

**THE EFFECT OF SOCIAL PARTICIPATION OF SOCIAL CAPITAL
ELEMENTS ON NATIONAL UNITY IN IRAN**

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ABSTRACT: This article is determined to investigate social participation, from social capital elements in society of Iran and the influence of that on National unity. So that first, Robert Putnam's social capital, has described, then social participation has explained. The relationship between social capital and National unity, investigates in Iran finally. The question of this research is this, what is the influence of social participation as important element of social capital on National unity? And the hypothesis of this research is that, social participation as important element of social capital can cause enriching the National unity. The method of Descriptive - explanatory and gathering data is, in library form.

KEYWORDS: Social Capital, Social Participation, Robert Putnam, National Unity, Iran.

THE MEANING OF SOCIAL CAPITAL

Before occurrence of social capital discussion, it mentioned three kinds of economic capital, physical and Man power. Social capital, plays more important role in society than, physical and Human-like capital nowadays and networks of mass relationship, is cohesiveness between Human and organizations. The meaning of social capital entered to Bourdieu and Paseron's literature, from the year 1980, thereafter and Loury propounded that, but, it becomes expanded by some people, as Coleman and Putnam.

Hani fan, applies the Idiom of "social capital" in studying the disorders of educational systems, in united state of America for explaining, the transformations which he observed in students social relations ships. In his sight, social capital is that phenomenon, which is hidden in human beings relationships and causes appearing of "good will" between them; it incites their intimacy, with regard to each other; it makes them the follower of mass, so by means of that it provides the context for more socialization and constant relationship between them. The main center of Hani fan thought is, in fact that, there is internal and compressed connection between "social capital" and "social relationship" and "social capital" is hidden in "social relationship". So, his main discussion is, about that transformation, which it can appears by passing of time, in one social relations ship and it can changes that relationship to such a "warm and intimate one" or "chilly and not intimate". The root of this transformation is hidden in something, called "social capital". Hence,

Investigation of social capital starts with, the study of social Relationship. Social capital is in fact a part or one aspect of relationship structure (Coleman, 1988).

"Jane Jacob" in her book "the Death and life in large cities of America" knows social capital as a compressed social Network, which it relates in old cities limitation, to protecting cleanness, lack of existence of crime and street offense and other decision, about improving the quality of life (Jacobs, 1961). "Glenn Loury" knows social capital as total sources, which they are in nature of family relationships, and social society organization and they are useful for people's social Growth (Loury, 1977).

This famous proverb "that is not important How much you know, it is important which persons do you know" is abstract of large part of ordinary wisdom, about social capital. The wisdom which is burned, by experience. The condition for winning pressed competition to gain job and contracts is that, we have familiarity with high ranks. Basic idea of social capital is that family, friend's partners and person's colleague, constitutes an important capital, the capital which at the time of facing to a crisis is useful in itself, like the important capital which is contain. Furthermore, what applies for persons, it can apply for groups too. The societies which contain, by different kinds of social networks, and civil associations, are in better situation when they face to poverty and social weakness, they solve the Quarrels, and benefit from new opportunities (Moser, 1996). The foresight experts know well, which advancement in new job affairs in kind requires

expanding circle of interaction. The Aim of social capital is norms and Networks which able people to do collective praxis's ([Portes, 1998](#)). Francis Fukoyama, emphasis on norms and informal values. In a group his explanation about social capital is as such. "Social capital simply can describe as special series of Norms or informal values, which collaboration and cooperation between the members of group is allowable and they are sharer in it ([Fukoyama, 2000](#)). From Fukoyama point of view, norms which constitute social capital can contain mutual relationship between two friends of manner up to complicated learned. This norm should prove objectively in actual relationship of Human. By this description of trust, Networks, present society and so on which are relate to social capital, they are totally the side product of this phenomenon which exists because of social capital.

