom were selected based on a simple randomized method. The study was a heuristic survey and the data required for the research were collected via researcher-made questionnaire the answers to which were scored based on Likert’s scale. Regarding the tests pertaining to the variables relationships, Pierson’s statistical analytics, r , the mean discrepancies, interdependent t-test and one-way variance analysis tests were used the results of which are as stated.

“The crime occurrence rate is higher in the men in contrast to women. The tenant respondents showed a greater likelihood of committing crimes in comparison to the other two groups. The crime perpetration rate was not found to be associated with the respondent’s jobs. The crime occurrence rate was not found to be statistically significant in its relationship with the social participation, but it was found in an inverse correlation with the religious propensities and it was directly associated with

the cultural and social poorness level. Programming and budget location to the suburban spots around the cities and also making use of the residents and the individuals involved in suburbanization and their active participation in this regard can be an effective factor in improving or reducing the suburbanization exacerbated status”.

Objectives

General objective: The survey of the social capital stance among the city of Sari citizens.

Secondary objectives:

- The survey of the social participation among the city of Sari citizens
- The survey of the social trust among the city of Sari citizens
- The survey of the social coherence among the city of Sari citizens
- The survey of the social relations among the city of Sari citizens

Hypotheses

Main hypothesis: Sari citizens have social capital.

Secondary hypotheses:

- Sati citizens have social participation
- Sati citizens have social trust
- Sati citizens have social coherence
- Sati citizens have social relations

MATERIALS AND METHODS

The present study aims at the survey of the social capital status in Sari citizens. The study is a survey study in terms of the methodology used for gathering the required information and it is an applied research in terms of the objectives it is in pursue of. The study population included 311546 individuals from the city of Sari’s citizens who were above 15 year of age, out of whom 384 individuals were selected as the study sample volume based on Kerjacie and Morgan’s standard sampling table. In order to have on-demand access to the study sample volume there was made use of district clustering sampling method. Data collection tool for acquiring the information of interest to the present study was the social capital questionnaire. The questionnaire validity was calculated by inquiring the ideas from the experts of the field and the questionnaire reliability was calculated 0.84, by means of Cronbach’s alpha method. To test the study hypotheses there was made use of one-sample independent t-tests and Friedman ranking test (Table 1-3).

Table 1: The summary of the study hypotheses statistical test results

Group statistics	Number	Mean	SD	Deviation from mean
Social capital	384	89.0573	13.92865	0.71079
Social participation	384	20.3828	4.43011	0.22607
Social trust	384	23.8385	4.76607	0.24322
Social coherence	384	26.1406	3.29348	0.16807
Social relations	384	18.6953	4.68076	0.23886

Table 2: The summary of the study hypotheses one-sample t-test results

Row	Variables	Number of samples	t-values	Degree of freedom	Significance level	Hypothesis result
Main hypothesis	Social capital	384	121.072	383	0.000	Confirmed
1	Social participation	384	76.890	383	0.000	Confirmed
2	Social trust	384	85.679	383	0.000	Confirmed
3	Social coherence	384	137.685	383	0.000	Confirmed
4	Social relations	384	65.708	383	0.000	confirmed

Table 3: Ranking: Sari citizens social capital indicators based on Friedman's test

Social capital indicators	Ranking average
Social participation	1.92
Social trust	3.04
Social coherence	3.54
Social relations	1.50

RESULTS AND DISCUSSION

According to the above table, because the calculated t-value ($t = 76.890$ and $\text{Sig.} = 0.000$ for the first hypothesis; $t = 85.679$ and $\text{Sig.} = 0.000$ for the second hypothesis; $t = 137.685$ and $\text{Sig.} = 0.000$ for the third hypothesis; $t = 65.708$ and $\text{Sig.} = 0.000$ for the fourth hypothesis) in a 95% confidence level ($\alpha = 0.05$) and a degree of freedom of 383 ($DF = 384-1$) is found to be larger than the critical t-value ($t = 1.64$), therefore the H_0 hypothesis is accordingly rejected and the study hypothesis is strongly confirmed by the data extracted from the table. Thus, with a 95% confidence level it can be concluded that the citizens from the city of Sari enjoy a good deal of social participation, social trust, social coherence and social relations.

