

An Introduction to the Role of Social Capital in the Civic Development of Iran (1357-60) with Emphasis on the Theory of Fukuyama

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ABSTRACT

This paper is a research on the political sociology with an emphasis on the statistical reasoning about the role of social capital in civic development (1357 to 60); after expressing the hypothesis and issue, we have tried to evaluate the complicated relationship of social capital with the civic development as well as examining various ideas in the definition of social capital and civil society. Methodological challenges are also considered. With this preliminary study, we are going to study the civil society and social capital in 1357-60 and then examine the statistical facts. Finally, we will provide the graphical and statistical report about the process of civil development of Iran and increased social capital and then will prove the theory of social capital role on the growth of civil society in Iran based on the statistical documents; therefore, it can be concluded that the Iranian society during this era is changed from the traditional to transitional society.

KEYWORDS: Social capital; Iran; civil society; political participation; political economy; revolution; development; Fukuyama; tradition; modern.

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Paradigms discussed in this paper are complexly related to each other and create a profound link; and in general, a "Major important paradigm in the political sciences" and the "Civil society of Iran" are studied. (Brian fi, 1389: 229, 257) Here, a profound concept of "social capital", as a new "theory", is considered in the political sociology and political economy. This theory, in a concept of Kuhn's paradigm, tries to explain several phenomena in the political sciences, economics, and sociology. (Kuhn, 1970, 52, 66, 77)

The success of this theory in describing and explaining most of the problems and issues in the Western democracies and the challenging issues of today capitalist society is questioned by the sociopolitical sciences scholars and especially the socialists, however, several famous political thinkers use it as a vindicable theory and believe that the "social capital" can be a powerful paradigm and a problem-solving theory for the West and its challenges after the collapse of Marxism, even it can play a role against radicalizing the Socialism and become a kind of coverage for mechanism defects of capitalism and imperialism. (Raees Dana, 1386, 199-216) Here, before evaluating the challenges of outline status of "social capital" theory, each of the paradigms discussed in this paper should be briefly defined and then the questions raised in the theory of this paper should be asked, and the ability to explain this theory about the "civil society of Iran 1357-1360" be discussed.

Hypothesis Explanation

"Widespread and continuous participation of social classes in the revolution in 1357 and continued widespread political-civil participation in the war in 1358 and continued participation in the war victories between 1359-60 are the results of high social capital in Iran in this era". This key hypothesis is not considered by the "Revolution 1357 and subsequent developments" thinkers and researchers. The author tries to prove the "theory" mentioned above in this article by evaluating various statistics and measuring the level of social capital.

Social capital

Combining the concept of "Capital" and "Social" leads the researcher to both "economic" and "sociology" areas.

In the history of economy, Marx studied the concept of "capital" more than anyone else. Did Marx consider the concept of "social capital"? In the book "Capital», the economic concept of goods, the exchange process of goods, cash flow, and changing the money to the capital are studied in the first few chapters of Volume 1. (Marx 1388, 65-197 / Marx 1352; 77-116 / Marx 1975, 35-303)

What highlights the Marx's economic theory from other economic theorists is his profound consideration of "Surplus - value" discussion. Here, the concept of "work", "goods", and "production" is linked with the "human and society". (Marx; 1, 75; 336-350)

In this paper, we ignore the economic concepts and issues of Marx's surplus value theory, and consider his important issue about linking the economic process with the "human" and "society" which has been one of the main topics of "political economy" especially in the left political parties and former Soviet union which criticized the capitalism and expressed that the human, society and environment are forgotten. (I.P.Gerasimov; 1975, 31, 54, 71)

The question is why the human, society and environment are forgotten in the capitalist society?! While in the traditional society and traditional [feudalistic] production, the human, society, and environment are "Sacred" and "Honorable"? Marx and his followers have answered the above questions, but unfortunately due to the capitalist society aims to gain the maximum "profit" of economy, it has sacrificed the human, environment, and society for its own "profit" in an inhumane competition. This economic cycle of "production" "making goods", "surplus-value", "competition" and "making money from something called the human" and anything else, as Menshikov said, is a vortex which the capitalism has made it. (S. Menshikov, 1975; 33-59)

The capitalist society is "money-oriented" and this discussion is widely discussed in the Marx's book "Political Economic Critique". (Marx, 1978, 193-205)

Marx believed that the capitalist society was in a tough competition in order to find money and in this race and process the human was thinking to produce more in order to make more money. By producing the goods the human slowly "forgets himself" for better production and more consumption in a competitive space. Gradually, the "good and money" are replaced with the God and the man is changed to a kind of "good and money slave". This slave sacrifices everything including the environment, society, family, respect, and even himself for his own god (idolized good=money); therefore, he will faced with the mental condition which Marx called the "Human Alienation", or as Najaf Darya-Bandari said, it is the non-specific to the individual pain in the philosophy of West. (Darya-Bandari, 1369)

Western society, which has sacrificed the "human and social development" for its own "economic development", seeks a treatment for this deadly pain; here, the theory of "social capital" is raised, it means everything which has been sacrificed in the process of "economic development" including the human, society, environment, nature, family, relatives, intimacy, tolerance, cooperation, and trust and confidence; and in general it can be called as the "human capital".

According to the Marxist view, since many years ago, the "social capital" has been considered by the socialism and neglected by the "Liberalism and Capitalism"; therefore, some of the Neo-Marxist thinkers, such as "Pierre Bourdieu", have had a profound attention to the widespread concept of "social capital". Bourdieu has always discussed about the unrestrained liberalism in his criticisms and defended his status as the "resistance against the Neo-Liberalism". (Pierre Bourdieu, 1387) In contrast, the Marxist analysis of liberals' "Origins of social capital theory" is that it should be found in A.c.d Tocqueville works and texts somehow. Tocqueville has widely evaluated the cause of democracy growth in American society in his analysis of democracy. He has considered the establishment of district bases, freedom of press, various interpretations of freedom concept, public thought and spirit, respect for law, religion as one of the political principles and role of moral and habits in the durability of Democratic Republic etc.; in addition, he believes that the strong foundation of human and moral concept integrity has grown the democracy in America. (Tocqueville, 1383; 404, 323, 237, 41) Thus the western liberal neo-conservative theorists in "social capital" believe that the American society should return to revive the same deep moral, religious, and familial links, which lead to the development of "social capital" for the revival and development of "democracy" for respecting the law.

"The crisis of Western society" in the field of "social trust" and "family crisis", "social corruption", "economic corruption" and many other issues have caused that the "theory of social capital" to be considered more than before, so that the scientific papers relating to the social capital before 1981 were totally 20 articles; while they became 109 articles from 1991 to 1995 and 1003 articles from 1996 to March 1999. (John Field, 1388; 11)

Some of the most prominent social capital researchers and theorists are Becker, Bourdieu, K Coleman, and Putnam. Here, because of the limited space, we have just focused on the "methodology of Fukuyama theory" about the social capital. (Fukuyama 1385)

Methodological challenge of "social capital"

With no doubt the "human capital" and "social capital" is necessary for the "economic development" like the "economic capital", the problem starts when this question is raised that how the "social capital" can be measured and studied?!

One of the difficulties of social capital study is what the theorists such as Coleman and Ben Fine, John Field, and Putnam have widely studied in the "social theory", "economy and development", "economy and politics" and the "social men study". (Kian Tajbakhsh, 1389 / Ben Fine, 1385, / Coleman, 1386 / John Field, 1388)

Certainly this paper cannot criticize these theorists methodology.