ROBERT PUTNAM AND SOCIAL CAPITAL

Putnam after working on the relationship between social values and political perceptions, under the supervision of Ronald Ingle hart, did his first series study of himself about the role of civil obligation in creating political stability and economical prosperity, according to the field work in Italy. Putnam at first had institutional approach toward study and concentrated on proportional action, Agent's public politics in North and south and concluded that institutional successful action partially of North Areas is because of Mutual Relationship between government and civil society. He knows the origin of this useful civil norm in primary jobs activity in middle Ages in state large dependant cities and self rule in North. He believed, instead of that, the gap roots between state and civil society in south, is hidden during Norman's government, which in this period it creates the culture of doubt and mutual fear and this specification many times became a fence against reform and Institutionalizing renaissance.

Social capital refers to some characteristics of social organization such as, trust, norms and network which are able to improve effectiveness of society through facilitating cooperative actions. To say it more precise, social capital through increasing potential expenses of separating, strengthening stable norms of give and take; facilitating the flow of information as information relate to actor famously and visualization of past successfulness, tries to help to collective Actions praxis's ([Putnam, 1993](#)).

Putnam draw more care than Colman to sources which accumulate by weak connections and they create through Built organizations like rotator credit associations and singing societies, He also

has more limited sight to the role of church and family, than Colman. The message of Putnam was a stable message during 1990 decades. The social capital of America was descending and the main cause of that was television. Putnam's Explanation of social capital such is:

I Aim from social capital is that specifications of social life, Networks, Norms and trust which make participants to chase their common motivation, is more effective way ([Putnam, 1996](#)).

Putnam applied this expression for referring to connections between persons and social networks, mutual norms and trust which will create as a result of that, It seems that this formation, performance in the primary explanations, because trust along with mutual knows as a internal parts, Norms which creates as a result of networks provide and instead of three main elements by means of that, he declares two main elements which they are networks and norms.

He plans, then difference between two primary form of social capital which are such as, relative social capital and social capital internal groups. Social capital internal group, strengthen monopolistic Identities and cause protection of Homogeneous. Relative social capital, gathers people, belongs to different social divisions. Each of this forms are useful for removing different needs. Social capital internal groups is useful for, strengthening special reactions and transformation of solidarity and it acts also, as a hard glue of sociology for powerful protection of Internal group faith fullness and strengthening specific Identities. Relative attachments are useful for connecting to the tools and outsider equipments and expanding information and they provide a sociology sight, which they can create more expanded identities and interactive.

So Putnam's view point, about social capital, so has specified similarities to Durkheim's images a about solidarity. Putnam's opposite to Coleman simply refuses the contradiction, which Tonnis presents between organic society and social organization, and his conclusion base on modernity is an enemy to civilization refuses too. Putnam, on the contrary says that his study about south of Italy shows that, the most non civil cities are exactly the traditional villages. Kinship as a source for achieving solidarity connection, has less importance than, familiarity and membership of secondary societies, which can gather completely different and distinct people, belong to small groups. He also reasons that perhaps the vertical connections are less useful than horizontal connection. As "Barbara Misztal" said, Putnam is a multi method writer, which has emphasis on Durkheim's Analysis of

two side's connection and the rationality of Activator, which is consequent of rational selection point of view.

Putnam knew social capital as a tool for reaching to political and social development in different political systems. He believes the meaning of 'trust' and "ordering to his idea that was this factor which, could draw trust between people, statesman and political elites and cause political expansion. Trust, so takes to account as a valuable capital, if there is in one government so much trust, we can have more political growth and social expansion, as the same amount. Putnam studied social capital in large scale, in political governing regime on society. Putnam in the work of "formation of Democracy" guided a deep analysis of political culture, institutions and Democracy in Italy. His Analysis cause three main findings, which refers to the role of "civil Society" in democracy: first characteristic of civil society, active participation in public affairs, powerful institutional life, horizontal mutual powerful relationships base on cooperation, second, being Informal sociable or social behaviors patterns, as meetings and friendly Revisits, third, the level of trust between persons.

