



Research Article

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RELATIONSHIP OF THE POLITICAL DEVELOPMENT PROCESS WITH SOCIAL CAPITAL, CASE STUDY: THE AHMADINEJAD GOVERNMENT

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Abstract

In politics literature, the concept of political development is the closest concept to social capital. Thus in the social capital approach, politics is seen from bottom to top. Trust and solidarity discussion, are the long-standing debate in political development studies. Cohesion, and solidarity in the trust relationship network, play an important role to determine the identity and legitimacy of a political system. In a society where people have relations based on trust and solidarity, the possibility of public occurrence participation in decision-making, Genesis, and consolidation of democracy is as the most important characteristic of the greater political development. As social capital can influence political development, political development develops the country regarding potential human relationships based on power relations. This potential interaction between communities overpower will be expanded by political development. With the interaction of mentioned potentials organizations are created, which they can create better social capital. In this research, the author deals with the relationship between social capital and political development. Findings of the research prove that social capital is a necessary condition, but not sufficient for political development. Political progress certainly assumes more social capital, but social capital does not necessarily follow the rise of political development. Also, in studying the relationship between social capital and political development, and the variables of social capital from Fukuyama point of view, and the political development of political science theorists in the Ahmadinejad state, Iran witnessed a sharp decline in social capital and political development in Ahmadinejad's government.

Keywords: Social capital, Political development, Political legitimacy, Networks and norms, Trust, Social cohesion

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1. Introduction

Today, along with political, financial, economic, cultural, symbolic capital, etc. Other capital called social capital has been considered by social scientists, economists, and

policymakers in the world. In this study, with the definitions and perspectives of main experts, the institutional roots of social capital and its relationship with political development will be discussed. According to Putnam (1993), social capital shows itself in a strong

bilateral relationship between the levels of civic engagement and interpersonal trust. Therefore, whatever the trust between the "citizen's participation" takes place more, it is more likely to "Participate" in the affairs of their communities by the citizens. As well as those who rely on state institutions, they trust more to each other. Putnam (1993) considers social capital as a means to achieve "Development" in various political systems. His main emphasis is on the concept of "Trust". According to him, this is the same factor that can build confidence among the people, the government, and the political elite, which lead to political development. He calls this model, the social capital structure. Recently, many researchers have concluded that the status and conditions of the country can lead to insecurity, conflict, violence, political instability, poverty or even the collapse of a government. This may be the result of the plight economic conditions or political and economic mismanagements (Torres and Anderson,2004).To achieve in a favorable development, in every region, each state in a specified timescale may follow even several or millions of micro and macro targets at the same time, to reduce poverty, become more stable, and grows economically and politically. Economic development requires the presence of active and strong economic firms and providing appropriate opportunities for economic growth. To achieve this requires an effective and efficient strategy for using regional resources and accurate comprehensive programs (Collier and Dollar, 2002). Further evidence suggests that by creating facilities for suitable investment in domestic companies and firms, attracting financial resources, we have easier risk management and exchanging of goods and services. Therefore, we have more favorite political and economic growth.

Fukuyama argues the sources of social capital as follow;

- 1.The norms have been made regarding institutional (constructionist institutional) and are the result of their official institutions such as government and legal systems.
- 2.Norms that are spontaneous (spontaneous constructionist) and are from the mutual interactions of members of a society.
- 3.Constructionist endogenous that arose from the community apart from their community of origin and can stem from religion, ideology, culture and common historical experience.
- 4.Norms that are derived from nature (natural constructionist) like family, race, and ethnicity (Misati and Nyamongo, 2011).

According to Fukuyama (1997), social capital can be estimated by using both direct and indirect methods. As stated, Francis Fukuyama discusses the alternative method of measuring social capital in societies that do

not have the proper data to measure social capital. He believes that social deviations must be calculated. In any case, for estimating the stock of social capital of the nation, on a scale of groups with lesser measurement and problems, there is an alternative method. Instead of measuring social capital as a positive value, in other words, social deviations such as crime rates, family collapse, drug use, litigation, suicide, tax evasion, can be measured by conventional methods. It is assumed that because social capital reflects the existence of behavioral norms based on effort sharing, social deviations would also be a real reflection of social capital (Defilippis, 2001).

Major variables to measure social capital and development policy are as follows:

- Participation in elections
 - Having national power such as economic development, military power, or pursuing a national strategy in the domestic and international arena,
 - Democracy and the existence of real opposition,
 - Representation of women,
 - The possibility of political opposition,
 - Partnership,
 - New policies for the family, fair distribution of income, economic growth, inflation, and unemployment,
 - Investigation FAQ about trust,
 - Membership in a trade union, clubs and organizations religions,
 - Cooperation conditions based on credit (in developed countries),
 - Characteristics of the household or family, including the proportion of children with child, Patterns of the elderly living with their children and the stability of residence, the number of voters, the newspaper readers and attend in religious schools.
- Another indicator of social capital that is obtained from the World Bank study is civil partnership measure in response to questions about;
- Claim to the enjoyment of the public interest when we do not deserve it,
 - Payment of public transport fares
 - Tax fraud,
 - Keep The money can be found,
 - Report damage accident with a car in the park
- Putnam (1993) in the book "Making democracy effective" notes, four indicators involved in the civil affairs:
- The fate of the clubs and associations in every region,

- Reading newspapers,
- Amount of votes,
- Preference votes in the general elections.

Putnam (2002), in his book "Bowling alone" classified some social capital indicators in the five stages;

- Life congregation or organization,
 - Engagement with public affairs,
 - Voluntary actions within the community,
 - Informal sociability and social trust.
- Hall in a study reflected by Putnam's (2002) work, studies social capital in the UK, he considers various indicators to measure the five aspects of social capital:
- Membership in voluntary organizations,
 - Volunteer work, charitable efforts,
 - Informal sociability,
 - The levels of social trust (Akbari, 2004).