With no doubt, entering to the social sciences discussions with mathematical- statistical techniques creates special problems and the research topic should be explained in specific conditions. Moreover, special limitations of statistical techniques in the humanities are recognized. (Faramarz Rafipour, 1387; 12)

On the other hand, the absence of precise mathematical equations in the case of social capital and also the difficulty of measuring the human emotional issues double the research and measurement problems. Fortunately, in this study, we have had access to the detailed statistical information about the life expectancy, marriage and divorce, and population growth rate and so on.

Civil society and social capital

Previously, we discussed about the "capital" and "human capital" and their relationship with the "social capital", but here it is necessary to have brief discussion about the "society" and "civility" and their relationship with the "social capital". It should be noted that any society is not a "civil society" in political sciences but the "civil society" is occurred in the social evolution process. In the sociology, the "society" is studied in the animals' group life, and even sometimes "the plants social life" is also discussed. First one is called "Sociobiology" and the latter called "Phytosociology". (Mettaspencer, 1976, p. 112-3)

Thus, the formation of a group of a species in the nature cannot form a "civil society". "Civility" and "civil society" are shaped in the context of human history. Here, the origins, evolutions, and prospects of "civil society" are not discussed. (Louise Mumford, 1381)

Mumford believes that without the evolutionary process of village to city, municipal law and order, market and economy of freedom, development of cosmopolis cultural practices and..., the "civil society" will not be created. (Mumford, 1381: 27, 149, 165, 170, 557, 699)

"Civil society" has a complicated relationship with the "market and free economy" which political thinkers such as John Locke and Hubbs have studied it in their political thoughts, and described the modern concept of first modern political ideologies about the "civil society" in the form of systematic theories (V. Venkata Rao, 1992, 358-373). Nowadays, the process of these civil society theories has raised the concept of "Questions of citizenship", "Questions of structure", "Questions of Rulers" and "Questions of Justice". (Paul Schumacher; 2008, P.z32, 260, 289, 3 A3)

Therefore, the concept of "civil society" is different in the past and today. It is wrong that the "civil society" was not in the past (=History), but the "structures" and "roles" have been changed in the modern civil society.

The important point in the social and political issues is that how the "roles", "political participations" and "civil democratic structures" can be developed in a "democracy" based on the "modern civil society", and make the citizen express his own social role and to provide the "social justice" for him?

New political science and social thinkers believe that the mystery of answer to this question is in the explanation and application of "social capital" theory.

Therefore, Francis Fukuyama raised the argument of "Social capital and civil society" and took its quiddity, explanation, measurement, origins, increase, and application into deep account. (Fukuyama: 1389, 170-197)

Today, the West claims the democracy and believes that the "civil society" is active in it and is faced with the crisis of confidence, political participation, individual's role in the civil society and many social and economic crises, and the solution for these crises is in the study of "social capital". Social capital, which is started by the intimacy and understanding among individuals, is penetrated into the family and relatives, and increases the participation in the small groups; and according to Fukuyama's viewpoint, it is necessary to develop the "radius of trust" into other institutions, group solidarity, political and social roles, parties and organizations, NCEO and other newly established structures. Hence, without the "social capital" or with low social capital the "civil society" will be at the risk of degeneration and decline.

"Modernity" creates the "individualism". "Individualism" will decrease the civic participation. Low civic participation will threaten the foundations of family and social groups. Interpersonal and social trust will be diminished. "The mental illness and reduced life expectancy" will be increased and thus the "individualist" cannot have a strong economic activity. The whole above factors will lead to reduced confidence in the market, reduced individual's efficiency in the economic activity, mental illness, economic losses, and treatment costs, failure to make family, reduced consumption, and multiple economic challenges in the "modern civil society".

Fukuyama believes that in the process of transition from the traditional to modern civil society, it is necessary to maintain the "social capital". Traditional society has high social capital in the group participations and it ignores and destroys its process of transition to the modernity. (Fukuyama, 1385/9-14)

"Modern civil society" should seek modern and scientific solutions in order to revive the "traditional mechanisms of social capital", but the parts of traditional mechanisms of social capital which has prevented the formation of modernity should be changed or abandoned; therefore during the transition to modernity the society will not be faced with the "Pathological Individualism" which creates the "economic disruption". Thus, the "civil society" and "social capital" are correlative.

Civil society in Iran

By a brief look at the "historical sociology" of Iran with a 'political sociology' approach, it can be observed that the concept of "civil society" has always been faced with major challenges. Although the aim of this paper is not to discuss these challenges, it is necessary that for entering to the topic the multiple basic

paradigms to be noted in the weakness of civil society of Iran. We noted that the civil society needs to shape and develop the concept of City and Citizen, and it is widely considered and discussed by Max Weber in the West historical process. Weber believed that in the ancient time and medieval the West could change the "City and Citizenship" from the ancient and middle structure and prepare it for the modern areas which created the "public domain" and "private domain". (Max Weber, 1966, P.100 / Pueey; 1987/ Jurgen Habermas, P.47-57)

Unfortunately, this process cannot be seen in the "historical sociology" of Iran. Despite the fact that the history of city and urbanization in Iran dates back to the Elamite, Kassites, Medes, Achaemenid, and Sassanid era, and the Ghaznavi-Samani to Seljuk and Mongol urbanization during the Middle era was also faced with the ups and downs, it failed to create "the city in the concept of citizen with public and private independent area and without the interference despotism" even during the Afshar, Qajar, and Pahlavi era. The "Iranian despotism" gives itself the divine right to overwhelm the citizenship rights both in private and public areas. For this reason and many other factors, Iranian theorists have tended to the theory of "contrast between the state and nation". (SoltanZadeh, 1365, 23-72 / Hassan Ghazi Moradi, 1380, 265 / Canozian, 1389, 21-32)

Moreover, the civil society is formed based on the "market" and is the result of "free economy" and the "state" prepares and regulated its budget through the "citizen tax", so that the "state" needs the "citizen tax" in terms of financial aspect. Therefore, the "state" will be forced to explain the "taxpayers" and satisfies the "civil society citizens". (Mousa GhaniNejad, 1377; 14-37/ Dan Slater and Fran Tonkiss, 1386, 197)

Unfortunately, the "states" have had the tribal, not the civil, basis during the Iranian history; on the other hand the "city economy" and "rural economy" in Iran are based on the "Asiatic mode of production", which is according to the "feudal system", and most of the Iranian feudalists are formed based on the "feudal system"; the feudalists were the dominant tribes heads in the wars, and the tribal military leaders formed the "tribal unions" in which a "confederation of tribes" was placed at the head and then the "authoritarian state" was formed with the centrality of "dominant tribe head" or "King" (Iranian tribes= internal tribes) and IlKhan [Mongol Turkish tribes=foreign tribes]. (Lambton, 1377, 49-87) / Jahanbakhsh, 1390, 250-350 / Azghandi, 1389, 19-33)

This economic structure and the structure of Iranian bureaucracy and authoritarianism caused that the modern "civil society" in Iran could not be created in the new and middle ages and it became one of the causes of development of West and retardation of Iran. (Kazem Alamdari 1379; 137,229) "Autarchy" prevents the formation of public and private areas, thus threatens and destroys the "social capital".

