

## THE SOCIAL CAPITAL AS A PART OF CULTURAL HERITAGE IN THE COASTAL CITY OF BANDAR ANZALI

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**ABSTRACT:** Since the coastal cities have valuable cultural heritages and in the reason of now a day urban planning views which tends to sustainable urbanization, it seems so essential to preserve these heritages. The social capital is a resource, a propensity for mutually beneficial collective action that communities possess to different extents. Communities with high levels of social capital are able to act together collectively for achieving diverse common objectives. The social capital as a social association criterion is one of the most crucial social characteristics of a city. This paper investigates the social capital criteria in the coastal city of Bandar Anzali, Iran as a case study. According to the urban planning literature, three criteria of social integrity trust and social participation has been defined in the research model using check list approach. The research results show a moderate level of social capital potential for the case study. However, its values are not the same in all criteria and in some cases are lower than expected. Finally, the strategies for maintaining and increasing social capital in the coastal city of Anzali are presented.

**KEYWORDS:** Cultural Heritage, Social Capital, Social Participation, Bandar Anzali Iran.

### INTRODUCTION

Over the last 25 years the concept of social capital has drawn increasing attention by scholars and practitioners across disciplines. Social capital serves to capture how people interact with each other, and how these social interactions in turn yield benefits for the individuals and collectively. However social capital investigates with various criteria ,some criteria is most popular in a lot of research and in this paper we used them to show how they can Influence cultural heritage , This criteria is social integrity, trust and social participation that has been defined in the research model using check list approach.

We mentioned model as criteria, Reagents and their Operational definition that should explain. A first criterion is trust and has two reagents, public and Institutional trust, second criteria is social participation that classified in 2 kinds, formal and informal participation; and a last criterion is social integrity that has one reagents and it is Consensus. Analysis processes is done according to mentioned model.

#### 1.1. Back ground

Social capital has empirically been linked to positive outcomes in a variety of domains such as community life ([Kaasa, 2008](#); [Krishna, 2002](#)), democracy and governance ([Lewis, 2010](#); [Berman, 1997](#); [Rothstein, 2001](#); [Uslaner, 2003](#)),

economic development ([Krishna, 2002](#); [Krishna, 2008](#); [Rajak and Murimbika, 2008](#); [Parts, 2009](#); [Warren et al., 2001](#)), natural resource management ([Ostrom, 1997](#) and [Ostrom, 2000](#)), and work and organizations ([Bowen, 2009](#); [Kaasa, 2009](#); [Lin, 2001](#); [Zhao, 2002](#)). Yet despite (or maybe because of) this popularity, there is a lack of consensual and established definition of social capital and its three criteria ([Grootaert and Bastelaer, 2002](#)). While scholars agree on the concept on a generic level, social capital has been defined and operationalized quite differently across studies.

There is ample literature on social capital, which is characterized by well documented confusion and uncertainty regarding fundamental issues of conceptualization and operationalization ([Almedom, 2005](#); [Portes, 1998](#)). Social capital, a salient area of social science research, has been seen as a useful perspective for understanding how social elements may enhance performance of individuals as well as collectives ([Bourdieu, 1980](#); [Bourdieu, 1983](#); [Coleman, 1988](#); [Coleman, 1990](#); [Lin, 1997](#); [Lin, 2001](#)).

This section for measuring social capital summarizes in three criteria of social integrity, trust and social participation that will define. Mutual trust is the central factor in facilitating voluntary cooperation, and it arises from norms of reciprocity and networks ([Ostrom, 2000](#);

[Ostrom and Ahn, 2001](#); [Ostrom and Ahn, 2003](#); [Ostrom and Ahn, 2008](#))

Social integrity (cohesion), in turn, is a characteristic of relations among people—"la collure, pas les choses"—that depends on the history of social-capital accumulation in the group, and which in turn affects the incentives for current social-capital investments ([Jeff Dayton, 2003](#)).

Social participation has been recognized as a type of behavioural/structural aspect of social capital that facilitates the development of one's social networks and sense of social integration.

Heritage can be understood as physical objects or places, something that has been passed on from generation to generation. But heritage also incorporates various practices and intangible aspects such as language or cultural behavior in a broader sense. This also incorporates ways to go about conserving things and choices we make about what to remember and what to forget, often in the light of a potential threat and in relation to future generations ([Harrison, 2010](#)). Cultural heritage is thus not only what former generations built up but also the way it is interpreted, valued and managed by contemporary society in our everyday life ([Munoz Vinas, 2005](#)).

