



The place of social capital in the prevention and control of occurrence of crime in society

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Abstract

The crime rate in the society is as one of the criteria for measuring the level of social capital in communities. Low levels of social capital known as one of the reasons for the increase in crime and social ills in the society qualitatively and quantitatively. Social capital through the creation of collective identity, empathy, trust and altruism can be destroyed areas of social ills, help to strengthen healthy behaviors in society. Accordingly in the present study examined an attempt to explain the concept of social capital, its dimensions, its relationship to crime in communities, using existing theoretical foundations.

Introduction

Human-beings are social and typology of human needs and demands, the need for social belonging and affiliation to assemble, is an integral part of human life. Human from the beginning of the experience of coexistence and common life in the form of traditional institutions such as family, group and neighborhood and kinship networks has begun and with the growth of urbanization, social media and organized formal and informal institutions for human development fields provided. Together, for the time being and the primacy of individual interest to the collective interest that the social capital index of a group, family or larger community that being in small-scale societies such as the family and on a larger scale at the level of a nation and international level, creating value and generating a sustainable social wealth that brings growth and sustainable development. In economic literature and the development of wealth known as an essential component of development and wealth typology that monetary assets and intangible assets divided, social capital in parallel alignment with other forms of non-material assets such as human capital, intellectual capital, cultural capital and collaborative spirit of all assets are considered

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immaterial. At the same time generating social capital, economic capital and the resultant social trust, mutual cooperation and assistance in the formal and informal social networks, economic growth and improve the livelihoods and economic well-being is the capital. Social capital development in the context of civil society values such as democracy, humanism, benevolence and cooperation increases. All these areas can promote civic values and utility businesses increased voluntary social sector. What will be discussed in the present chapter, a review of the concept of social capital, dimensions and indicators, and went on to relate social capital and social entrepreneurship will be unbreakable. The accumulation of social capital will lead to the development of social business and social business development in addition to other commercial businesses can strengthen sustainable and balanced development. The rise of individualism coupled with historical developments that led to the establishment of modern industrial society's profound impact on the growth and development of social thought and understand the consequences and implications of this phenomenon has been the main concerns of the pioneers of sociology. Following the unipolar world and the spread of neo-liberalism, the "Back individualism" selfish and individualistic self-interest and fear of threats,



reduces the obligations of citizenship and social responsibility, personal discourses and projects of life and in a sense, the gradual loss of a common language makes renewed attention to the problem of collective action in the public sphere and its constituent behaviors and attitudes, including voluntary and is altruistic behavior.

In this regard, the main idea in one of the approaches to the theory of social capital is that social networks are more atomized and the individual circumstances of the page a personal favor, encourages people to collaborate and reliability. In this view of social capital as well as the attitudes and behaviors suggests that modern democracy to build civil society and ethical orientation is necessary. Development of civic cultures that tolerance, fairness and balance between the rights and obligations based on altruism facilitated by store. In the meantime, social capital is a concept that helps the distinction between social norms and structures in a society that is behind altruistic acts. (Roshanfekar, 2006)

History of the concept of social capital:

Historically, the first traces of the idea of social capital in the work of John Dewey must be found and that is why Campbell, John Dewey's philosophy of "social pragmatism" called. Dewey in 1902 posed the idea of school as a "community". Basically, for Dewey, community means "collective bond" or association that made possible a network of social activities and people were in conjunction with each other. "(Farr, 2004: 17) In addition, special attention was Dewey social sympathy. For him, the sympathy for the "feelings of common concern to people than to others", especially people who are incapable of providing their needs. He believed that compassion means more, much more than a feeling. In his opinion, "the sympathy is a capacity for understanding others ". In a word for Dewey, all of what we call society is "stable relations" which is based on the "sympathy effect" forms. (Ibid) Of course we should not forget the use of the term social capital and some of its semantic system by John Dewey was so large that he can be considered the first scientific article that the term was entered. (Ibid) In fact, the root of the term in 1916 and early application by a young teacher called progressive Hanifan. In his discussion of community centers in rural schools, the importance of social partnerships to continue