In investigating and critic the Putnam's view point, we can say that American writer Lemann had declared that Putnam's indexes from obligation and urban participation, are so much old: formation's such as, Elks and Red crescent are belong to old cities and roles which are base on Axle of gender ([Lemann, 1996](#)). Rsatin, Hall and Mlny, have mentioned that Putnam's observations base on fall of obligation and civil participation in United States, should separate from opposite observation relate to happiness and cheerfulness in Western Europe ([Rothstein, 2001](#)). This accusation is done to Putnam in principle, which he gains circulatory description of social capital. It has said also that, he has no theoretical care ([Miszta, 2000](#)). He apparently is disabling to present a description for producing and protecting social capital and he doesn't comprehend the importance of causative and relative connection of trust and expanded networks of association ([Sztompka, 1999](#)). Portes also declares that meaning Ambiguity of Putnam is related to his too much positive thinking. Social capital is not just without risk. Putnam believed that, social capital is a complete cure for much of pains. Putnam's work is taking into consideration at least, with some sociability Narrations often compatible ([Schuller, 2000](#)). So, Miszta believes that Putnam presents "Romantic Image on society" and he doesn't comprehend this subject that Networks, both can train trust and lack of trust ([Miszta, 2000](#)).

Putnam faces to objection for the reason of making less the importance of politic. One of his weak points is that, he has so much sociable view in proportion to society.

Because Putnam, looks social capital as something which it creates lonely during long term Economical and social process. Wilson and Lvnds both critic about Putnam's view point because of being so much base on society axle, Agent of state and show of less importance, the Relative political factors ([Lowndes and Wilson, 2001](#)).

The main components of social capitals are as: social participation, social Relations, social trust and social connectivity. We investigate social participation in this article.

SOCIAL PARTICIPATION

"Participation" in word means to share and to take part together ([Amid, 1984](#)). "Participation" is to help relieving and collaboration, which understands the meaning of participation in one affair and collective action toward a main and distinct Aim ([Moin, 1983](#)). "Participation" originates from the root "part" which means portion, share and section. "Participation" means "having with you" and has achieved from the meaning "have something intrinsically from others and to share in something other than yourself ([Taghavi, 1994](#)). "Participation" usually mean, doing mutual action. "Participation" has used equal to the "cooperation" in Persian language. "Cooperative" means unit or groups which acts according to participation and act of cooperation and taking part in doing one job, is common. "Participation" generally describes sharing with others, in different kind of common Activities ([Scoff, 1975](#)).

The meaning of participation is hidden in some concepts, as Attachment, unity, cooperation, association and so on. Social participation implies on that group of voluntary activities that, one society by means of them can attend in Affairs of local; city; village and they have participation directly or indirectly in shaping social life. Plurality and spreading in local and Non Governmental organizations in one society is Index and statement, existence of social participation in that society. Whereas civil society describes through expansion and spreading of social participation and civil institution civil institutions are public and nongovernmental formations, which they creates in dividing line between mass of people with government and organizes group of people for reaching to their definite goals in one of social sphere. The activity domain of this institution, which shape for organizing participation of people, is so much vast. Trade

union, political parties, private economical union, cooperative companies, Artistic Groups, mass media, charity institute and even local societies, contain of residents of one street and locality, can be some examples civil institutional ([Azkia and Ghaffari, 2004](#)).

"Misera" knows participation, as the growth of basic Abilities of Human such as, Rank and Human Dignity and makes Human responsible for fertilizing the power to make decision and action. From his view point, participation has 4 dimensions, ego preservation, ego comprehension, having power to make decision for herself and ego domination ([Taghavi, 1994](#)). "Allen Byro" believes that: "participation means finding share in something and benefit from that, or attend in one group and, so have cooperation with it. For this reason according to sociology approach we should distinguish between participation as a title of manner or situation, participation Affair and participation as a title of Action and obligation, Action of participation ([Biro, 1987](#)).