Also, in sum, according to the above table, because the t-value computed ($t = 121.072$ and $\text{Sig.} = 0.000$ for the main hypothesis) with a 95% confidence level ($\alpha = 0.05$) and the degree of freedom of 383 ($df = 384-1$) is found larger than the critical t-value ($t = 1.64$), therefore the H_0 hypothesis is rejected and the study main hypothesis is consequently strongly confirmed thus it can be concluded with a 95% confidence level that the Sari citizens enjoy a good amount of social capital. The results of the studies indicate that Sari citizen's social capital indicator's ranking is as follow as viewed by the current research study:

- Social coherence: first rank with a mean of 3.54
- Social trust: second rank with a mean of 3.04
- Social participation: third rank with a mean of 1.92
- Social relations: fourth rank with a mean of 1.50

Nowadays, social capital plays a far more important role in the cities than the physical and human assets and the values, norms and the social relations and the collective relations networks act as binding factors making the citizens and the organizations coherent. Such norms and social interactions have been defined as assets in the format of the social capital due to the reason that they serve significant economical functionalities in the urban systems. Appropriate social capital, by means of attracting the people's participation and cooperation is capable of considerably reducing the costs of offering services and the exchanges and interactions related to the urban regions and various urban organizations such as reconstruction of the old and timeworn textures, urban facilities and equipments protection and maintenance, neighborhoods cleaning and beautification, garbage separation from its production source, greeneries development and generally controlling and supervision by the bureaucratic regulations and hierarchies.

The social and economical interactions costs are very high in the societies and the organizations which lack an optimum level of social capital which is mostly stemming from the elevation in the control and supervision costs, reworking and the enforcement of the formal instructions.

The more the social capital is found in a higher level in an urban management system the more the costs related to the formal interactions will be lowered. This is indicative of the idea that coordination between the social systems members based on the informal norms is turning into a critical discussion in various communities and it will gradually take a far more important stance in the modern economical patterns.

Enhancing the social capital in its general and broad sense meanwhile qualitatively and quantitatively elevating the citizenship behaviors causes the qualitative and quantitative intensification of the quality of life in such an area. Enhancing the social capital in the public area can increase the weight of the life quality resulting

from such an area. Therefore, according to what has been said up to the current point in order to balance the quality of life distribution more in the city of Sari there is a need for the citizen's public social capital to be corroborated. In other words in order to improve the quality of life the urban social capital should be increased. And, it is not possible to balance the quality of life solely through enhancing the private social capital. Also, the municipality of Sari can contribute to the sustainable development in the city through bringing about the necessary conditions for an effective grounding in which it can take influential measures to initiate peer centers and formations in the areas such as urban management and planning and specifically empower the individual members, increase the citizen's sense of belonging to the urban life norms, upgrade the public trust level and social capital and it is through gradual turning to outside sources for accomplishing the urban tasks that meanwhile the costs and the heavy load of the urban tasks and duties are mitigated, the policy-making and supervisory role of such an institute can be corroborated.

Therefore, the present study aims at the survey of the social capital status among the citizens of Sari and the results and findings obtained herein are indicative of the idea that Sari Citizens enjoy having a good deal of social participation, social trust, social coherence, social relations and finally social capital. Thus, it can be concluded that Sari Citizens possess assets. Consequently, it can be claimed that the study hypothesis is confirmed, even if temporarily and it can be generalized to the study population. Also, the results of the study tests indicated that Sari citizen's social capital indicators ranking are as stated in the following words as perceived by the present study: social coherence is ranked first with a mean score of 3.54; social trust with a mean score of 3.04 is ranked second; social participation is ranked third with a mean score of 1.92 and the social relations comes fourth with a mean score of 1.50.