Islamic Revolution and development of civil society 1357-1358

With all slow growth of civil society in Iran, Iranians were able to maintain themselves due to strengthening the "social capital". The "Autarchy" was also the cause of maintaining and sustaining the "social capital" in Iran! Foreign nations' attacks and frequent arrival of new groups in Iran caused that the tribal groups to have more solidarity and this led to the preservation of "social capital" in the traditional concept. If there was not the "social capital", the Iranian people would not be able to resist despotic governments. Therefore, the people solidarity was always the requirement for only the private sector against the unbridled autarchy. Hence, the "social capital" caused that a kind of "urban civil society" to be formed in Iran based on the old experience of civilization. Since the Safavid era, Iran has had the significant interaction with West and the global developments have led to profound social changes in Iran. The widespread and lengthy process of these developments eventually led the "ancient-tribal society of Iran" to lose its traditional tools for dominating and be inclined to use the mechanized tools. This process was grown and under which the modern means of production and mechanization led to the more developed Iranian cities than the villages and tribes. (John Foren, 1388, 36-321)

Because of the growth and power of cities against the tribes, and the entry of modern idea to Iran, two great civil revolutions were happened in Iran and as a result the Qajar tribal power and Pahlavi modern autarchy were eliminated from the growth of civil society in Iran; despite the fact that the social changes, classified structure and change of power concept are not discussed here, sometimes it is necessary to talk briefly about some of these concepts. (Kamali 1381; 75) "Constitutional revolution" has caused that the merchants, clergymen, artisans and technicians, intellectuals, and other social classes to be entered in the political arena and the political participation of social classes be increased in the policy and power. (James Allen Bill, 1387/55-77) Researchers have not precisely studied the role of "social capital" in the political participation of constitutional era and Islamic Revolution.

Without the "social capital", which its roots were in the ethnic culture, literature and folklore, national and religious traditions, and numerous basic features in their historical psychology, Iranians were not able to have high presence at the global history. (Jahanbakhsh, 1381, Chapter 3) Allen Bill, John Foran, Mansour Moadel, Kamali, Ahmad Ashraf, Ali Beno Azizi, and many other researchers have considered the integration of social-classes evolution from the Safavid and sometimes the Sassanian era to the changes in Iranian civil society after the revolution 1357, but they have not seen the main nodes of link among these classes in the context of civil history. However, they have correctly considered the time evolution and changes in classes and had a deep study, but they have forgotten the "social capital" which is the main secret of organic relationship among the classes of civil society. (Allen Bill, 1387, 55 / Mansour Moadel, 1382; 229 / John Foran, 1388; 28 / and Ahmad

Ashraf-Ali Beno Azizi, 1387; 255). This organic relationship is the result of "Iranian social capital" and its roots should be searched in the Iranian historical psychology. (Jahanbakhsh, 1390)

Jahanbakhsh believes that "Iranian unconscious mind" is always linked with the conscious and unconscious in "two-positional brain" and causes their collective performance in the crisis and thermodynamic point of crisis order. (Jahanbakhsh; 1388) He has also discussed the development of civil society in the field of historical psychology in revolution 1357.

The main event, which occurred in 1357 and long before this date and especially after the Bahman 1357 In Iran, was the increased social capital of and life expectancy in the life and future. Another important change, which occurred in the Pahlavi era, was the intimacy among the merchants' class and the clergymen and people. All three religious, intellectual, and individuals and merchants' classes had strong discussion of social capital tradition which prepares them for the "political mobilization". (Halliday: 1979, PP.129-159)

"Political mobilization" differs from the aristocracy (Pahlavi aristocracy) and modern liberal classes, which were without the political civic participation and involved in the Pahlavi government. In this struggle, the "social capital" of revolutionary mobilization could win. (Shojaee Zand, 1383, 16-52)

Scrambling of political religion sought to be changed to the first social power, and it slowly became successful to create vast changes in popular perceptions and attitudes, and this has been studied statistically by Faramarz Rafipour and we ignore repeating them. (Rafipour, 1379: 111,132)

Changing the attitudes caused by the revolution, developed social mobilization and supports of social classes - people and (Bazaar) market- increased the social capital day by day, and this capital was used against the attacks of imposed war in 1358.

The main key of Iranians success in driving the foreigners out, supporting the war refugees, and managing the critical economic of war era were the results of "social capital" in the civil society after the revolution; this data hypothesis will be proved by the accurate statistics of social and economic capital.

"Social capital" in Iran 1357-58-59

Now, according to the role of revolution 1357 in the individuals' vast participation as an "organic civil society", it should be asked: what is the role and level of "social capital" in the continuity of social classes in the political participation in 1357-9? Here, the main methodological challenges in this study occur. In what indicators the paradigms of social capital in Iran in 1357 should be sought? Here, in order not to be involved in the various methodologies vortex of social capital theorists, we only emphasize on the Francis Fukuyama theory and methods.

In the book "The end of order and social capital and maintaining it", Fukuyama refers to factors such as the nuclear decline of family, divorce, illegitimate children, crime, drinking alcohol and (Fukuyama, 1385)

In the article "Civil society and social capital", Fukuyama has developed the scope of assessment, like Ben Fine, and also considered the "political economy" criteria. (Ben Fine, 1385, 22, 34). Fukuyama has determined each fact affecting the civil partnership with the sign n . He has put most of them in tandem and determined them without calculating the limit and as the infinity (∞) with a sign $\langle \infty \rangle$, and finally calculated the sigma (Σ) for the whole set:

$$\text{Social capital (= Sc)} \rightarrow \text{Sc} = \Sigma n_1 \dots n_t \quad (1)$$

Thus, Fukuyama has introduced the assessing and measuring space generally as an open system for the study and measurement of social capital instead of a closed system, which is limited to only a few important factors, and based on the criteria including the financial/familial contributions, voting, assemblies, NGOs, parties, growth and decline of stock, increased contributed agricultural-industrial production, assets and liabilities of banking system, participation in the collective marine activities such as fishing, Labor and group unions, state and public constructional spending, level of private sector participation in the economy and society, income distribution and social welfare, portion of household deciles in the distribution of national income, income gap, Inflation level, and portion of family and ...; and in general these are the set of economic and social factors which increase the civil development and public satisfaction for political participation in the democracy. Based on his view, a series of mentioned civil actions can form a "network". These "networks" create the "network of trust" by expanding the "radius of trust", and the "trust" leads to the political participation in a "liberal democracy". (Fukuyama, 1389; 182-189)

This is open system challenges the measurement, on the other hand the public participation in the economic activities controls it, but some economists still do not agree with.

In addition to the above problem, several other important factors destroy this research:

- 1) Lack of access to detailed statistics of years 57-58-59; therefore, some statistics of recent months and years are used;
- 2) Economic crisis of Revolution 57 and War 58;
- 3) Special mental condition, attitudes change, class change

And many external and internal factors of civil society in these years have made exceptional conditions for research. On the other hand, they increase its significance and accuracy.