the restoration of democracy and development, and the concept of social capital. Hanifan both the public and private interests to highlight social capital, but in spite of this conceptual innovation, attention was aroused and had disappeared without a trace. Then the concept of social capital was recreated several times independently. In the 1950s, by Seely and colleagues to analyze the urban suburban membership in clubs, Jacobs that was in the 1960s by urban planners to emphasize the value of collective bonds, informal neighborhood networks in every major city and in the 1970s by economist Loury, have been used to analyze the social heritage of slavery. (Putnam, Goss, 2002: 4-5) But the concept of social capital was only in the 1980s that was highly regarded by developing theoretical and empirical, sociological theories to allocate the defined position. This is mainly due to Coleman (1998), American sociologist and his research in the field of participation in the school (in Chicago). Bourdieu in France then turned on the other aspects of this concept and Putnam study (1993) on the relationship between social capital and democratic institutions in Italy, in particular, is a key factor in this development. Social capital in a general sense is a kind of investment in social relationships that the expected return on the market. Of course market analyzes can be verbal metaphor and limitations in economic, political, social or labor market in which, people with involved in interactions and social networks, resources will generate. (Lin, 2001: 21) In addition, Johnson (2003) argues that social capital is the investment flowing persons. (This approach is reflected in studies Glaser et al.) (Oxoby, 2009: 1136) Social capital includes the institutions, relationships, attitudes, values and norms that govern the behavior and interactions between people; in other words, social capital of those networks and norms that enable people to take collective action. (Nahapiet, 1998: 242-266)

Putnam - who is dubbed the father of social capital - defined social capital according to four features:

1. Existence of social networks;
2. Civic participation;
3. Local identity, participation and fairness with other community members;
4. Trust, support and mutual assistance; (Grootaert, 2003: 1-51)



The World Bank also considers the phenomenon of social capital as a result of the influence of social institutions, relationships and norms on the quality and quantity of social interactions and experience of these organizations has shown that this phenomenon has a significant impact on the economy and development of different countries. Unlike other social capital funds are not physically present, but the result of interactions and mass and social norms and on the other hand, it could come down to a serious increase of costs and operational costs of running society organization. (World Bank 1999) The main proposition of corporate social capital is that social networks (personal communication) that are developed over time, the basis for trust and cooperation and create valuable resources and potential that social relations helps to improve organizational performance, (Nahapiet, 1998: 242-266) and cause competitive advantage. (Fussel, 2006: 6-11) Accordingly, the communication networks of social capital that enables access to resources within the network. (Flamholtz, 2002: 947) This relationship between people and capital so that they can work to achieve positive working relationships and consequences connected to the sources of power in the organization and acquire a niche in the social network, are recognized. Therefore, those with higher human capital tend to have friends in positions of influence within the organization to achieve these new opportunities. From the perspective of social capital, rather than success is due to the characteristics of their social status depends on the organization. Therefore individual's position in the network of social relationships determines his level of social capital and cause differences in the results of the job. (Ballout, 2007: 741)

Theories of social capital:

Social capital is a new concept in sociology and economics today, and has recently been used widely in management and organization, this concept ties and communication between members of a network as a source of valuable norms and mutual trust with the realization of the objectives of the member. This concept of the past two decades as an effective theoretical perspective, gained wide acceptance and this is while the key definitions is not the result of consensus among thinkers. Herethe

main theoretical approaches to the concept of social capital, reviewed and adapted.

Social capital from the perspective of Bourdieu

Bourdieu's notion of social capital stems from two important issues of his time:

1. A fundamental rethinking of Marx's theories;
2. Stimulate new critical readings in the social sciences. He identified three types of capital. This capital forms the economic, cultural and social. The economic capital and tangible fixed assets are immediately convertible into money as an organization. Cultural capital, there are other types of capital in an organization, such as members of the higher education capital in some cases and under such conditions can be converted to other forms of capital economic capital, and finally, social capital that focuses on communication and participation of members of an organization and can be used as a tool to achieve economic capital. (Winter, 2000: 17-42) In his article "forms of capital" about social capital, said: Social capital consists of a set of resources and potential of a durable network of more or less institutionalized relationships of mutual recognition is limited in dating or in other words, membership in a group, for each member of the group by having collective ability to provide the capital that they have the credentials, is in many ways important. (Bourdieu, 2002: 286) For Bourdieu, social capital in the capitalist countries as a means to establish and enhance the economic status of the people is one, in this country, the basic economic capital and social capital and cultural means to achieve it are considered. It can be concluded that the perspective of Bourdieu's social context is merely a tool perspective. In other words, if social capital can stimulate the growth of economic capita is not applied. (Alvani, 2002)