"peter Oakley" and David "Marsden" in his book "Approaches of participation in Rural Development" knows participation as, giving power to poor, voluntary growth, will fullness and almost spontaneous of organized group Activities which is aware of collective reverberation and the characteristic of that is applying members actively and self-reliance ([Oakley and Marsden, 1991](#)).

According to the reports of social Development Research Institute of Nations Unity organization, in the year of 1362, every participation, contains three specifications: to share in power, tested effort of social Groups in order to improve the condition of life and Sovereignty on them self political life, to Create some opportunity for members and low class Groups of society.

"Alex Inkless" in frame work of the modernization idea, with referring to nine modern Human, believes that, variants like civilization, education and upbringing, mass media Relationships, industrialization, to get political and ideological, valuable, mentally, Emotionally and Behavioral fields intervenes on Modern Human and make him to more participations, opposite to traditional predecessor. "Daniel Lerner" in his modernization view, with reliance on four variant of urbanism, literacy, reaching to mass Medias and participation, knows this factors dependant to another and believes that, whatever we move from traditional personality toward modern one, the solidarity of this four variable increase. The increasing process of civilization, causes to increasing of literacy which it rises the amount of contacts with

medias, following that and, it finally has strengthen participation. According to "Lerner's" idea, new society is a participation society, and process of modernization, is the movement from traditional society toward, participation society ([Lerner, 1958](#)).

"Gaotri" in order to make suitable planning for people's participation, knows four general conditions necessary. These conditions are such as: Ideology of participation "Dimension of norms", participation Institutions (organizational Dimension) enough information, material and specialized necessary facilities. According to "Gaotri's" idea the existence of this conditions, cause to Institutionalize and stability process of participation in society ([Gaotri, 1986](#)). "Silse" According to psychological- social Aspect, is in search of, effective factors on participation. He believes that people are surrounded, in side social powers like, Rank, Education, upbringing and religion. Silse believes that three groups of social forces variable, different personalities and social environment are so hard relate to each other and every changes in each of them, decreases or increases participation. If analysis is base on one of them merely, so it is misleader and defective. He also with describing two principals of united (political Responsibility and political contrast), declares about participation which: "participation is a methodical tool which grant mutual Agreement to Democracy and makes Rules and hold responsibility of Government" ([Sills, 1968](#)).

"Colin" believes that participation is a subjective phenomenon, which we should search in it thoughts, ideas and culture of people. We can named the effective factors relate to accepting and the kind of participation act such as: social situation and political Governing on society, the view of people, who are responsible and planners, tempers and peoples spirits, experiences and the past realities of society.

Participation can be done in different levels: Micro (Individual) middle (organization) and Huge (society) the first one is, participation of people in club houses and small private companies which is along with will and determination. The second takes place is different parts of society as, organizations, institutions and relations between these organizations. The third one, participation in total social system which that is the same national participation.

Participation in social organization, can takes into consideration for, individual and collective interests, it means the main Aim is, to gain economical usefulness or achieving higher social- economical rank. It this approach, the economical Affair takes priority. Human is in

search of maximizing material profits and minimizing troubles and pains and social activity is a means for providing needs and gaining more profits and material welfare.

We can explain social participation, as an organizational process which, the people of society aware, voluntary and collective, with considering special and determine goals, cause to share in power sources. The example of this participation is the existence of participation institutions like associations, groups, local organizations and nongovernmental ([Azkia and Ghaffari, 2004](#)). It is also willfulness and voluntary attend of people in civil Activities (Attending in trade associations, labor and cooperative companies) cultural and recreational (attending in Artistic, scientific and sportily Activities), religious (Attending in religious committees) and local (cooperation with neighbors, associations of parents and educators and local reconstructive activities).