Therefore, due to the limited space and writing limitation of a research paper in the limited pages this paper has a preliminary approach; therefore, in the author's doctoral research dissertation other factors and variables are evaluated in detail. Here, look at the presented statistics. Each fact is named in variables (n):

Table 1 - Divorce rate in Iran (between 1355 to 1382) (n1)

Year	whole country	Urban areas	Rural areas
1355	10.7	14.3	4.9
1360	8.3	11.1	3.6
1363	9.1	11.7	4.5
1364	9.5	12.1	4.9
1365	10.3	13.1	5.1
1366	9.6	12.2	4.8
1367	9.2	11.2	5.1
1368	7.4	9.3	3.9
1369	8.3	9.9	4.9
1370	8.8	10.7	4.4
1371	8	9.4	4.6
1372	6.3	7.7	2.9
1373	7.2	8.6	3.5
1374	7.5	8.9	3.7
1375	7.9	9.2	4.2
1376	8.2	9.4	4.3
1377	8	9.1	4
1378	8.2	9.3	4.2
1379	8.3	9.6	4.4
1380	9.5	11	4.1
1381	10.3	11.9	4.5
1382	10.6		

The above table indicates that divorce rate has decreased during the years 1355-1360 in both urban and rural areas and it also can be seen in a graph. (Hosseini, 1386: 29-30) These statistical data suggest an increase in familial participation from 55 to 60. The major reasons for divorce have been beating 17.9, threatening to kill 16.03, mental disorder and disease 15.09, addiction 23.5, and not paying the alimony 42.4. Graph of divorce rate in Iran (from 1355 to 1382)

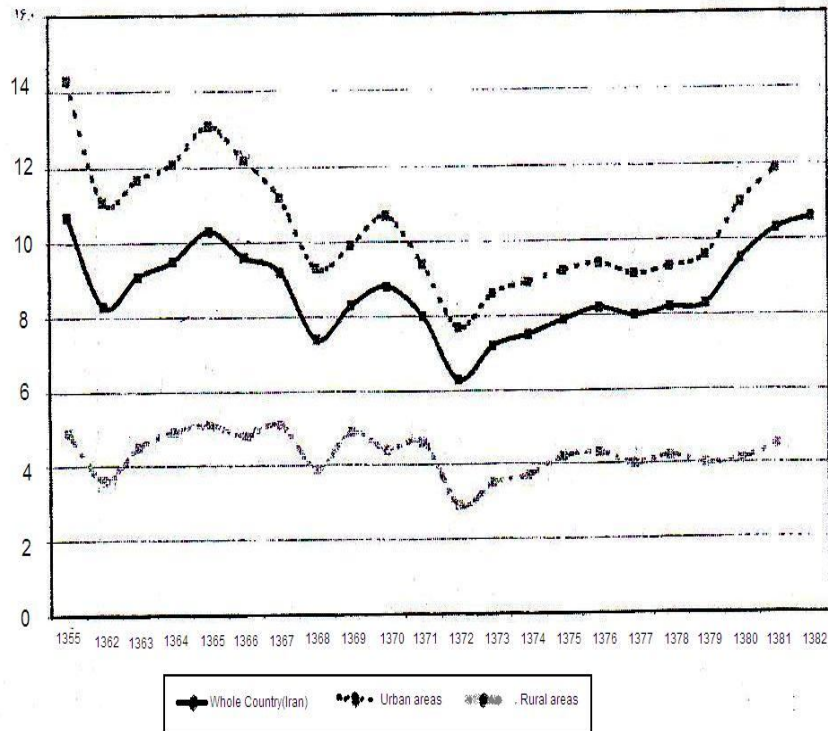


Chart 1

n2: two important factors of population growth and life expectancy have been studied during 1355-1357- 1358 to 1365; by brief look at the statistics and charts, it can be observed that the life expectancy is increased and population grown. (Ali Asghar Mohajerani: 1367, pp. 90-106 / Mohammad Mirzaei, 1367 - 107-118)

Table 2- Life expectancy at birth (average life) in Iran

Year	The whole country (Iran)		City		Village	
	male	female	male	female	male	female
1300-1310 ¹	27.7	30	-	-	-	-
1310-1315 ²	30.1	30	-	-	-	-
1315-1320 ³	32.5	32.5	-	-	-	-
1320-1325 ⁴	34.9	35	-	-	-	-
1330-1335 ⁵	39.7	40	-	-	-	-
1335 ⁶	45 (male and female)	-	-	-	-	-
1350 ⁷	52.5	-	-	-	-	-
1352-53 ⁸	55.1	56.3	60.7	62	50.7	51.4
1352-55 ⁹	57.6	57.4	60.4	63.8	56.4	54
1355 ¹⁰	55.8	55	-	-	-	-
1359-1364 ¹¹	60.4	60	-	-	-	-

- 1 to 5) Predicting and looking at past for urban and rural population of Iran;
- 6 and 7) Comparative demography of world, Institute of Social Studies and Research;
- 8) Critical levels of Iran, School of Public Health, Tehran University;
- 9) Measuring the population growth in Iran, Iranian Statistics Center;
- 10) Census 1355, Statistical Center of Iran;
- 11) Population Council

It is worth noting that the life expectancy factor has been studied through several researches and statistics centers. From 1355 to 1356 or just before the revolution 1357, the life expectancy had dramatic Growth. It grew from 55.4 to 56.8, and this growth continued during 58 to 61 and 66 (57.3 to 59.0).

Table 3: Obtained estimates for "life expectancy at birth" in Iran from 1335 to 1366¹

	1335	1340	1345	1352-55	1356	1361	1366
Keyfitz ²	37.5						
Mirzaei	40.4						
Majd Abadi ³	48.0						
Program organization ⁴	47.5						
Kohli ⁵	57.5						
Khazaneh, Nahapetian ⁶	55.7						
Shams ⁷	55.4						
United Nations estimation ⁸	56.8 57.3 59.0						

- 1- Data in the table are the average women and men "life expectancy at birth" in each year.
 - 2- Keyfitz, N., World Population, Analysis of vital data, Chicago, 1968, p.661.
 - 3 and 4- Ashofteh Tehrani, sociology and future foresight of Iranian population, Jahad Daneshgahi, Isfahan, 1364, p. 344.
 - 5- Kohli, KL, Abridged table for Iran, 1973-76, statistical center of Iran, 1977.
 - 6- Khazaneh, Nahapetian, critical levels of Iran, School of Public Health, Tehran University, 1356.
 - 7- Shams, Seyed Hassan, Table of life expectancy in Iran (life table), Statistical Center of Iran, 1361.
 - 8- United Nations; world population prospects as accessed in 1985, p.274.
- n3): The increase of population is the result of forming the family and social private relationships. Therefore, it can be considered as an important factor in the life expectancy and future and thereby in the participation in forming and growth of civil society which is the result of social capital. The following charts indicate the growth of this factor in hundred years ago and its speed during years 55 to 65.