So it can be concluded that the theory of Bourdieu, social capital functions to a large extent, subject to this rule is important to how people with can invest in their collective network of better economic position in a hierarchical social space gain. In addition, it can be said of his theory about social capital, tools and ultimately individualistic. (Akbari, 2015: 67)

Social capital Nan Lin

Lin with the "theory of social resources" (1982) In particular, it has proposed that access to social



resources and use them (resources embedded in social networks) can social situations better economic result. Accordingly, the line in recent years (1998) the concept of social capital to raise its previous opinions adopted and embedded in the social structure defines it as a resource with targeted actions available or the collection. Thus, according to Lin, social capital is made up of three components: Resources embedded in social structure, the ability to use or access to such social resources and social resources in the acquisition of these targeted actions. (Lin, 2001: 29) Lin discussions focused solely on the interests of individual social capital and social capital is primarily a matter of individual knows that the profit motive for their people, to invest in social relations altogether. Although, according to Lin, such as human capital, the sum of the assets related to the benefit of society as a whole. (Tavasoli and Mousavi, 2005: 75)

Accordingly, he has two other forms of capital, social capital, the economic and human capital was sharp distinctions. According to him, social capital "relations assert "individuals and social groups, in contrast to other forms of capital that are normally "personal property" is considered. Hence, individuals to create social capital invest in relations not in people. This means that people must gain access to social interactions and social networks become a member. In theory Lin, resources are central core of social capital. Because it is a valuable asset that they maintain and improve a person's social status. Access to these resources and use them with wealth, status and power is a strong connection. He explained the status of the theory of social capital:

Any theory of social capital, have explained that; First: How to "resources" are worth and how the resources are distributed in society (structural positioning of resources); Second, how active people through interaction and social networks in different ways to the "Resources" that are embedded structural reaching out (structure of opportunity); Third, how access to such "resources" can be used for targeted action; (activation process) (Lin, 2001: 29) Coleman different words to define social capital help; he looked at different aspects of the concept of social capital. Coleman helped to define the role of social capital and social capital was the functional definition rather than substantive

definitions. Accordingly, the value of social capital that aspect of the social structure that is used as a resource to help members find their interests and goals. (Coleman, 1990: 302) He based his theory in detail in the book "Foundations of Social Theory", raised in 1990. Coleman emphasis in this book on the subject of relationships and forms of social relationship may indicate deficiencies in social theory, especially in the category of social relationship and also inefficiencies in capitalist societies were classic idea of individuality. Coleman importance in the development of social capital theory is that he is on the field of sociology, theory of social capital for the first time horizon and the perspective of sociological theories formulated to explain this form of paid-up capital. As such, Coleman in his approach rather than the "capital" in the theory of social capital starts, the level of "social" issues, and forms of social organization looked at it. Based on this, he initially claimed that social capital should not be regarded as something outside and beyond the social organization; because at the end this is a social organization that "it could not achieve the goals that were not achieved or may be achieved at great cost, facilitate. (Coleman, 1998: 462)

According to Coleman, "voluntary organizations" is another form of social capital as a byproduct of the activities of the entity that performed for other purposes and indirectly contributes to building social capital. In addition, he believes that other forms of social capital, the obligations and expectations, information potential, norms and power relations can be traced in these institutions. To prove his theory, he this strain argues: Civil institutions produce public interest. For example, a group of parents whose children go to school, Parent-Teacher Association meeting that did not exist before. This organization not only for the organizers, but also for the school, students and parents also creates social capital. (Ibid: 479)