"Jurgen Habermas" in his social participation discussion distinguishes between three kinds of praxis: instrumental praxis, strategic praxis and Relative praxis. Instrumental praxis has unsociable status, and provides instrumental rationally between people. It means searching for profit and advancing personal interests. If we do an action from the Angle of one "subject" and one "object" we involved into instrumental rational, in other words, we have done instrumental praxis. Strategic praxis and communication praxis both have social situation. Strategic praxis is an aimful - rationality praxis, which is relate to two or some persons, which they are in chase of one Goal and harmonize their logical intentional praxis. In communication praxis, people chase their aims under the conditions which can harmonize their praxis able planners, base on the description from common situations. This kind of praxis is in search of mutual understanding ([Habermas, 2001](#)).

Habermas calls the sphere which communication praxis takes place in it, public sphere. When citizens consults and consider about their general favorite Affairs and public benefits with guarantee of societies, associations, freedom, freedom of speech, publication and propagation of thought, they search in fact like one public Figure ([Nozari, 2002](#)). According to Habermas, public sphere basically is one network of relationships which, for creating social space in order to exchange of meaning between individuals and groups, uses from communication praxis. General filed, gives glad tidings, from principles of participation and Democratic supervision ([Hulab, 1996](#)).

The importance of Habermas emphasis on public sphere as formation channel of collective identity and general interests basically is because of distinguishing this matter, which the principle of achieving social united and harmony about General interests and what is called public benefits make it possible. Habermas has emphasis on relationship formation of collective identity "we" with discussion and speaking in societies, Group, association's society and public sphere on the whole, in different ways, and knows formation of identity basically collective activity and along with discussion and Deductive speaking with critical extraction from customs, sciences and philosophy. Act and speech is plural, which forms collective interests and collective identity. On the whole the idea of Habermas is according to facilities possibilities of organizations existence, associations and societies of civil society. Because this kind of organizations are most important intermediate instrument between Government and people of society, which prove to be true, as potential of society for creating Democracy. Because, Democracy is dependant to participation of citizens and participation of citizens is possible in in this frames of Associations ([Almond and Verba, 1963](#)).

Some factors prevent social participations, which we can refer to rural culture, passion, social and political foreignness. From Rogers point of view, rural culture is such as: lack of mutual trust in private relationship, lack of innovation, to be depended on destiny, being low the level of Ambitions, inclination and disability to over look from instantaneous benefits, because of future profits, lacking, care to time element, family ties, dependency to Government power, local ties and lack of unanimity ([Rogers, 1976](#)). Levin explains passion, social and political foreignness, by psychological approach. He believes that, social different groups, According to sentimental view point, each fourth Aspects lack of power, meaningless, a normal and self hate, and lives in different situations. Person, in social and political foreignness, doesn't take into account himself as a part of social and political process in society. Person feels that his action hasn't influence on sightseeing of events, and society is managing with a small group which, a parting from every kind of activity or action of people in society yet continues to protect his interests and situation ([Bashiriyeh, 2006](#)).

SOCIAL PARTICIPATION IN IRAN

Because, the society of Iran is passing from traditional society toward modern one, so, social participation exist in forms, which are relate to

both of societies: (A, Attending in escorting funerals, Attending in wedding and participation in expenses of weddings, sympathy in natural accidents such as, flood, earth quake, fire accidents, Held religious ceremonies in months and special days, to build mosques, and religious places and so on, financial Help to people who are bankrupt, attending in public utility affairs, like Dredging of subterranean canal, Reviving springs and changing the direction of rivers B.) walking, mobilization (to equip) of people, associations, councils, Trades, sport clubs, NGOs and so on.

Social participation can appear in different forms which we investigate here, the people - vast organizations (CBO) and Nongovernmental organization (NGO). People - vast organizations formation has philosophical existence in Iranian and Islamic Customs, which is relate to Donation and Beneficence. This organization has long background in presenting social services and doing public utility works. People's - vast organization generally has charismatic leaderships, which it has well guidance, social relationship and leads financial sources toward institute. In a manner that, in Iran, it has built many charity Hospitals, which they provide medical services. Furthermore, various charity Hygienic formations which presents their services, with so little expense for persons. People's formations have boxes of giving many loans without interest, through the country, which they usually work under protection of different kind of social groups, mosques and organization. These Boxes provide their financial sources as loans without interest to families and needy people. People - vast organizations, also presents education helps in framework of Instructional borse exchange to needy students.