The critic's quantitative measurement of social capital, say many studies apply only one indicator of social capital, or a composite index, only form one of the concepts effectively, just like standard citizen cooperation or confidence. For this reason, it is said that this approach does not show, the multifaceted nature of this concept (Pournategh and Firouzabadi, 2006). The critics of questions of this study suggest that the questions may somehow be interpreted differently in the whole country (Coleman, 1988).

2. Most Important Research Works on the Role of Social Capital

In the context of social capital and economic and social development, extensive research has been carried out, but comprehensive research on social capital and political development has not yet been carried out. The author intends to present examples of research on the relationship between social capital and economic and social development.

Putnam (2002) has traveled to Rome to explain aspects of Italian politics in explaining democracy and civil traditions; he faces a historical phenomenon that offers an exceptional opportunity for a series of systematic and a follow – up research. The series of research by Putnam and his colleagues, with numerous results, together with his later work, created a new insight into the theory of social capital. The result of the survey of the performance levels of selected areas between 1978 and 1985, based on 12 indicators, showed a strong difference between the north and south of Italy. So the question was what distinguishes between the northern regions of the unsuccessful regions of the South, or even

distinguishes them from less successful areas within each sector? To answer this question, Putnam puts forward two assumptions, one on the impact of socioeconomic modernity and the existence of civil society. The pattern of civic participation and social solidarity; confirmed the first assumption of the research findings, indicating that economic modernity was associated with the high performance of public institutions. However, further investigation revealed the limitations of this interpretation. According to Putnam, in poor areas, governments continued to operate at a low level. However, the obvious differences in performance within each sector were completely unexplained in terms of economic development. Therefore, we must say that wealth and economic development cannot be the whole story. The second assumption was that the success of a democratic government depended on the extent to which its environment was matched to the idea of that society. Putnam, in order to operate the concept of society based on the works of classical and new socialist theorists, comes to several indications as follow: Civic participation, solidarity, trust and tolerance, association life, and the equalization of the number of newspaper readers, membership in clubs and associations, participation rates and preferential voting methods test this hypothesis. The result is the proving of the hypothesis. This relationship of civilization and institutional performance is so strong that when we integrate a region into computing, the previously mentioned relationship between economic development and institutional functioning is completely eliminated. When it became clear that the most important factor in explaining a good government, the degree of social proximity of an area was ideal for society; the next question was why some areas are more social in some other areas? To answer this question, Putnam first goes back to history; he is studying the originality of society in Italy. According to Putnam, volunteering in a society that inherited huge social capital in the normative form of mutual action and civil partnership networks is better. The result is that, under such conditions, the continuous accumulation of social capital is one of the most important parts of the story of Italian virtuosity. In this way, Putnam is looking for a solution to the problem of collective collaboration in social capital.

Chalabi and Amir Kafi (2004) examines the relationship between social capital and other interests in America, The results show that the process of doing altruism during the studied period (1929-98) follows a meaningful model regarding social capital and is not accidental. He concludes that distrust has an effective and decreasing effect on social relationships and social affinities, and this provides a good basis for social isolation. With increasing levels of social relations, social disappointment, feelings of inactivity and loneliness are reduced and social tolerance is strengthened.

Beugelsdijk and Van Schaik (2005) study the role of social capital in economic development in 54 European regions during the period from 1950 to 1998. The purpose of this study was to investigate whether social capital (collaborative activities and generalized trust) contributes to different regions' economic growth? The results show that social capital as a participatory activity has had a positive relationship with the differences in economic growth in European regions. In addition, the results show that only the existence of network relations does not stimulate regional economic growth, but also the actual level of network activity is effective in these relationships.

Rabiee (2004) using Putnam's studies and his methodology by presenting experimental data, which lasted 30 years, showed that American society was involved with social, civil and religious participation, working relationships, informal social relationships, Altruism, volunteering, helping, honesty, and finally social trust have been disturbed and defective. And since the late 1991s, the trend in various forms of partnership and social trust has continued to decline, as the proportion of people who believe that the central government is sometimes reliably or not at all trusted has declined.

Gholamreza Kashi and Goudarzi (2004) study the social relationships of the post-war generation. He concluded that the generation lacking in memory of war is more individualistic, specialist, and pessimistic about future developments; it tends to be less sensitive than political institutions and finds more horizons for itself. In total, the outdoor area is relatively unbearable and unreliable. According to Kashi and Goudarzi research, the social model of revolution and war, which as a dominant discourse can play a relatively role in the social control of the younger generation, is cooling down, and this may be due to the breakdown of generations. This research depicts the young generation, which has the least memory of war and revolution, the only and fearful of the social space. The younger generation after the revolution and war; feels more insecure and lonely than the feeling of freedom, and is in suffering from the horizons of social identity.

Misztal (2013) asked people about their politicians and their job cooperation; how do they judge if both are wrong? 72% blamed politicians for more than ordinary people because of the misuse of state property for personal gain, 9/4 percent of the respondents identified the politicians as prejudiced because of a violation of their assigned duties, 9 percent due to lying, 9/6 percent due to weaknesses. In this regard, Merton says; "There is no calm and confidence at the head of the community pyramid, except trust".

Safdari (1995) have stated that the level of social trust of Tehran citizens has dropped significantly. They also

acknowledged that a similar study conducted between 1986 and 1992 suggests a significant reduction in people's trust in government and rulers. Safdari (1995) in their field research (1994 and 1995), on the level of social trust and social satisfaction, concluded that 58 percent of respondents were totally or partially distrustful of others; and only 12% of them have full trust to others. The result is that the level of political distrust of people to the government is high among respondents.