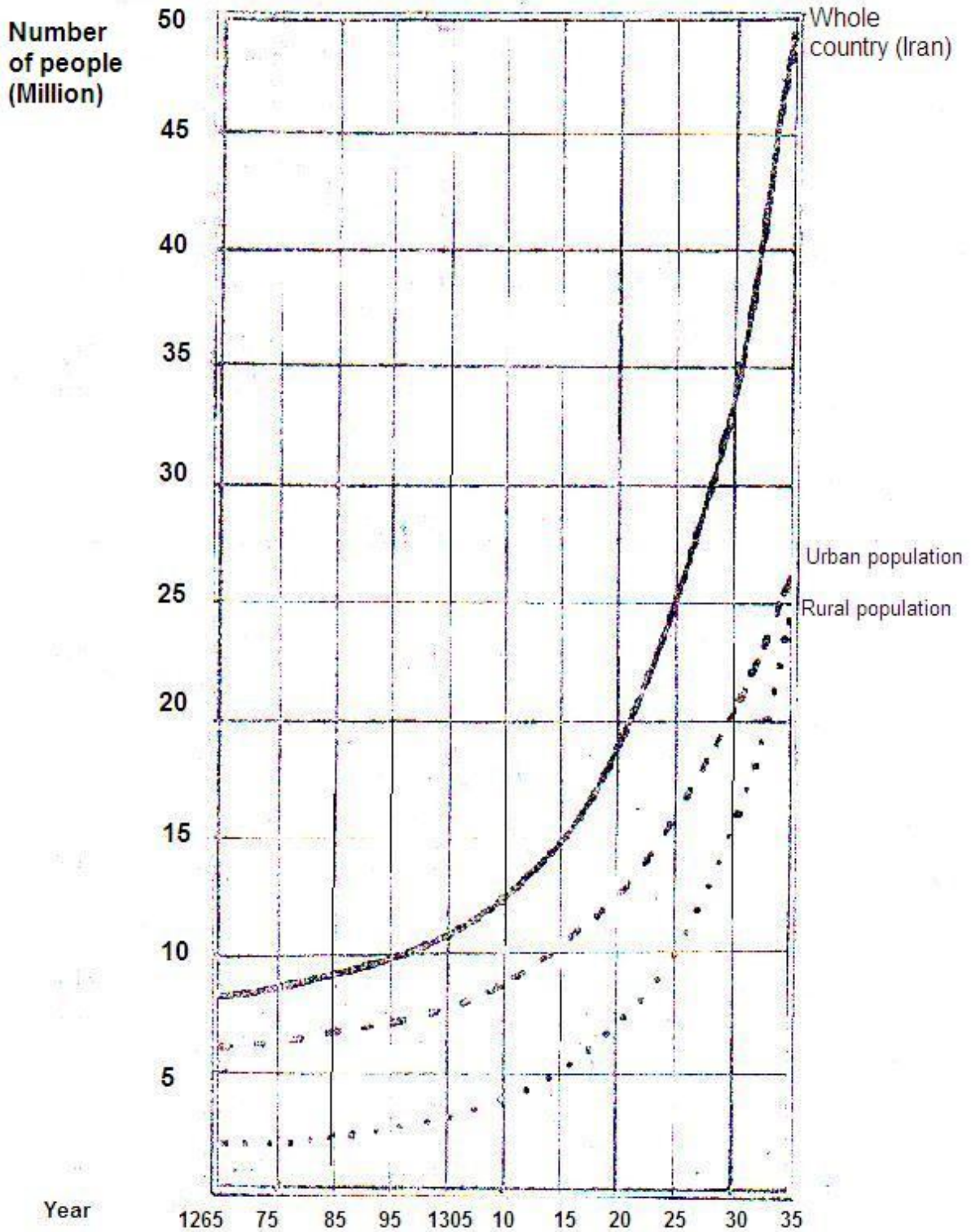


Chart 2- Population growth of Iran (whole country, urban, and rural areas) 1365 to 1265 Solar Hijri

Population growth has been decreased during 45 to 55, but it has had significant growth from 55 to 65 or 56-57-58-59 to 65. Statistical studies indicate the natural growth; it means the familial and optional birth. In addition, increased phenomenon of migration can be seen; it was affected by the revolution 57, class changes, regime change, attitude change, lack of security, and war. Note the following chart:

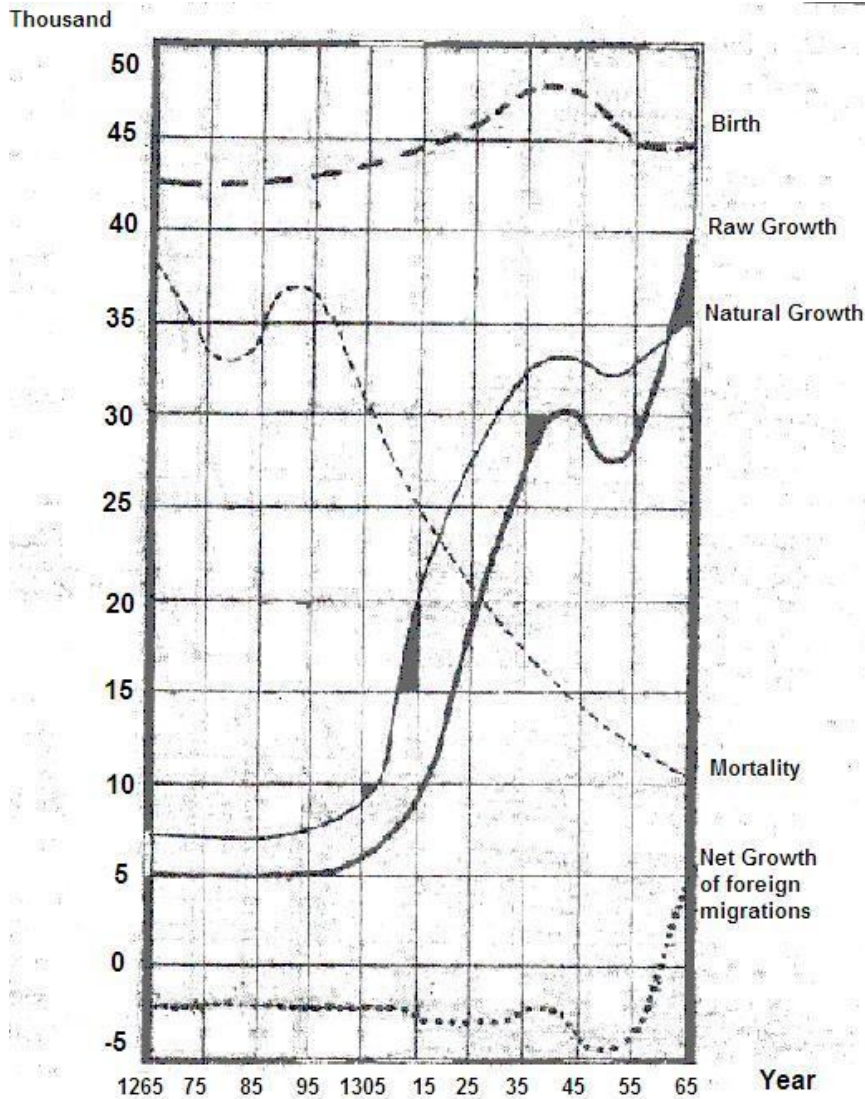


Chart 3

n4): We have compared the income gap in 1357-68 in the table below, and we can observe that the first two digits (24) are fixed and the second two digits from years 59 to 60 are increased and then in the year 61 it is reduced and after that it can be observed that both two digits have been increased. Actually it can be concluded that the income gap has been the same and with no not significant change during the studied period in this paper. (Mosala Nejad, 1384, 166)

Table 4: Income gap 1357-68 (Reference: Statistical Center of Iran) (except the years 1357 to 1360; it has been prepared by one of the students in the Faculty of Banking Sciences)

Year	Gini coefficient	The ratio of 10% richest ones to 10% poorest ones
1357	0.552	24.06
1358	0.591	24.14
1359	0.469	24.23
1369	0.466	24.30
1361	0.441	22.22
1362	0.454	25.51
1363	3.453	26.08
1364	0.452	24.99
1365	0.466	59.78
1366	0.466	23.17
1367	0.438	22.19
1368	0.438	23.18

n5): Portion of Industries and Mines during the years 1355-56-57 to 60 has been increased resulting in the increased domestic production and increased civic participation. (Mosala Nejad, 1384: 217)