Non Governmental organization generally constructs with the guide of Researchers, clerks of universities and experts. These organizations do activity in different fields such as: population and Hygiene, protection of subsistence environment, stable Development, women and Development, kids and Adults. Nongovernmental organization due to their communication skills creates some connection with Governmental ranks and International Institutes society. These organizations do activity with reliance on, research findings and the best international methods of managing organization and presenting social services base on propagation activities for increasing public Awareness, guiding instructional Activities and solving social matters, they have more tendency to use modern approaches than people - vast organizations. Non Governmental organizations in Iran has constructed as a response to Global process,

increases National interests and more active participation. Public formations and non Governmental organizations, adopt some strategy for social issues in country of Iran: providing Asylum for women and girls, investigating the needs of women, who are the head of a family, providing services and prevention in hygiene and cure field, giving little loans, providing the possibility to learn doing propagations activities, creating equipments for exchanging data like magazines, setting up site and so...on, increase cooperation with Government and international original organizations, like office organization of Nations and so on.

NATIONAL UNITY

The issue of national unity after west Fila conference, and shape government - country, find special importance. National unity constantly has been one of firmness and stable basis of society. National unity means, self believe, rely on capitals, Ability of Government, decreasing distances and gabs because or religious, tribal's, countries and language differences, in side that in order to strengthen solidarity, unanimity, cooperation of Groups, parties, racial and social classes in the direction of growth and elevation. National unity which arises from cooperation sense and is base innate and rational logic, without any conflict and contrast with cooperation and coherence with many nations aim at axles national common elements and consider important noble and common values as standards of effort and cooperation ([Zuelm, 2007](#)).

The society which, there is unity and unanimity in it, and there is connection and relationship between its members, will pace constantly hard and stable for growth and elevating itself. But the society which there is dispersed and discrepancy in it, will collapses.

Plato receives disable nature of human, the cause of constituting society, in order to cooperate and settle the Human being's needs. Aristotle knows, cooperation and correlation of human in most primitive society and, deepest social relationship, and the main cause of civil and society genesis ([Kvyrh, 1981](#)). Jean Jacques Rousseau in his Article "social contracts" propounds common pious thought for peoples of society which for reaching to that everybody should make efforts beside, together. According to Talcott parsons' idea, the factors of solidarity and social system continuation contains of values, Norms, institutions and roles ([Bashiriyeh, 2006](#)). Emil Durkheim has spoken from two kinds of Mechanical solidarity (instrumental) and organic solidarity (output)

process of evolution in society which Durkheim calls it present solidarity in traditional societies, that, is base on values and common culture between members of society, generally, mechanical solidarity. This kind of solidarity is stable on the similarity and resemblance peoples of society. Against that in modern societies which exist work division and social difference of role, it calls organic solidarity. Organic solidarity, exits human, group from mass status, and modeling them in stable form ([Naghibzadeh, 2001](#)).

THE RELATIONSHIP BETWEEN SOCIAL CAPITAL AND NATIONAL UNITY

Democracy has a great importance in social capital. So that the base of social organizations is on trust, Norms and social networks can smoothes the way to collective and harmonized praxis's, expands and improves the way to collective and harmonized actions, expands and improves the efficiency of society. The main elements of social capitals of social networks are voluntary associations, trust, cooperation and civil engagement. Voluntary associations are places for social trust and social horizontal networks, and civil engagement. Horizontal structure of social networks causes to relationships, and face to face more direct cooperation of people, simultaneous dependency of person to some groups and accepting cooperation's of unfamiliar people or Alienations and following that, collective praxis in order to goals or definite Aims will be successful, by the most little fences.