Culture and heritage play a vital role in the development of the individual and the collective development of a people ([Dziembowska and Funck, 2000](#)), Seaport development has contributed immensely to the cultural heritage of coastal zones throughout the world ([Rudolph, 1980](#))

## METHODOLOGY

### 2.1. Study area

Bandar-e-Anzali (Anzali Port) is a harbor town ("Bandar" means "port") on the Caspian Sea, close to Rasht. Bandar-e Anzali is one of the most important seaports in the north of Iran- a large port on the Caspian Sea. Altitude 20 meters, 380 km N-W of Tehran via Qazvin and Rasht, on a very good road or 430 km via Chalus on a good twisting road. The people of Anzali speak Gilaki as the maternal language and Persian as the national language. This seaport has unique natural features and the most humid climate of any city in Iran.

### 2.2. Data collection

The data presented below were collected by means of a survey carried out during the summer of 2012. Out of a total of 110,643 habitats in Anzali port, a stratified random sample was selected. Method of Check list of criteria is used for this survey. As it is shown in table 1, the model, involve 3 criterias, 5 Reagents and 15 Operational definitions which have gathered from the subject literature.

The main method of collecting the data was questionnaire. The questionnaire consisted of 23 Operational definitions, each covering different aspects of social integrity, trust and social participation in the Anzali port planning process. The questionnaire contained a variety of graded categories and the respondents were asked to rank that show in Table 1.

**Table 1:** Analytical model to measure social capital

No	Criterion	Sub-Criteria	Operational definition
1	Trust	Public trust	In general, how people can be trusted
			How much do you trust your neighbor
			How are people supposed to put their act
2	social participation	Formal Partnership	What people are committed to maintaining the borrowed equipment
			how much people trust their neighbors to keep their children for The short term
			What people are familiar with their local community institutions
3	social integrity	Consensus	The extent function of social groups and institutions (local councils, the Board of Trustees of the mosque...) trust
			What is the Turnout in unions, associations, and community organizations
			What are the local institutions in the neighborhood
2	social participation	Informal Partnership	How many people in the neighborhood during the past year have helped thier neighbors
			How many people involved in a variety of charitable donations in the past year
			How many people participated in a variety of ceremonies and religious rites were
3	social integrity	Consensus	How many People like solve their neighbors problems
			How many people can support other's beliefs in their distinct
			how they feel about socially integrated neighborhoods

## DISCUSSION

The concept of social capital multiple, theoretical models, these variables were determined. This measure is based on a hierarchical approach at three levels of social capital. The concept of social capital is the first level and it's not

measurable in this level. The second level of the main criteria in three categories of constructive trust, social participation and social integrity are considered And then the next level indicators to assess the following Criterion has been determined.

**Table 2:** measuring social capital criteria and their sub-criteria

Goal	Social capital				
	2.63				
Criterion	social integrity	social participation			trust
	2.54	2.615			2.735
Reagents	Consensus	Informal participation	Formal participation	Institutional trust	Public trust
	2.54	2.83	2.4	2.8	2.67

To convert qualitative data into quantitative, Likert scale is used. As it's shown in table 2, all parts except is under 3 so social capital is under the average in this coastal city. The highest rank rated albums is for Informal participation and lowest is for formal participation. In second level trust has highest rank and lowest rank is for social participation.

### CONCLUSION

Social capital is a useful concept that brings attention to the role of social interactions in explaining individual and collective outcomes. This study illustrates the importance of preserve and enhance of social capital as a part of cultural heritage in the Coastal city of Bandar Anzali. Failing to do so can potentially lead to forgotten traditions and customs fade values and gap formation between the generations.

As communities where social capital is abundant are often characterized by:

- High levels of trust between friends and neighbors
- Shared norms and values
- Local people engaging in civic and community life.

The most primitive solution is to improve above items. Also, the findings of this study lead us to the following strategies:

- Create a bridge connecting people with local councils in higher levels.
- More intimate relationship between social institutions and local residents in order to gain confidence and increase their awareness.
- Consideration of all relevant sections of the people involved in decision making process.
- Improve trust by demonstrating a commitment to fair treatment and equal participation by all.
- Helped identify ways of connecting people who are less able to access services and engage in local action
- Explored the opportunities and barriers to effective involvement of local people in all aspects of planning implementation and evaluation of initiatives aiming to improve neighborhood quality.

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