Table 5: Portion of industry and mine in GDP (Gross Domestic Product) based on the current and factor prices (percent) (Reference: Rafipour, 1376, p. 171)

Description	1355	1360	1365	1366	1367	1368	1369	1370	1371	1372	1373
GDP (current and factors prices based on the 1,000 million Rials)	100	100	100	100	100	100	100	100	100	100	100
	= 4.4	= 8.7	=15.6	=19.2	=21.7	= 27	=35.7	=47.6	=64.4	=93.5	=130.9
Industries and Mines	19.3	18.8	17.7	17.2	17.3	17.2	18.1	20.0	20.1	8.7	18.2
Industry	9.4	10.1	7.8	9.5	10.5	10.8	12.5	14.0	14.3	13.6	13.5
Mine	1.5	0.6	0.6	0.6	0.5	0.5	0.5	0.5	0.5	0.5	0.5

n6): Numbers of salaried ones in big industrial workplaces of Iran from the years 58 and 59, 60 and 61 are presented precisely, and they have been increased year to year and this indicates that the economic and civic development is ongoing. (Azimi Arani, 1385: 380)

Table 6: Numbers of salaried ones in big industrial workplaces classified based on the activity: 1358-61 (workplaces with ten employees or more) (Reference: Statistical Center of Iran, Statistics of big industrial workplaces (publications 1358-61)).

Activity	1358	1359	1360	1361
Whole Industries	414,546	473,542	486,441	538,906
Food, beverages and tobacco Industries	651,119	77,252	75,310	85,019
Textile, Clothing and Leather Industries	97,720	114,705	135,899	138,161
Wood and wooden products industries	9,894	12,221	8,679	13,574
Paper, paperboard, printing and bookbinding industries	11,921	13,641	16,201	14,792
Chemical industries	54,050	58,064	44,150	46,619
Cotton, non-metallic products industries except the petroleum and coal products	64,768	76,675	79,346	98,509
Basic metal industries	21,920	21,126	22,918	26,526
Machinery, equipments, tools and metal products industries	88,739	99,265	103,143	114,739
Other Industries	415	593	795	967

n7): Contrary to what is expected, the amount of paying tax, which is one of the most important indicators of civic participation, is good in 58-59, but since 1360 is constantly growing. (Azimi Arani, 1358: 303)

Table 7 - Not collected legal taxes from non-governmental services sector Mehr 1359 - Esfand 1365 (based on billions Rials)

Year	based on the minimum tax Capacity	based on the estimation of actual tax capacity
Second semiannual 1359	264.5	342.3
1360	668.4	865.0
1361	812.5	1051.5
1362	1200.9	1554.1
1363	1379.7	1781.6
1364	1239.0	1603.4
1365	1115.1	1443.1
Sum	6680.1	8641.0

It seems that the rate of not collected legal tax in non-government services sectors has been 6680.1 to 8641.0 billion Rials (about 2 to 2.7 times higher than the proposed current and constructional costs and public budget of Iran in 1366) during the years of war (1359-1365).

n8): Average annual growth of budget and GDP (Gross Domestic Product) is shown during three years from 1351 to 62 and despite the stability in the years 1355-57 it had significant growth in the third period of 1358-62. (Azimi Arani, 1385: 266)

Table 8 - Average annual growth of budget and GDP (Gross Domestic Product) during the years 1351-62 based on the current prices (percent)

Periods	Budget			GDP
	Current	Constructional	Total	
First period: 1351-54	58.2	46.0	54.0	43.0
Second Period: 1355-57	7.5	7.6	7.5	12.4
Third Period: 1358-62	10.0	14.8	11.5	18.5
1351-62	23.4	22.4	23.1	24.5

Although we have not quoted the low digits of budget, but the constructional costs of government in the field of housing, water and soil, industries and mines, transportation, commerce, defense, public order and national security, media, education and culture, health and treatment, and social security are increasing, and in general they have increased in 1357: 7.9; 1358: 0.1; 1359: 9.5; 1360: 20.7 and are shown in the following chart. (Azimi, 1385)
 This consideration of nation by the government decreased the contrast between the government and nation and created the civic development, political participation, and increased social capital which we observed in the victories in war against foreign invaders; Iranians, who always failed the war after the defeat in the Iran and Russia wars in the Qajar period and after the loss of Herat and then occupation of Iran in World War II, were able to feel the win during the years 1357 to 1360; and this was the result of social capital growth and civic participation in 1357 to 1360.

Graph of current and constructional costs of government during 1350-64
Relationship of development the civil society and the social capital (1357-1360)

With no doubt, the process of civil society development in Iran (1357-60) has a closed relationship with the social capital. After 1357 Iran moved from the traditional to transitional society. Probably some people argue that the nature of the Islamic Revolution tended and took attention to the tradition, but the statistical data suggest that it changed to the "Transitional Society". However, the "legitimacy of Islamic republic government" was based on the tradition, but the "public social approach is toward a civil development based on the social capital". People could cut the important hand of "East autarchy" means "the king and monarchy" of the tyranny body which had deep roots in before Iranian history and had a link with the divine splendor in the mythologies. This revolutionary transition became the most important step of Iranian civil society for transition to "vast civil society in the villages". (Halliday: 1979) Civil development from the city to village had been widely at the head of new government programs by the revolution, construction Jihad, and other revolutionary institutions in years 57 to 60. The statistics of state construction budgets in these years prove our argument. Reducing the conflict between the government and people during the years 57-70 increased the political participation, Rural Gross Product, fishery, and Animal Husbandry. These factors increase the non-oil exports and reduce the imports which all lead to the civil development and increased social capital in partnership and solidarity for product. Table 2 shows the indicators of both traditional and modern society; and the statistics indicate that during the years 57-60 Iran was changing to the transitional society. (Jane W. Jacqz; 1979, pp.31-215-405-445)