Whiteley (2000) examines the relationship between economic growth and development and social capital in response to three questions:

1. Is social capital important for economic development?
2. Is the same type of social capital suitable for all stages of economic development?
3. Is there always better more social capital?

They concluded in their analysis that all forms of social capital are not equal to each other, and certainly, some forms of social capital are more suitable than other forms of economic development. They believe that social trust facilitates, the cooperation and communication, and so reduce collective activity problems and opportunistic stimuli. The result is that societies that have had high levels of social capital over the long term have achieved more economic and social success than societies with a low level of social trust.

Grootaert and Van Bastelaer (2002) state that cross-sectional studies between countries show a strong relationship between trust and growth. This result reinforced the previous findings, that there is a meaningful relationship even in the short term between trust and growth. At the village level, studies show that honesty, loyalty, co-operation is high among the poor, and covers many shortcomings. They also point out that one of the studies conducted at the family level suggests that social capital would reduce the poverty of a poor family by 36/7 percent and increase the prospect of wealth becoming among the rich only by 4 percent.

Hosnavi and Pezeshkan (2007) consider social capital to include concepts such as trust, cooperation and mutual assistance among members of a group or society, unofficial values and norms, and aspects of social structure that form a system of purposefulness and directs them to achieve common interests. Hence, knowing the factors that contribute to strengthening or weakening social capital can help communities to expand the dimensions of social capital and cause social and economic performance of individuals in societies.

Abdollahi and Rajabi (2011) to explain the relationship between trust and social consensus in Niknamdeh village. In this quantitative research, the researcher, while analyzing the results of measuring the relationship between social trust and social variables, showed that

the correlation between the two variables was about 0/263. This correlation is significant at the 99% confidence level. According to the researcher, social trust provokes the capacity of villagers to organize in development. Social trust leads to social solidarity and adherence to morality in society and adds to the level of welfare and quality of life and social security. Officials can use the loyalties of the people to save money in the creation of facilities at the expense of manpower, and people feel that they are involved in maintaining the facilities and management, and this process leads to more accumulation of social capital between villagers together and between the villagers and the government and the government as a whole.

Azkiya and Ghafari (2013) emphasize on the status of variables of social consensus and institutional trust in rural society with emphasis on rural society and emphasize their role in social capital in the village. He concludes that social trust provokes the capacity of villagers to organize for development, and a factor in the social and economic development of society and its institutions and adds to the level of welfare and quality of life and social security, and a factor in transforming natural resources into actual assets (wealth).

Abdollahi and Rajabi (2011) describes the definition of social capital and why the study of social capital is important in relation to the relationship between the concept of social capital and social trust, with emphasis on the opinions and thoughts of sociologists such as Durkheim, Putnam, Fukuyama, Coleman, Giddens, and Chalabi. In this article, he emphasized that economic growth and development in society is aimed at strengthening social capital in society by the government and the cooperation of state and private institutions with the state and the people, and if this capital is strengthened, the necessary fields for social development will also be achieved.

Fukuyama (2000) says social capital is the most important action that governments can take to strengthen social capital. Encouraging and strengthening civil institutions, strengthening and enriching public education, securing citizens for voluntary participation in social institutions, avoiding the ownership of various economic, cultural and social sectors, and assigning activities to popular institutions to attract their participation lead to the strengthening social institutions and networks of trust between different people.

Putnam (2002) believes that social capital is often another product of social activity. This capital is typically formed in ties, norms, trust, and is transferred from a social condition to another. Social capital, through increased trust and reduced opportunistic behaviors, supports investment. This could result in the proper and efficient allocation of assets and investments.

Coleman (1988) says both the existing social capital in

the family and the social capital of society have a significant impact on the human capital development of the next generation. He sees social capital in a set of resources that exists in the nature of family relationships and social organizations of a community and is useful for the social development and cognitive development of a child or a teenager.

Amin Biddokhti and Sharifi (2005) emphasize that the importance of social capital is in the cohesion of sectors at various levels. It can be raised in human beings with each other, organizations and humans, organizations with organizations, citizens with governments, and even internationally. In the absence of social capital, other capital, such as human capital, loses its effectiveness and it is very difficult to find ways to develop if social capital is not impossible.

Haghshenas et al. (2005) say that social capital is mainly based on cultural and social factors, and identifying it as a type of capital, both at the level of macro-level management of countries and at the level of management of organizations and enterprises, can create a new understanding of socio-economic systems and help administrators to manage the systems best. Social capital is the economic impact of facilities that create trust networks and cultural components of a social system. Trust networks, in addition to reducing management costs, cause more time and capital to be allocated to core activities; in addition, it transfers the knowledge of the members of the groups to each other and provides a good flow of knowledge among them, this could be effective in reducing management costs and social development.

Rozita (2009) emphasize that higher levels of social capital lead to improved developmental indicators and the formation of social-trust relationships (social capital) in society. Increasing social capital in society will improve the indicators of social development. In the future, a country and a society that has a higher development will have more collective and trust based on behavior.

Esmaeeli (2008) highlighted the role and effects of social capital on governments and pointed out that the most important effects of social capital on the efficiency of states are; 1.increasing efficiency. 2. Reducing enterprise. 3. Decentralization 4. Reduce Corruption 5. Eliminating Structural Conflicts 6. Increasing accountability 7. Creating a culture of mutual appreciation of government and other sectors. He adds that social capital has significant effects on government performance and on the impact of macro policies and decisions. The government's trust in the people makes people approve government policies and help the government to serve them better. In other words, social capital increases the coordination between the state and society.