Social capital, in the view of Robert Putnam

Robert Putnam is one of the most famous and prolific researchers in the field of social capital, an important theoretical research and field studies are done. He also considered the architect of empirical studies and innovation in the theory of social capital. In their studies, social capital "of the defining features of social organization such as trust, norms and networks" that "improves the



efficiency of society by facilitating mutual cooperation". (Putnam, 2000: 167) Putnam innovative findings is that unlike Coleman, social capital in all forms (such as trust, norms and networks) are a "public good" is a collective asset, and that it saw; in contrast to other conventional forms of capital that normally are a private commodity. (Ibid, 170) On the other hand, Putnam by entering confidence with interaction (as a fundamental element of social norms that arise as a result) in the structural theory of social capital, social capital is an important step in the improvement of definitions first impression. Thus, trust, norms and networks as "social capital institutions" appear normally; character and Boosted were growing. (Ibid, 177) Based on the findings of Putnam, the number and density of social networks of civil society is greater, will be added as the level of mutual cooperation. Another important point that became clear in the wake of Putnam's findings, there are significant differences in the types of formal and informal networks of various countries, including modern, traditional, authoritarian, democratic, feudal or capitalist; because in each of these communities, formal and informal networks, relationships of their own. He accordingly, the mass media was divided into two categories: "horizontal networking" and "vertical network". Findings against him, unlike horizontal networks, vertical networks people have to come together from a position of strength, (Ibid, 173) and led to the formation of networks of civic engagement like neighborhood associations, clubs singing, cooperatives, sports clubs are. Therefore, networks of civic engagement to form an important part of their social capital. (Ibid, 174) Social capital from the perspective of Francis Fukuyama Discussions and studies on social capital Fukuyama, like Putnam has been looking at the macro level. Social capital in the country and in relation to economic growth and development is studied. So naturally his definition of social capital and social capital as a collective definition of assets deemed groups and communities. (Tavasoli and Mousavi, 2005: 76) Social capital can easily be defined as a certain set of informal norms or values, those members of that cooperation may be shared between them. Norms of social capital are, basically should include things such as honesty,

commitment and communication are bilateral. (Fukuyama, 2006: 11-12)

In his theory, social trust, social capital is the main factor. Fukuyama, in context of social capital and trust, has published several books. Two books, reliability and the end of the order, the most important of his works are in the field. His 1999 article "Social capital and civil society" of what social capital is as follows: Social capital formation and tangible example of an informal norm that promotes cooperation between two or more people. Norms constitutes social capital could be the normal relationship between the two friends to take the teachings of the complex. These norms have an actual relationship of men to be objectively true. (Tajbakhsh, 2006: 17) So, trust, networks and civil society concerned with social capital, social capital all products are the result it's arise, however, does not constitute social capital. Each set of norms with the objective not lead to the formation of social capital. But these standards should lead to the creation and increase cooperation in the group. Hence, with traditional virtues like honesty, faithfulness, trustworthiness of duty and mutual are related. (Ibid). In terms of Fukuyama, social capital is a subset of human capital. Because the social capital of groups, not individuals. Norms that form the basis of social capital meaning that more than one person is involved. He also believes that providing social capital mediated by a set of institutions that are community about the extent done. Families, schools, churches and voluntary associations, professional associations, popular culture, etc. are among them. Most of these institutions are, quite alien to the market economy. Some of them Budget, such as public schools are financed with taxes. Others, such as families or charities through secondary production other activities, generating social capital, as James Coleman notes, like many other types of human capital, social capital, is a common good. (Fukuyama, 2006: 89)

The dimensions of social capital

Nahapiet and Ghoshal (1998) consider three dimensions of social capital:

Cognitive dimension, structural dimension and relational dimension (Krause. 2007: 529)

1. Cognitive dimension of social capital:

This dimension involves the participation of employees in a social network in a comment or a



common understanding among them and such Communicative dimension the nature of relationships between people in an organization deals with, (Bolino, 2002: 517) and covers the following; language and common codes and also common narratives (Nahapiet, 1998: 245) Cognitive dimension of Nahapiet and Ghoshal (1998) of social capital as a provider of corporate representation, interpretation and meaning in the sectors defined systems. (Watson, 2002: 543) In other words, this dimension refers to resources for groups, providing common interpretations of interpretations and meanings systems. They also suggest that the common meaning of such values and common goals through regular participation in the process of giving meaning to the parallel groups to create common understanding. (Krause. 2007: 529)