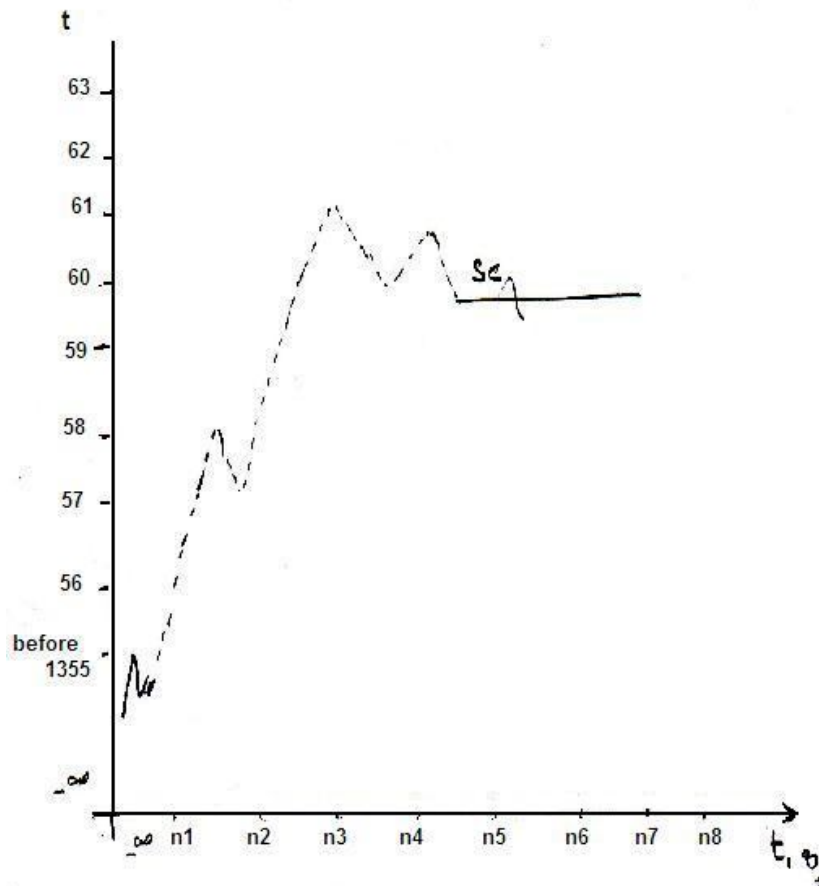


Chart 4: Graphical report of social capital 57-60

$$Sc = \sum n_1 \dots t$$

$$Sc = \sum n_1 + n_2 + n_3 + n_4 + n_5 + n_6 + n_7 + n_8 \dots t$$

Table 9: Some of the features of traditional, Modern, and transitional societies

Description	Traditional society	Modern society	Transitional Society
Birth rates	High	Low	High
Mortality rate	High	Low	Relatively low
Population growth rate	Low	Low	High
Population basis	Low	High	High
Scientific and technical reserves	Limited	Wide	Limited
Capital stock	Limited and with low output	Wide and with high output	Limited and with low output
Available Natural resources	Limited	Wide	Limited
Per capita production	Limited	High	Limited
Apparent unemployment	Limited	Relatively limited	High
Hidden unemployment	High	Limited	High
Basic objective in the economic activity	Survival	Effectiveness and maximum production	Survival
Amount of absolute poverty and deprivation	High	Limited	High
Amount of relative poverty and deprivation	Relatively limited	Relatively limited	High
Basic principle in humans classification	Family, race, color, skin and ...	Factors affecting the effectiveness of production	Ambiguous
Basic principle in humans classification	Domination and force due to aristocracy	Force due to managing the affairs	Ambiguous
Geographic region of economic activity	Local	International based on the mutual relations	International and dependent
Extract and basis of cultural beliefs	Tradition-centered and impractical	Practical and without the traditions	Ambiguous
Main feature	Economic balance	Welfare balance	Imbalance and the crisis

Conclusion

This study attempted intensely to prove a key hypothesis with the help of political sciences theories and statistical data. Expressing the hypothesis at the beginning of our discussion helped us to prove that the "social capital" was one of the most important factors in the vast economic and political participation in 1357-60 and it had developed the civil society in Iran. This civil development caused Iran to move from a traditional society to the transitional one despite the whole problems resulted by economy of war, economy of revolution, and foreign sanctions. This evolution is accepted by Western scholars. (Jane: 1976) However, this development is rooted in the economic development of Pahlavi era but as Holliday cites the monarchical Pahlavi regime prevented from the political and civil development, and this important development happened during 1357-60. (Halliday 1979)

This set of theories and the main hypothesis of this research have been proved with statistical data and represent the civic development resulted by the "social capital".

Table of qualitative composition of non-oil exports		1377	1376	1375	1374	1373	Total 1352-72	1372	1371	1370	1369	1368	Total 1358-67	1367	1362	1358	Total 1352-57	1356	1352	
Total 1352-77																				
25908.0	23279.2	1412.3	1250.7	1645.8	1901.0	3258.6	16339.6	8381.9	1995.6	1937.4	1038.4	894.4	5428.9	770.3	318.1	724.8	2428.8	378.4	505.1	Traditional and agricultural goods
12291.1	1195.8	570.1	435.7	642.5	981.1	2132.9	13260.7	4504.6	1105.5	1161.2	509.1	344.7	2491.1	308.8	88.9	408.9	626.65	114.5	108.0	Carpet
878.2	7596.5	591.9	277.5	693.2	580.0	428.3	5206.3	2400.5	577.6	930.8	609.3	608.3	1429.1	252.6	125.5	114.7	467.7	90.4	94.6	Fresh and dried fruits
1698.2	1502.2	52.0	101.2	98.2	115.0	134.6	1194.9	420.6	78.0	76.6	56.8	94.2	578.4	87.2	34.6	49.3	195.9	29.9	28.8	Different types of skin and leather
572.7	542.5	37.9	29.5	23.8	20.6	27.5	423.4	177.9	31.1	35.3	43.5	35.7	214.2	43.5	19.0	11.0	31.4	1.1	8.0	Caviar
553.0	491.6	34.2	36.2	35.8	39.6	31.7	270.4	130.8	1.30	21.4	21.9	25.4	178.2	28.4	13.6	15.7	61.4	10.6	8.9	Intestine
1134.6	380.6	29.1	22.6	53.5	11.7	25.0	990.7	142.8	42.5	31.0	23.0	14.0	93.9	10.7	6.4	84.2	754.0	101.6	163.1	Cotton, tragacanth and Cumin
2709.2	3795.2	528.9	308.2	697.2	612.8	715.1	1215.0	569.3	130.8	80.3	51.0	61.3	361.6	48.1	30.1	41.0	284.0	20.3	93.6	Other (including pistachio and raisin)
745.9	34.2	12.8	45.1	46.8	72.4	55.9	511.9	170.7	21.2	51.3	32.3	36.9	229.5	32.8	12.5	20.6	111.7	1.1	23.9	Mineral lumps
12144.5	112707.7	1588.2	1579.8	1413.1	1276.3	1510.0	4777.1	186.7	970.9	660.0	241.5	122.6	716.6	232.7	26	66.4	874.8	143.7	105.7	Industrial goods
213.7	138.3	27.5	28.4	23.7	20.3	15.0	98.8	17.2	5.6	2.8	1.6	3.8	6.2	0.4	0.1	0.9	75.4	16.1	5.8	Soap and laundry powder
981.9	837.3	129.7	101.9	182.8	126.0	67.5	252.4	137.6	17.7	40.3	15.9	34.2	71.7	32.6	0.2	3.8	144.7	12.1	16.9	Chemicals , and petrochemicals
369.2	323.6	47.1	61.6	61.3	50.8	26.9	111.5	41.9	22.7	7.1	0.2	0.3	24.0	0.2	2.8	4.6	45.6	8.1	11.0	Shoe
931.1	543.9	17.8	41.0	75.2	75.0	96.1	625.9	122.7	55.6	23.5	21.7	5.4	106.0	6.9	10.0	11.7	387.2	23.9	28.5	prepared Clothes, tricot , and fabrics
225.6	207.9	36.7	22.6	30.2	32.6	32.8	70.7	26.3	4.5	5.2	4.2	6.2	26.7	4.5	3.1	0.2	17.7	1.1	7.6	Cement, stone, building materials, and mosaic
222.3	217.5	12.0	7.4	10.6	29.3	24.1	238.9	121.1	79.6	14.6	2.7	1.8	13.0	1.9	1.4	2.5	104.8	9.9	11.7	Vehicles
1005.2	1005.2	28.2	41.2	40.6	64.2	106.8	724.2	449.3	121.6	82.8	77.3	17.0	274.9	142.3	-	-	-	-	-	Copper bars, its sheet , and wire
965.2	965.2	5.6	28.3	59.1	41.6	127.6	673.0	672.0	205.1	225.3	75.2	0.5	-	-	-	-	-	-	-	indoor Home and health Accessories (copper)
1507.2	1507.3	138.6	183.9	69.9	168.9	240.5	605.5	605.5	142.6	29.1	14.1	20.9	-	-	-	-	-	-	-	Cast iron, iron and steel
53330.5	5130.5	1135.0	1042.5	859.6	657.6	652.7	1481.6	982.1	205.9	229.4	36.6	22.5	194.9	194.9	72	44.7	304.6	72.5	25.1	Other (including gaseous hydrocarbons)
38598.4	35184.1	301.3	2875.6	3150.7	3250.7	4824.5	21528.6	11739.3	2987.7	2648.7	1312.2	1043.9	6375.0	1035.8	356.6	811.8	3414.3	523.2	439.8	Total