Bagheri and Elmi (2009) have argued that social capital

is a phenomenon derived from the historical experiences of people, and therefore is always subject to change; and so the social damage associated with it is also subject to change, and the weakness of social capital increases the cost of social relationships; and it makes it impossible to easily resolve conflicts, personal differences, and social conflicts. The success rate of any society in preventing social harm and the amount of energy that has been inflicted by the social system is ineffective. By expanding and strengthening social capital, active participation of people in their own destinies and society and the establishment of decent social management increases, and this leads to solidarity and social cohesion, and prevent the spread of social harm from social relationships.

Khanbashi (2010) noted that the existing evidence suggests that the increase in resources and responsibilities of the general public has not been consistent with its level of accountability due to various reasons, and this is the main cause of the decrease in the trust of people in this important sector community. In this paper, while reviewing the literature of trust, we evaluate the effect of public acceptance of government accountability in increasing or decreasing the level of public trust. In fact, by presenting a two-way model, we examine the impact of accountability on the amount of trust in public institutions, and then we will propose some suggestions for improving the current status. The purpose of this paper is to study the role of responding to public confidence in the government. The staff and patrons of several governmental and non-governmental organizations in Tehran are the statistical populations of this study. A sample of 504 individuals was randomly selected from among the community and their final questionnaire was distributed. The results of the research indicate that the response variable has a positive effect on the promotion of public trust in the country.

Bagnasco (2004) provide a brief explanation of the background of social capital and their views on trust and its relationship with social capital, ways of restoring social factors to economic analysis. In this section, he acknowledges that in the economic context, it is essential to separate the moral discourse of social capital as an inherent value from the instrumental efficiency of trust, norms, and networks in securing certain economic returns. Inequality, discrimination, insecurity, and poverty can hinder the development of social capital but can counteract its effects. Therefore, looking at the social capital from the perspective of the ability to focus on how social networks and trust sources can be exploited as social resources.

Baron, Field et al. (2000) in response to a question by John Field of Putnam's statement, say that the government intervention in voluntary contributions by the people is worsening the situation, and even the

continuation of this process could damage and stop such relationships and activities. Field therefore explicitly emphasizes that there should be no intervention to create social capital by the governments. Governments should facilitate the proper functioning of social capital. Field stated that one of the reasons for the collapse of the communist government is the failure of the government to build trust between itself and the citizens. It is fundamentally important to address the issue of the durability and sustainability of governments, and if the government fails to do so, in the long run, we should see the collapse of governments. Therefore, social capital, as security for governments, should be considered important.

Sztompka (2012) conducted a thorough study of trust in detailed and systematic reviews. Trust allows us to accept that partners are trusted and credible in the thoughts they design. Trust helps us to be both speakers and listeners. Democracy requires tolerance; tolerance is institutionalized in the trust culture between government and citizens. Democracy requires agreement and consensus, and consensus builds in a culture of trust. Democracy needs decency and politeness in public discourse and debate such as avoiding any form of violence, accepting their respect and competition, mutual trust is indispensable because the sense of trust prevents political discourse and controversy from becoming hostility. Democracy requires participation, trained citizens, and all this is shaped in the culture of trust. However, in autocratic systems, the autocratic regimes seek to directly establish a trust and turn it into a fully formalized demand. Here, trust has taken its form of dictatorship, and it has become extremely definitive and individualized. This type of trust is far from reason and vision, and people unconditionally trust the ruler, not for the sake of what he does, but only because he is the ruler. This type of trust is of a kind of fear, without reason, need, dogmatism, and severe punishment of the violators of trust by the state, and basically this kind of trust is fragile and unstable.

Tajbakhsh (2005) say according to James Coleman that social capital, like other forms of capital, is very fruitful and achieves special goals that cannot be achieved without it. In a farming community where farmers help each other to harvest products, borrowing agricultural tools is very common, social capital allows any agriculture to work with physical capital, that is, fewer instruments. Social capital allows farmers to eliminate their collective problem. Social capital reserves, such as trust, norms, and networks, are themselves guarantors of their own good performances and is accumulated. We do not mean the benefited societies are those with the production and accumulation of capital also a benefited societies are those that the accumulation of social capital and trust are institutionalized.

Banfield (1967) describes social capital and its role in

society. He considers social capital to be a tangible example of an informal norm that promotes cooperation between two or more individuals. The norms of social capital like Christianity or Confucianism. Can be from the norm of the two-friend relationship to the complex doctrines that are detailed. These norms must apply objectively to the actual relations of human beings. With this definition of trust, networks, and so forth, which are related to social capital, they are entirely a product of the phenomenon that results from social capital, but it does not constitute social capital itself. It is not the case that any set of objective norms leads to the formation of social capital and therefore is related to traditional virtues such as integrity, devotion, trustworthiness in duty, interrelationship, and so on.

3. Method

In this paper, I have tried to use two methods of organizing, namely, the ability of the model to adjust and link data and show similarities between data, and also from the modeling, the data obtained from this model can be a measure for measuring social capital and political development. The research model is analytical. We try to evaluate the observed variables in a quantitative manner, and first, for example, which are the indicators of social capital and political development? how do these indicators interconnect? The purpose of the researcher is to use an analytical model of structural equations in the paper to determine that the theoretical model is supported by an example of data, and if it supports theoretical model data, can a complex theoretical model be presented? For example, can we achieve a complex theoretical model by measuring social capital indicators with political development during the Ahmadinejad era? In examining the relationship between social capital and political development, there are variables that are not measurable, for example, corruption, justice, discrimination, partisanship, poverty etc, are variables that, according to Fukuyama, are not directly measurable, and the researcher should measure these variables in an indirect way, and then analyze the results of the data. Also, in the study of the relationship between social capital and political development in the Ahmadinejad government, there are no mechanical variables that, according to Fukuyama, can be directly observed and measured. For example, Fukuyama has indicated that social capital diminishing indicators such as issue a check without payment, murder, punishment, bribery, forgery, theft, seizure, child offenses, landlord and tenant cases, divorce, suicide attempts, and so on. Also, in the category of political development, the measure of the number of participants in the election is considered as an indicator of political participation, which will be achieved by analyzing the data in this model. In fact, the basic study of this model was a library. It also attempts to use the results of fundamental

research to improve and perfect the behaviors and methods of developing applied knowledge in the field of social capital with political development.