The most eminent and important outputs of social capital are such as: citizen's political acceptance of society for example, training political roles, opinions, Values, political and social believes, civil behavior and Democratic manner for playing the role of citizens and interaction with government, expanding social networks for making citizens engage with civil, social and political fields, transferring the data and political awareness of citizens, expanding and institutionalize political and civil skills between citizens, constituting the field of trust and cooperation between citizens, gathering Human's material, political and valuable sources for collective praxis's regard to governing, instruments and transformation of wishes to Government, civil associations as connection link of citizens with government and representation of citizens in different fields. Function of social capital are the most eminent and important one.

Whatever institution and civil associations from quality and quantity Aspects like trust, cooperation and inward organizational solidarity and between organizational,

awareness and quality participation of members in higher level of ability have more sources and better conditions, their effective ability on government and responding will be more. Social capital for putting more effect on governing and make government responsive should have an eminent ability in creating and transferring of sentimental and social topics. Exchange of sentimental and social topics are the first tools, for capitalization in the field of social capital. Social capital with powerful horizontal connection between Associations, and compressed relationship of members along with high cooperation and trust, will be that example of social power for effecting on government and searching decisions.

The possibility of group formations in voluntary status and voluntary member ship in groups, in order to attend in social voluntary activities is different. Making association relationships and their continuation in social, political, cultural and economical sphere is made available at a time, which mentioned field's meanwhile presence and influence to each other, protect their own proportional independency. Protection of proportional independency is subject to that, in conceptual plan of society, intervening sphere between each of them, especially among social, economical and cultural, from one side and political field from other side has drawn. Intervening Districts, which today it calls "civil society".

Voluntary associations in different sphere, has output. Involuntary Assemblies warm governing relationships and the method of ordering them, is stable base on confuting and obligation. Important characters tics of voluntary associations are such as:

A- Voluntary membership and candidature activity in them;

B- Being a kind of warm relationship in them and being non profitable;

C- To observe the principles of formal organizing;

D- Providing social opportunity in order to:

1- The membership of people in more social groups and expanding social relationships and private network of people. People can contact with society through, creating contact with rest of the caters in society and by getting membership in groups. People increase their participation in society in this way, and prevents self Alienation. 2- To think and compiling issues in public sphere expressing ideas and suggest a solution in public sphere.

The people get permission to play the role of responsible citizen in local and freely manner, in symbolic framework of society. 3- Attending in groups, making decision, to be select or select in

public sphere and, raising the social tolerance for logical encounter in choices, issues and different ways. People can be supervisor and Agent in current of present making decisions. This opportunities train to peoples that, how increase their patience and forbearance, when encounter to differences and votes of majority. The dimensions of political Arranging, contains four distances, mobilization, Accumulation of power, concentration of power, trust and legitimacy. Social Trust, to be specialized and interdependence dependency is the cause of National unity in society. In social Trust, the Approach of Majority toward possessors of power in society is under consideration. Legitimate, is the amount of accepting the rules of play, on behalf of majority (Chalabi, 1993).

Political philosophy since Aristotle and John Dewey's period it describes public participation as the source of life and creative energy against despotism and the instrument which contains wisdom and Rational. Participation should arise stability and order, gives opportunity to everyone to express his own benefits. The participation of people in political and economical making decisions, is relate to political participations. We can describes basically political participation, as increasing Demand for sharing power and making decision on behalf of people, which this affair is relate to functional inputs constitutions and is depend on process of political enacting. The aim of participation is activating the groups and people which were heedless toward their problems before and they had reactive statues.

In political participation, new groups appear and threats present groups. In this way, the lower groups find an opportunity for reforming their own situation. So, by creating structural variety, institutions and different ways for expressing needs and converting benefits to politic, they will appear. The extent that people get more active, they can influence more on decisions and policy-enacting of government. Political participations as one of manifestations structural variety is done by elites.