One-sample t-tests were applied in examining the social participation rate among Sari citizens and the results were suggestive of the idea that Sari citizens enjoy an intermediate level of social participation. Therefore, regarding the methods of increasing the social participation among Sari citizens it is suggested that the managers and the authorities and the planners as well, should encourage the citizens help and assist each other regarding the social and local affairs through appropriately promoting cooperation culture and paving the way for active participation and the citizens should be made willing to take part in problem-solving activities in neighborhood level and they have to be blown with the spirits of collective and group works to finally become

more attentive to each other's life statuses and demonstrate that they care for themselves and their individual lives which will hopefully finally result in a full-scale participation by the citizens.

Concerning finding the extent to which the social trust is rooted in the citizens from Sari, there is made use of one-sample t-test and the results indicated that Sari citizens enjoy a good deal of social trust. Therefore, in order to enhance the social trust among Sari citizens it is hereby suggested that the managers, authorities and the planners should pave the way and set the grounding for promoting the social trust among Sari citizens to encourage Sari town-mates increase their spirit and sense of cooperation with one another. Additionally, the town-mates should be taught to exercise honesty in explicitly expressing the realities and the problems of their immediate society and to believe in the other citizen's both in appearance and in conscience; also, they should confide in making cooperative relationships with the other town-mates in performing their civil jobs and they have to be honest in accomplishing their tasks and responsibilities and they should actively take part in expressing and exchanging views regarding the daily social issues in friendly groups or in other citizen's groups which will hopefully result in the social trust augmentation among the citizens.

One-sample t-test method was adopted regarding the social coherence in Sari citizens and the results indicated that Sari citizens enjoy a good deal of social coherence. Therefore, in respect to the methods that can be applied to increase social coherence among Sari citizens it is suggested that the managers, officials in charge and the planners as well, should provide the necessary grounding for cultural works and pave the way to encourage the citizens help each other at the hardship time and they should be made willing to have friendliness and sincere tendencies and they should be reminded of not backbiting and reproaching one another, listen to the advises and sympathize with each other when a problem arises, they also should observe courtesy in respecting the elders and the youngsters in social interactions. They also should be stay away from interfering and meddling with each other's businesses which there is this hope to finally result in a higher degree of coherence and integrity among the citizens.

One-sample t-test methods were also taken advantage of in determining the extent to which the citizens exhibit social relations and associations and the results demonstrated that Sari citizens enjoy a good deal of social participation. Therefore, as regarding the ways to increase the social relations in Sari citizens it is suggested that the managers, officials and the planners of city-building

should provide the adequate cultural grounding and take the required steps to encourage the citizens make friendly relationships with the others within the context of the society and they should also made willing to establish cordial and amicable relations with the others in a city level. Also, the managers, the authorities and the planners should try to adopt the necessary strategies to encourage the citizens establish a relationship as well with their residential area physical environment and do their best to observe human veneration in their interactions within the context of their neighborhoods and city as a whole which will hopefully result in an improvement in the social relations and interactions of the citizens.

CONCLUSION

Finally, one-sample t-test was also applied to examine the social capital extent among Sari citizens and the results were reflective of the idea that Sari citizens enjoy a good deal of social capital. Therefore, regarding the adoption of methods for increasing the social capital in Sari citizens it is suggested that the managers, officials in charge and the planners should provide ways for cultural grounding promotion to deliver a trust-based atmosphere to the citizens because it is under such circumstances of mutual trust that the social behavior predictability can be made feasible and the individuals try to fulfill their commitments based on mutual expectations which will finally result in the expansion and continuation of the social relations among the citizens. If the citizens fail to trust one another, the continuation of tasks and duties accomplishment and their activities in the urban environment will become difficult and the citizens will constantly feel some sort of insecurity in their social relations which will degrade their interactions. To make an

optimum use of the results that can be extracted from social capital it is necessary to pay attention to the aspects and various dimensions of social capital such as the norms and the social networks. Paying too much attention to one aspect causes the other dimensions of the social capital to weaken. Therefore, in order to increase social capital among the citizens both the inter-citizens relations and trust should be attended to and also the social position of the citizens should not be lost out of sight which will hopefully result in a full-scale participation of the citizens.

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