4. Political Development

Development discussion is one of the most important issues in the study of societies. In the field of development, the two intellectual traditions of Marx and Weber, have revealed their capacity to refer to future generations to explain and analyzes theoretical subjects. Undoubtedly Marx's thought tradition is not only a context to deal with economic and social development issues, but it is also full of these kinds of issues, So that with interaction of human with the physical world and the productive forces and mode of production it can directly be used in the study of economic and social development. (Ibid: 458-9) In Webber's tradition, this context is also seen. Also, the possibility of cultural and political autonomy, the possible independent addressing of politics provides the situation for scholars and the willing researchers to this independence. Accordingly, based on Parsons Weberian tradition, a group of theorists of political science in the United States in the early 1960s, defined and introduced political development term and applied it in the conceptual level in the study of Third World Countries. At this time, Almond and the other of his colleagues in Comparative Politics Committee, on Social Science Research Council in the United States, about the extensive program in the study of political development, around issues such as: communications, bureaucracy, political reconstruction, education, political culture, political parties and other issues of these hand, discussed and studied widely and a richer literature in this field was created (Ibid: 125) studies were based on the fact that was found after World War II. At that time, with the emergence of numerous new in Asia, Africa, and Latin America, were following the new areas of study in politics, so new areas of study such as political studies were exposed to conceptualization and theorizing. It can accurately be said that the discussions related to the modernization that arose of the comparative text of traditional and modern society, with relying on Webber and Parsons votes in early1960, focused his eyes on the political development (Rabbani et al., 2013). Because the political development literature distinguishes the political aspects (Coleman, 1988). This distinction sometimes leads to political independence determining and sometimes its impact on the development, especially in economics. This mainly shows that the political development developed in three fields related to the concept of democracy, stressing the aspects of changing in the modernization process and dealing with the crisis, and the consequences of political development (Putnam, 1993). Despite a consistent approach which political development theorists had in the fruitful production of

the political development literature, as well as from the beginning a uniform definition was not presented of this concept.

As Lucian Pye, from among theorists, in the early 1960s was among the initiators of political expansion and played an important role in opening its different aspects. He refers to the ten definitions in the book the aspect of political development. He believes that political development has been used in different meanings and they are as follow;

The prerequisite for economic development,

The political case in industrialized countries,
Political reconstruction,

Performance of single nation-state (nation-states)
Administrative and legal development,

Democracy,

Stability and regulatory changes,

Mobilization and participation,

Aspects of the multi-dimensional process of social change.

In this regard, James Coleman as one of the Pye's like-minded in political development issues asserts that: We consider the concept of the political development process as consists of the continuous interaction between structural differentiation process, the requirements of equality and the integrated empowerment, responsive and being adaptive to the political system (Ibid:35).

In his functional political development process, the political development is defined by three different process diversity with differentiated structures, the secularization of culture and independence within the system (Aggarwal, Demirguc-Kunt, et al, 2011). On his point of view, the political development in the first place comes especially back to the emergence of the Executive Force specialized political and bureaucratic circles that has the public goals and implementing it in the domestic and international space. Secondly, the political development means to the emergence of organizations spanning the political parties, interest groups, and means of communication which is intended to correlate groups in society and the implementation of the target (Alagheband, 2005).

Other definitions are offered by experts of political development, to a large extent, part of Lucian Pye's conceptualization is seen. As well as in the political development clinical signs of problems resulting from political reconstructions are seen. Political development often seems a political potency to solve this problem. (Ibid) In fact, changing and the ability of a political system to accept the changes, are the most important aspects of political development. Pye with the institutional approach argues that political development

can be defined in terms of the capacity of the political system to meet the changing needs of community members (Ibid:128). In his view, those needs may change from the common requirements to the highest needs and in such a situation, the formation of state institutions, political integration, resource development, and management will face two challenges (Tomlinson, 1999). In his view, those needs may change from the common requirements to the highest needs, and in such a situation, the formation of state institutions, political integration, resource development, and management will face two challenges. Political development due to its quality is comprehensive, extremely versatile, and is the most sophisticated level of a society. Before giving a precise definition of political development, we will refer to comments by some scientists about political development.

4.1. Ronald Chilcott

1. Chilcott believes that the political development theories can be divided into three parts

A. Those who know the political development is synonymous with democracy

B. Those who have a research focus on political change and development

C. Those who analyze the crisis and deal with the regress stages of political development (Delanty, 2009)

4.2. Huntington

He has evaluated the concept of political development based on industrialization, Stimulation, and social mobilization, Economic growth, and political participation. He believes that in the political development process the new demands emerge as taking participation and playing newer roles. So the political system shall have the necessary capability to change the situation, otherwise, the system will face instability, chaos, etc (Chenhal et al., 2010).

4.3. Gabriel Almond

Almond in his famous book, "Bingham Powell" entitled "Comparative Politics" deals with political development. According to him, the main root of the navigator and the fundamental driving force of political development can be built both in the international environment and domestic community or among the International political elites within the system (Moeni and Tashakor, 2002). However, if the dynamics of political development comes from the domestic issues, due to the expansion of trade and the prosperity and progress of the industry, a middle class has emerged that are called for general reform who want to improve their vehicles and meet the new requirements in the fields of economy, politics and society and hence they become the driving force for the implementation of the political development to satisfy their needs. If the dynamics of development due to the actions and the elite's decisions are political, they seek to

increase their resources for power and assets for the continuity of their government. Therefore, with the creation of political development they raise the ability and the capacity of the political system, to provide a more solid foundation for their dominance. From Almond point of view, if a political system can solve the four existing problems in the society, there is the possibility of implementation of the political development. And the three problems are:

A) The problem of political power influence and Integration

B) Creating a sense of loyalty, commitment to the nation, national interests, and political system among the masses.