2. Structural dimension social capital:

This dimension refers to the relationships between actors who are continuously on the sharing of information. Nahapiet and Ghoshal (1998) argued that having such information improves the organization's ability to attract (analysis) and the integration of knowledge, which creates a competitive advantage for the organization. (Carrie, 2006: 353). Structural dimension of social capital, including the pattern of links between the network and the combination of network organizing and organizational fit. (Nahapiet, 1998: 245) Structural dimension of the social capital structure derived of diversity, centrality and role of border by participants in the network. (Krause. 2007: 529)

3. Communicative dimension social capital:

This dimension is the nature of relationships in an organization. In other words, while dimension structure is to focus on whether or not connected at all employees in an organization, dimension communication is focused on the nature and quality of the communication. (For example, whether the relationship with trust, intimacy, loves and like it or not clear?) (Bolino, 2002: 517) This dimension includes trust, norms, obligations and Identification. Relational dimension refers to personal relationships through the transaction process so that trust, commitment and bilateral relations between groups are developed. (Krause. 2007: 529) Nahapiet and Ghoshal (1998) argue that a provider organization can be institutional environment for the development of social capital is

productive. They state that when people communicate with each combination and exchange of knowledge are (capital structure) of a strong and positive relationships with each other, (capital relationship), and the ability to understand and use their knowledge can be facilitated. (Mat, 2007: 248)

Evaluating the trend of social capital and crime in Iran:

Looking at the results of the research that has been done with the aim of measuring social capital in our country, clearly, the process of destruction of social capital using various indicators observed. (Bafghi Yavari and Esmaeili, 2011, p. 20)

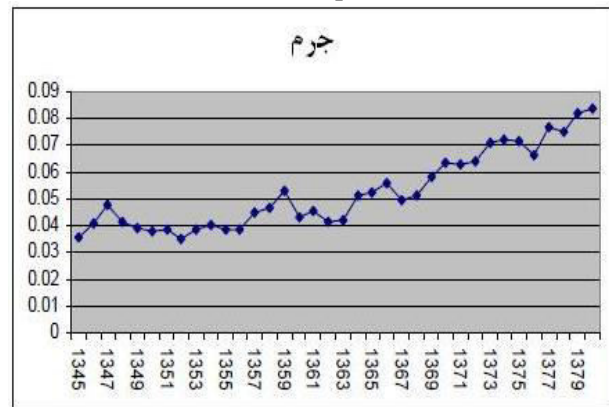


Figure 1: trend total number of judicial cases in population (in one item)

Also in Figure 2 also observed that trend social capital of our country from 2001 to 2009 the trend. It is noteworthy that size of social capital in Figure 2, based on public participation (total number of members of cultural, artistic, political and population) were measured. (Ibid: 21)



Figure 2: social capital from 1959 to 2001 (Saadat, 2009, p. 13)



Trust and competence

(Krishna & Shredder, 2000; Australian Bureau of Statistics, 2003) trust, to the trust individual the family (family members to neighbors) Trust in strangers and organizations and representatives of government, including the police called and competence trust and competence trust in the risk environment in terms of individual (the presence or absence of theft or fraud). Trust between the police and people, and trust between different groups of people in the capital key of the police to prevent crime is spreading. Any society that does not have many trustable members' experiences and expectations are positive, in compliance, crime, suicide, violence, health and other social indicators have major problems. (Bafghi Yavari and Esmaeili, 2011, p. 24). "Teredy Gouier" social trust foundation for life of ethics, responsibility and goodness knows and believes that social bonds are formed and can be built in the shadow of trust. (Akhtar Mohagheghi, 2006) Of this definition is absolutely central role in the creation of social capital and trust will be determined ultimately reduce crime; because, as mentioned, trust is the basis for the existence of links and social responsibility in the absence of these factors clearly cannot be ruled social capital. (Yavari Bafghi and Esmaeili, 2011, p. 24)