1- From 1355, the cotton exports had been reduced and during the years 1360-63 there had not been any exports. 2- Total of column and row has 200 units difference. Reference: By 1368: Economy of Iran, Table 80 in Appendix; since 1368: Economic Report of Central Bank, 1372, pp.266-267, Table 63, idem 1376, p.170, Table 59, 1373-76, idem 1377, p.170, Table 61.

Table of customs imports of Iran based on the International Classification of goods		of imports		of Iran		based on the		International		Classification		of goods								
Table of customs imports of Iran based on the International Classification of goods (Million Riials)		of imports		of Iran		based on the		International		Classification		of goods								
Total 1352-77	1377	1376	1375	1374	1373	Total 1352-72	Total of first plan 1368-72	1372	1371	1370	1369	1368	Total 1358-67	1367	1362	1358	Total 1352-57	1356	1352	Type of goods
39444	1583	2508	2581	2404	1369	35528	11763	2446	2276	2124	2138	2779	17336	1374	2268	1518	6529	1534	325	Foods, live animals
45973	1198	8	11	2	36	1504	408	80	95	109	47	77	737	37	90	52	369	131	5	Beverages and tobacco products
13195	11157	596	770	660	649	9873	3314	551	758	860	753	392	4521	342	802	312	2038	453	189	Raw nonfoods materials except for fuel petroleum materials
5568	5420	186	377	228	324	4188	1615	83	406	385	423	319	2435	347	205	16	138	33	14	Minerals, fuels and oils materials, and related materials
6873	5958	654	602	490	292	4301	1691	431	300	378	312	359	1695	130	338	267	915	186	61	Vegetable and animal oils
41323	36813	1774	1931	1733	1376	32639	12528	2033	2689	2892	2876	2048	15581	1307	2084	1085	4530	1040	356	Chemicals
7047	6128	266	569	527	256	5037	1890	349	395	516	404	326	2228	190	285	166	919	330	87	Paper, paperboard, and related products
13016	10645	310	304	206	224	11648	2593	342	637	730	460	423	6684	210	1476	422	2371	664	225	Types of Textile yarns and related products
5040	3469	166	137	136	129	4309	1290	250	383	306	247	104	1448	81	174	249	1571	403	103	Goods made from non-metallic mineral products
38980	30908	1287	2029	820	686	32848	12138	1667	2481	4004	2937	1059	12638	794	1902	1223	8072	1405	583	Iron and steel
138950	114095	6348	4205	3656	5525	114171	51564	10036	16498	14934	6264	3844	37752	2804	61317	2989	34855	6310	1403	Machinery and transport equipments
27454	29504	1044	1581	1451	829	21319	10319	1878	2952	2549	1861	1079	13050	653	2062	1455	7950	2227	384	Others
354964	295153	14233	15117	12313	11795	287320	11113	20037	29870	29677	18722	12807	116396	8177	18103	9695	59811	14626	3737	Total

1-Total of the whole row and column has 45 units difference. Reference: By 1363: Economy of Iran, p.602, Table 115; during 1363-66: Economic Report of Central Bank, 1366, pp.216-217, Table 58; 1367-72: Economic Report of Central Bank, 1372, pp. 276-277, Table 69; idem: 1376, pp.174-175, Table 63; 1373-76: idem 1377, pp.174-175, Table 65.

Table of non-oil exports ratio to the total exports and the foreign trade balance of Iran except the oil

	1377	1376	1375	1374	1373	Total 1352-72	1368-72	1372	1371	1370	1369	1368	Total 1358-67	1367	1362	1358	Total 1352-57	1356	1352	Exports of goods and balance of Foreign trade	
Total 1352-77																					
38.56	35.15	2.01	2.87	3.10	3.25	4.82	21.52	11.73	3.74	4.98	2.64	1.04	6.37	1.03	0.35	0.81	3.41	0.52	0.43	Non-oil exports	
382.29	315.26	9.9	15.5	19.3	15.1	14.6	307.89	68.64	12.21	14.02	13.82	11.98	137.22	7.59	20.45	19.31	102.03	20.71	5.07	Oil exports	
420.85	315.41	12.91	18.37	23.40	18.35	19.42	329.41	80.37	15.95	16.26	17.92	13.02	143.59	8.62	20.80	20.12	105.44	21.23	5.50	Total exports	
9.16	11.14	23.3	15.6	13.2	17.7	28.4	6.53	14.59	17.52	16.03	7.31	7.98	4.43	11.92	1.68	4.02	2.23	2.44	7.81	Percent of non-oil exports to the total	
-316.37	-259.96	-11.21	-11.32	-12.01	-9.06	-6.97	-265.79	-99.37	-16.29	-27.02	-17.40	-11.76	-110.02	-7.14	-17.75	-8.88	-56.39	14.10	-3.29	Balance of Foreign trade (billion dollars)	
9.8	10.6	17.5	16.8	17.0	20.9	29	6.9	9.6	15.8	8.2	6.5	7.5	5.2	11.2	1.9	7.7	5.4	3.5	10.5	non-oil exports to Total, and equipment and exports or commercial barbers (percent)	

Reference: About the non-oil exports, Table 63; about the oil exports by the year 1367: Economy of Iran, Table 65 in Appendix; and since 1368: Table 48 and Table 61 and figures of this Table (64) for the statistics of foreign trade balance.

Table of fishery and aquatic animal industrial production amount

Internal waters	Southern waters			Northern waters				Total (Fishery Producing)	Year and		
	Total Fish breeding	Fishery distant waters	from Edible aquatic animal	unusual Fish, shrimp	Total	Kilka Fish	Caviar Fish			Bony fish	Total
000	000	000	000	000	000	12.31	1.13	4.92	8.42	46.66	1355
000	000	000	000	000	000	14.29	1.34	7.21	10.46	51.36	1360
000	000	000	000	000	000	121.00	2.38	6.20	11.08	144.08	1365
23.19	18.85	42.04	20.00	52.00	175.00	247.00	8.81	14.92	25.97	315.01	1369
24.90	20.22	45.13	27.00	49.00	172.00	248.00	13.81	18.57	34.59	327.72	1370
20.18	22.23	44.42	27.00	55.00	189.00	271.00	21.52	16.87	40.59	354.01	1371
22.26	21.86	44.12	25.00	55.00	192.00	272.00	28.73	22.32	52.76	368.88	1372
19.60	25.70	45.30	16.00	57.00	162.00	335.00	51.00	17.00	69.70	350.00	1373

Reference: Statistical Yearbook of Iran, 1373, P. 112, Table 4-29

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