C) Creating the distribution of physical resources and opportunities for life such as educational opportunities and gaining new income (Chenhall et al., 2010).

4.4. Political Development Indexes

Unlike the economic development criteria that are quantitative, and through the indicators such as GDP, per capita income, increase or decrease in purchasing power, employment rate, the economic development can be evaluated in a statistical framework with detailed calculations. In political development we are not able to do so; because of the irreversible quantity of qualitative elements of political development, we cannot carefully measure the parameters of political development, e.g., determining the level of socialization or, political legitimacy and their institutionalization in a society, and understanding the political development of it can hardly be made. The important thing is the relatively high variable and complex relationship that exists between these variables. So that with the interaction between the variables we cannot simply distinguish the relationship between cause and effect. For example, political legitimacy itself increases the level of participation in society. While political and social participation, in turn, helps the political development and political legitimacy (Binder and La Palombara 2015). There is consensus on many main parameters of political development such as the legitimacy and political participation of political scientist. However, as soon as the elements in relation with the communities, cultures, and different structures of economic, political are examined, according to the parameters mentioned in above we cannot simply consider a society developed or underdeveloped politically. However, anyway the indexes that have more acceptance can be traced as follow;

1. The legitimacy and commitment of the people to the government.
2. Public participation through social and political institutions, such as parliamentary parties elections and non-governmental political institutions and the press the government of the people's choice for the freedom of their people.

3. The rule of law and not the rule of one in the form of tyranny and dictatorship and impersonality of the political system.

4. The authority to respond to people's needs through the creation of an efficient and active administrative network, legally solving political problems.

What it seems is that with the political development many of the traditional societies problems are solved, and openings are provided. There is an exhaustive list of all indicators show, which the political development of a society is reached (Delanty, Op cit, 2009).

4.4.1. Causes and mechanisms (conditions) of political development

In two centuries of experience that passes through the creation of the national government (democracy), a group of political mechanisms has proved their ability to create political development, that the same mechanism must be considered the basic conditions of political progress.

The most important mechanisms are;

1. Selectivity of political institutions this means that the origin of the power is firstly recognized at the base and foundation of society. Secondly, this right is recognized that this basic power takes his sovereignty. Thirdly, to apply sovereignty the mechanism of delegating representation to be determined. Selecting of the delegation must be in good condition. This means that all those who are interested have a representative right, and all the people with the minimum conditions set out in law have the right to elect. In democratic systems to create real equality in the election, to all little parties are given extensive help so that they can compete with the major parties in their advertisement with their powerful opponents.
2. Monitoring of the political institutions Society must firstly be able to institutionalize the political sphere to the point that, institutions in this field can be questioned as persons to be questioned and they will be punished in case of authentication of error. Secondly, they are responsible to the people and the people have right to pursue and punish the institutions and officials, On the other hand, all the political institutions because of their choice are changeable(mutable). But the political development shall not only be observed in "the ability to change, "but logically we shall witness the changing itself". The most important changes shall be seen in what is known as the "brain circulation". This means that any real character shall not be in power for a long-term period in any position except for exceptional cases where the national unity and identity is in danger. The limited legal representation courses for example,

for the presidency, is a very useful mechanism that can guarantee political development. Transparency of information and guarantee the continuity of their activities in the political sphere, freedom of the press and mass media, in general, are far more important than freedom of political activity. (Ibid:304-7) The experience of the past few decades in the world has shown that without a fairly and completed political transparency the real freedom is achieved in only by the media. Activities of parties and the political groups completely take itself or capable of being drawn into the trap of corruption or eventually will be affected by the full power of traditional institutions of power. Political development makes no sense without freedom of media. This release is not provided only by the governments will and recognize it as a right but also the ability and authority of the State to protect and guarantee the right. There are pressure groups of any kind at any level, with all the tools to take action against freedom, so there are very worrying signs of weakness and the lack of state authority which is a major barrier to political development. With the maximum possible separation of the political sphere what in the institutions and the actors in political power in pre-industrial society in terms such as ethnicity, family, social status and wealth ... in the arrival of modernity is experiencing fragility, but experience shows that generally, and especially in developing countries after a period of tension between the political power a compilation and authoring sick between them connects that eventually reaches the field of modern power. This means that while the modern form of political development such as, legislative and executive electoral institutions emerges apparently, but behind the democratic façade in fact, the pre-industrial relations such as kinship system ethnicity, tribe ... are in government. The continuation of this situation and the lack of a decisive struggle with it, so it can paralyze the entire socio-political system and stops the growth process of development in all its aspects or reduces its speed. It also causes internal and chronic corruption of new political institutions in the end. The result is that people increasingly distrust the handing over of the performance of institutions. In a vicious circle leads to the failed political development (Pourmousavi, 2005).

In addition to the mechanisms mentioned, some of the causes that are causing political development in society; are as follow;

Literate people in this way, the people are aware of their rights and the conditions of the world and find better prepare for pattern development.

Advances in science and technology: The wisd and technologist groups are more supporter

of independence for the government and as a result, they balance the government's authority.

The leading elites; they criticize the traditional thinking and new questions that will be subdued, create new cultural challenges, make innovation and spur to changes. (Putnam, 1993).