Research into the relationship between social capital crimes in Iran shows that the interest of the society, social trust, having interactions with others and a sense of great help to others in individual same proportion of crime in society is reduced. (Chalabi and Mobaraki, 2005, p. 37). Gouier, fundamental principles of human communication - both formal and non-formal trust sees it as "a law of human communication" lays name; on the contrary, the official police out and pressing in establishing trust and ethics among the people, and not only does not recommend it, it's destructive. (Chalabi and Mobaraki, 2005, p. 28)

البته گفتنی است تلاش های صورت گرفته برای ایجاد پلیس جامعه محور که بر پایه‌ی ارتباطات و همکاری پلیس و مردم شکل گرفته است و نقش بسیار پررنگتری برای حفظ امنیت برای مردم در نظر گرفته است، به منظور افزایش اعتماد مردم نسبت به پلیس بسیار (یاوری باقی و اسماعیلی، 1390، ص 25). کارساز بوده است

Of course should be noted that efforts to establish community policing based on communication and collaboration the police and the people has been formed and a larger role for the security of people

is considered, in order to increase public confidence in the police has been very effective. (Bafghi Yavari and Esmaeili, 2011, p. 25)

Apart from the items listed in the relationship between social capital and reducing crime, scientific studies in this field at home and abroad has been done: For example, Chalabi and Mobaraki (2005), based on research done on the sample of 320 normal individuals and offenders over eighteen years in Tehran have reached these findings that between social capital and other crimes ending in prisons, there is a significant negative relationship relatively modest. Moreover, they have shown that no matter how much social capital in society is reduced, anomie and crime among the population increases.

They also argue that the interest in the community, social trust, self-esteem, positive feelings toward others and reciprocity and help strangers among the people is, crime is reduced. In fact, social capital and the relationships between people in the neighborhood and city, workplace, relations between the government and the people it describes the measurement is very complex and there is good statistical information. Many field surveys conducted in some countries to measure social capital that also has drawbacks to each of them. (Bafghi Yavari and Esmaeili, 2011, p. 25). But Fukuyama (1997) suggested that the matter can be looked at from another perspective, instead of measuring social capital as a positive value, the absence of social capital, in other words, social deviance such as crime, family breakdown, drug abuse, litigation and advocacy, suicide, tax evasion and the like to be measured. Can be seen, the presence or absence of social capital impact on the security situation has been clear enough for the scholar that security situation is very good index to measure social capital knows. (Bafghi Yavari and Esmaeili, 2011, p. 25). The assumption here is that the social capital reflects the synergy-based behavioral norms; social deviance is actually a reflection of the lack of social capital. Of course the first signs of decline in social capital Fukuyama see the collapse of the nuclear family; he improved, but divorce, illegitimate children, indecency with a child and the reason for his claim and states that it will eventually collapse to an increase in crime and alcohol and drug leads. (Bafghi Yavari and



Esmaeili, 2011, p. 26). In a survey in the field of the social capital indicators based on existing data on various crimes and offenses took place (Souri, 2005) It has been shown that investigated cases of violations, particularly in the period 1996-2001 growth rate is relatively high. All the previously investigated cases per year in the period 1986-1996 were 2.38 percent in the period from 1996 to 2002 was about 5.8 percent. The figure for embezzlement and bribery was 16 percent and 7.4 percent for the unused Check. Each of these violations represent a decline in social capital in our society; on the other hand excessive increase in judicial cases may be a warning that neglecting the role of "trust" and "participation" in the settlement of claims is because as mentioned above, the destruction of social capital, leading to non-compliance to the contract. Diagram 4 shows the trend in crime and judicial cases in the country. (Bafghi Yavari and Esmaeili, 2011, p. 26)

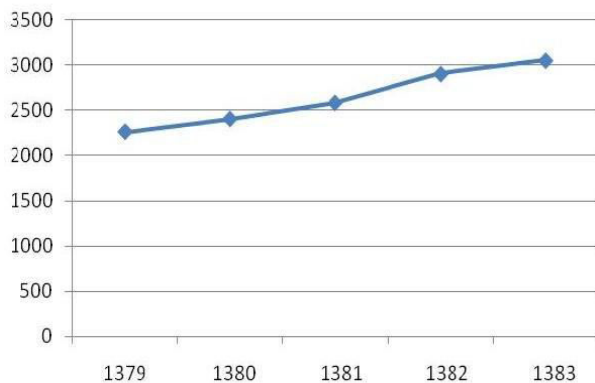


Diagram (4): trend crimes from 1998 to 2004 (website Majlis Research Center)