CONCLUSION AND RECOMMENDATIONS

Participation means attending, sharing, accompany in order to remove needs, intervening in appointing destiny, thinking alike, cooperation, welfare (social Economical and political), reforms, changes and evolutions (from traditional society to modern) changing present situation and elevation. Participation is an automatic and public movement which shapes in bed of society. Participation is special to active society which is accompanied by Awareness. Participation can be achieved. Provocations of

participation can be, religion, economical benefit, contentment and so on. Participation is a subject and object status. The effective factors in participation are such as: family, norms (Ideology), Gender, Age, organizations, Awareness, training and upbringing, psychology (not self contained) special stimulants (the presence of charisma person, solving the problem) beliefs, culture, social class, mass media and so on. Participation is a process. Participation is along with the praxis of people. Participation is related to modernization. In participation, there is feeling of need. Variables urbanism, education and upbringing, mass Media's contact, industrialization, valuable fields and thoughts make people to do more participation.

Social participation contains, different personal or collective Activities for effecting on decisions and the politics of public installations from lower levels, like municipality and educational system up to upper levels like, legislative power installations. Social participation, therefore, contains activity levels of simple member ship in local associations, charity, employment and, acting in this organizations up to activities such as visiting high ranks people of country, as assembly of representatives and ministers or, writing letter and report to them, in order to declare the problems, and request for improvement and changing politics.

The example of participation in Iran is the existence of participation institutions as associations (associations of parents and teachers of schools). Groups, local and non Governmental organizations, productive working places, cooperative companies, financial boxes, Frade union, Islamic local councils, Helal Ahmar, (Jehad sazandegi). The index of participation in these institutions contains membership, financial help, attending in associations and foundations.

National unity, means self-believe and relying on capitals, ability of Nation and decreasing distances and gaps, resulting from religious differences tribal country and language in side that, in order to strengthen solidarity, unanimity and cooperation of ranks for growth and elevation. National unity which arises from cooperation feeling, and is based on innate and rational logic, without any opposition and encountering with cooperation, and cohesiveness to most nations, aims at strengthening axles and common National elements and, considers important the noble and common values as standards important the noble and common values as standards of effort and cooperation.

When people in society, by means of participation share in power affair, they improve the situation of their life and come over on their political life, and describe some opportunities for themselves. Hence, the unity between people and government get more.

The government of rule and expansion of civil freedoms is declared as social capital of state. Extended values, common customs, norms, informal networks and membership in associations take in to consideration as, civil social capital.

The society of Iran is passing from traditions to modernity. Hence it faces with the crises identity, participation and so on. Following that, political culture lays between two forms of subordinate culture and participation culture. Political participation in Iran is related to believes, values, views and political culture. We can say that yet it has not created necessary political culture for institutional participation. Hence, it's necessary to decrease gaps between political culture of elites and political culture of mass, and for this case, it should makes agreement about common political values between them and this case will be possible in long term.

Political leaders shape people's behavior by their praxis's. They also by considering collective wisdom in making decision, have rational in doing affairs, and preferring national interests than their own interests, groups and particles can use from people's capacities and increases the level of national unity.

In order to increase political participation it is necessary to increase the Numbers and extension of local and nongovernmental organization. The trade unions, political parties, economical private unions, cooperative companies, Artistic Groups and media should be more active. The organizations as Radio and Television, mosques, schools and universities should intervene more in Affairs of valuation. Also, people for studying more and buying newspapers, encourage and citizens, information, from political issues become more. The level of religious participations, in country is very well. It can prepare necessary condition for, different kind of participations.

For the reason to increase civil leadership, people should encourage to participation in groups, clubhouses, culture houses, labor union, charity institutes, professional league, organization of young, professional and Recreational Groups, associations and so on.

For the reason of informal connections, it is necessary, some relationships like friendship of people, visit of person to friends in office place and outside of that, participation in plays and so

on expands. Relatives also should visit each other, and have friendship which this issue causes to increase social capital. Of course improving financial situation of people's life is one of the obligations.

In order to get active, the civil society and relationship between the groups in side in, some common Goals which are in need of cooperation, between groups should create. It should also make some politics, which cause to strengthening with equal view, connivance and tolerance, between people.

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