Modernism in the tradition: In the traditional group, a kind of spectrum can find that with a new interpretation of historical traditions contribute to the development of ethnic and religious.

Intellectual movement: Intellectuals are the critical conscience of society that with the fresh and possibly risky intellectual, social and political game provide grounds for political development (Campbell and Jovchelovitch, 2000).

4.5. Helio Jaguaribe Points of View

Jaguaribe knows the political development as an equivalent of the political modernization as well as institutionalize the political development. He considers the political modernization in the process of increasing the operational variables of a government. In addition, in this regard, he mentions the three variables: rational orientation, structural separation, and the ability. In addition, he has introduced. Some indicators to measure the quantitative and qualitative of political development. Jaguaribe considers the political institutionalize as a process of increasing the participation of a government's variables, and to define the political institutionalization he has used three variables: political displacement, political integration, and political representation, and with dividing the variables to its members, he has set measurable indicators. Jaguaribe by connecting the institutionalization process to modernization has provided a suitable network for the comparative study of political systems. Given the dependence of the two practices, he considers Political development requires an appropriate balance between these two. So that imbalances (high levels of modernization and low level of institutionalization political system is forced to use violence and force. Conversely, imbalances (high levels of institutionalization and a low level of modernization) affects the operational capability of the political system. Jaguaribe believes that political development is maximized when the government, in addition to maximizing the ability and contribute to the overall development of society is achieved to the maximum political consensus. (Ibid: 139).

5. Review of the process of development with social capital in Ahmadinejad's government

During the ninth and tenth government, as a result of Mr. Ahmadinejad's performance, there were made

fundamental implications for public confidence in the community, that the reconstruction of this collapse was simply not possible. The rebuilding of public confidence in the country is a long-term process. To rebuild public confidence in the public towards the government, the government should have more simple behavior with the people. "Persuasion" is an essential element for building public confidence in society, the political system must strive to persuade, and the government must know that doing this does not take place so simply, and there must be certain components in this regard because the same citizens will not so simply be persuaded. Persuasion must never be done to deceive the people; it must be based on proper components so that it can somehow create the necessary trust in the people. Due to a series of measures by the Ahmadinejad government, public trust and total social capital in the country have collapsed, and its reconstruction needs a long process. In this process, whatever functions are more honest; this

trust will be rebuilt sooner. The political system is one of the most important and basic elements of building trust in society because the centrality of public trust is created by the political system. The Ahmadinejad government should try to create a trust-based environment in the community, in which it is felt to the people that it would be possible to take appropriate action to serve them in the government if they refuse to receive cash subsidies. It would have been better for the Ahmadinejad government to provide more options for the people. It was better for the ninth and tenth governments to choose the right options for the people to opt out of receiving cash subsidies, allowing them, e.g., to choose either a cash subsidy or receive their health insurance. In addition, in surveys on social capital indicators in the ninth and tenth governments, we see a sharp decline in this capital. The following table 1, 2, 3 and 4 will easily show tangible changes.

Table 1. Reducing social capital indicators based on Fukuyama ranking in Ahmadinejad Era (Number)*

	2005	2007	2009	2011	2013
Issue a check without payment	299502	301523	365456	402569	470569
Murder	3909	4023	4123	4232	4532
Beating	366689	396823	425623	452354	472544
Embezzlement, bribery, and forgery	71296	75236	76129	79326	80369
Theft	226956	278659	298698	300698	321569
Driving Offenses	265322	298366	301989	312656	356659
Capture by Force	175326	187369	198365	201236	220326
Child crimes	169365	170369	173698	178698	184236
Landlord and tenant cases	15432	15832	15932	16436	16955
Divorce	34502	39523	40236	42698	44987
Suicide	125232	127369	130698	135987	140230

*Source: Office of National Projects of the Ministry of Culture and Islamic Guidance, 2013: Navigating the values and attitudes of Iranians.

Table 2. The first stage of the 9th presidential election, 27/03/2005*

Number of Participants to Percent	Eligible to participate in the election
278000000 (62%)	42170230
5% down on The Eighth presidential elections.	

*Source: Ministry of the Interior website: <https://www.moi.ir>

Table 3. Second stage ninth presidential elections, 03/04/2005*

Number of Participants to Percent	Eligible to participate in the election
27958931 (59%)	46786418
3% down to the first stage of the presidential election	

*Source: Ministry of the Interior website: <https://www.moi.ir>

Table 4. Tenth presidential elections. 22/03/2009*

Number of Participants to Percent	Eligible to participate in the election
39371214 (84%)	46199997
25% increase compared to the ninth presidential run-off.	

*Source: Ministry of the Interior website: <https://www.moi.ir>

Therefore, In recent elections, there has been some upsurge in popular contributions, but, according to the definition, political development in the people's direction did not lead to a change from the wide dispersion of people to a kind of coherence. In addition, in the political system, the government did not take action about the systematic functioning of the state and the public sector; political development, for example, the expansion of the political system's capacity for public administration and control of disputes. And finally, in the central part of the government, political development means increasing the structural distinction and specializing in the functions and concentrating all participating organizations and institutions that the government did not take

appropriate action on the specialization of the functions of the state. In the 9th and 10th government elections, although the level of popular participation has risen to a satisfactory level, a political development that could bring people towards coherence was not seen by the Ahmadinejad government, and the government did little to resolve the disagreements, and even at some levels relied on disputes. In addition, the Ahmadinejad government did not try to reform the government's structures for the purpose of any specialized activities of state institutions, and even at some points sought to eliminate some of the functional and specialized institutions of the state, such as the organization of the plan and budget (Table 5).