CONCLUSIONS

Values and social norms in the history of mankind, has always been subject to change and the communities that have experienced economic industrialization and modernization, changes in social norms and values has increased in parallel with the above process. Our country in recent years because of a series of development programs has been a change in social norms and with the disappearance of informal norms of life lost and all of and activities and life satisfaction has fallen flat.

On the other hand alternative institutions for the production of these norms and social interactions in the community are not new. This causes some of the social consequences, including

increased crime, poverty, crime and general social damage on society and society has created a specific crisis situation. If only we see the events page of the newspaper to turn the daily number of murders, robberies, trafficking, sexual perversion, etc. Looking at the pages of a reaction from the reader a feeling of regret and perhaps more, it is expressed in various circles unaware that such cases may occur for each of us and those around us, because when we look for the reasons mentioned in the criminal consider maximizing social position, we come to the point that they are special people, isolated and not evil, but like most of us are quite normal and average. But the main thing is that this distortion is what causes? Perhaps at first glance to tell anyone these distortions in the distant past and the near and the natural law of human nature and social life is necessary. These words are quite true, but what should be noted here that increasing the Crime deviations in the so-called modern society. Is it possible to reduce the number and severity of these crimes? Are there ways to reduce it? Is the official control that is now very much a society can be practical and effective in this regard? Perhaps the answer to these questions is answers to the causes of deviations. Following these questions have to say, recently sociologists term as social capital, have mentioned that the purpose of this so-called set of rules, norms, obligations (requirements) Mutual relations, mutual trust, social structures and institutional arrangements is the community that enables its members to achieve collective goals and individual makes.

Evidence in suggests the fact that in recent decades, severe erosion of social capital available to young people, both within the family and outside it happened. In the family, for example, the level of education is constantly increasing, but in parallel, social capital leading indicator of the presence of adults in the home and the dialogue on issues of social, cultural, scientific, economic, political and between parents and children, declined. In addition, the population strongly susceptible to invasion by individualism in which the individual interests over collective interests has priority. Can be said it does not increase the incidence of social problems and loss of social capital and the entire community, or at least certain categories of them. Social scientists research results indicate the fact that the decline in social capital, social capital increased deviations



will rise and vice versa with crimes deviations is also reduced. Since social capital comes essentially outside the public sector, if you want government functions that should be left to civil society, are in the hands of social capital are empty. So, the first principle is social planning that does not harm the social capital, means government must be determined to produce the goods that the can do it, such as: Protection of citizens' rights, education, defense, and yet governments have functions which are smaller and less centralized and bureaucratic institutions can implement to bring civil society. Governments must act in a positive direction with a continuous run; begin with functions that are exactly tailored to their tasks. Governments not only function that can be played precisely by civil society wield, but if they cannot provide good public distrust of the personal and the capital depleted help, high levels of social mistrust crime and public corruption would create. So these policies of the government have to go through new cultural values with different forms of socialization, behavior and motivate more people to change. Requires behavior change and create incentives for people to parties and various associations in the community that is why the government to strengthen social capital among groups in society, active participation in voluntary associations to provide people and through extensive interaction with the people who created it generalized trust and reduce crime in the community. Social Research results indicate the fact that the relationship between income inequality and crime is quite strong. Therefore, public health and the need to eradicate poverty and inequality is excellence and not paying attention to it, sooner or later the chain imbalance of social, political and economic ends and these imbalance and the impenetrability obstacles in the way of economic growth that will increase crime in society.

On the other hand, given that one of the major factors distrust of authorities promise in the community, therefore is recommended that the authorities provide different categories as possible avoid false promises to people and if promises to try to keep his promise to return through increased social trust among the people. Therefore, it can be concluded that social capital and the subsequent reduction of crime and corruption must be considered informal social control, controls that the

family, the neighborhood and the community and informal institutions it will be done.

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