Table 5. Annual rate of unemployment, GDP, economic participation, liquidity growth, inflation rate, economic growth and its impact on social capital in Ahmadinejad's government. (From 2005 to 2013)*

Title	2005	2006	2007	2008	2009	2010	2011	2012	2013
Gini coefficient	0/3945	0/3785	0/3654	0/3654	0/3654	0/3535	0/3325	0/3021	0/3021
GDP	1623	1769	1906	1921	1943	2021	2158	20/8	1973
Economic participation	40/3	41/2	40/5	39/9	40/5	38/8	38/8	38/2	39/3
Liquidity growth	99	148	152	198	249	290	350	380	400
Inflation	10/4	11/9	18/4	25/4	10/8	12/4	21/5	30/5	35/9
Economic Growth	6/3	6/1	7/7	6	1/3	6/5	4/3	-6/8	-3/9

*Source: Statistics Center of Iran, Human, and Economic Development: 2013

6. Conclusion

Social capital has a connection to the known sociological variables such as trust, knowledge, worry about the others, public affairs, participation in public affairs, solidarity and social cohesion. It shall be noted that even if the social capital is a united concept, surely, it is not the same true in all communities, and its capital requirement is that in every society it takes shape by the requirements of the community. Because the national identity, historical background, beliefs, religion, pain, shared joy, and public benefit society plays a role in how the production of social capital is, and therefore it cannot be measured the components and the social capital degree in communities and different countries with the

same indicators. For example, the amount of social capital in Iran is not the same as other countries. The communities that will benefit of good governance and high levels of social capital between the people, the state and society are complementary each other, the political and economic success, In those communities, are possible. However, when the social capital is poor, the powerful groups at the expense of marginalizing other groups are dominated by the state. In fact, according to Fukuyama in these communities have always been an inherent conflict in the current. The social capital is defined according to its function. Social capital is not a single object. Like other forms of capital, social capital is productive and facilitates the achievement of certain targets. The norms that the social capital produces

basically shall be consist of individualities such as honesty, commitment, and communication in two ways. Social capital is a set of existing norms in a social system that causes the promotion of the level of cooperation between members of the community and will decrease the cost of transactions and communications levels. Therefore, the concepts such as civil society, political development, political participation etc. are very close conceptual connections with the social capital. As much as the social capital in society is high, power-sharing practices, competition in the power, and ways to deal with the social crisis in the country by the ruling elite require spending less money. Huntington believes that if a society wishes to become a political community, and want to achieve social development, intergroup power shall apply through the political institutions. Here Huntington's intergroup power is synonymous with intergroup networks in social capital. Social capital is strengthened by the enhancing networking between groups in political institutions. From Huntington's point of view whatever an organization be more cohesive, its institutionalization is also at a higher level, and more fragmented organization having a less institutionalization. Here the only thing that may seem to strengthen the institutionalized organizations is the social capital. An asset that can increase as a medicinal tonics the institutionalized cooperation level within political structures, and finally, facilitate the development of politics in the community and the achieving of the sustainable political development process.

From Huntington's points of view the rationality of political authority increases the human's obedience of laws and if this obedience to the laws mingles with the components of trust in social capital, then the people accept the statutory political authority law, and as a result, the binding authority dominates in the community. In this case, the people in the country do not make civil disobedience. People do not pour into the streets and set up the governmental agencies to fire, do not kill each other. Huntington emphasizes that political development should undertake the areas of specific technical competencies, military, administrative, scientific, and political tasks, the only component which can cause structural and functional differentiation in society is to fulfill the social capital. Because social capital by enhancing networking between groups in society, those who have the necessary expertise for the responsibilities in the administration of society encourage them to accept enterprises responsibility to the state. So the social capital can play a key contribution in distinct functional and structural political development. Huntington considers the political development to share more community groups throughout society, especially in politics. The strengthening of the social group's cohesion in the community is not possible without social capital. In a

democratic state, the degree of public oversight of the government is very high, the citizens directly and even indirectly are monitoring the actions of the government. Here the social capital strengthening can reduce the monitoring and the controlling of the government and put the state's monitoring to the people, and finally, by strengthening participation, especially political participation, political development makes easier. Social capital, and its relationship with political development in a society like Iran, is pretty remarkable. In general, in eastern countries like Iran as whereas the traditions such as religion is still in the public life, the old nation with a clear and defined the past historically, so they have a special status. In recent times, this old tradition and experience combined with the modern situation and is exploring new forms. For this reason, it seems that due to the problem of social capital, it can be useful for future developments. Because regardless of political development capacities and social capital it cannot be a positive contribution to the developments. Similarly, to promote democratic situation as the most important characteristic of a developed political society, it seems vital paying attention to the social capital and the capacity of trust in politics. Looking at the theoretical arguments presented in the context of political development and social capital, by focusing on the characteristic of trust and solidarity and the searching for finding the social capital, and cultural capacities for the strengthening of these indicators it can be provided more facilities to achieve political development. In particular, relying on the element of ideology, through which the various fields the trust can be reconstructed both in practical experience, and in theoretical discussions, and with relying on the element of nationality and shared historical experience, the correlation can be redefined in the context of political society.

Mahmoud Ahmadinejad was not able to strengthen social capital at this stage due to the fact that the relations of trust between people were not desirable because relations between the people and the government were going on because the element of trust was not produced. According to the statistics of the following tables, we find that the anti-social behaviors of this government are high compared to the Hashemi and Khatami governments, which means that the society suffers from lack or reduction of social capital. Nepotism, acquaintance, indifference, sex discrimination, divorce, family breakdown, sexual abuse, drinking, addiction, and drug trafficking indicate a lack of social capital in society. Indicators such as the crime rate, the amount of misconduct, the state of observance of traffic laws, the amount of aggression, the amount of betrayal in the trustee, the amount of check back, tax evasion, all show the decline in social capital in society.

Conflict of interest

The author declare that there is no conflict of interest.

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