

## **The role of social participation in increasing resiliency and developing urban life quality with a citizen empowerment approach (Case study: Regenerating worn urban textures of Zeinabieh community of Isfahan)**

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### **Abstract**

Today, social participation is considered as a crucial element in renewing urban life and enhancing resilience in confronting different crises. Regarding the complexity, severity and the domain of problems and troubles on the one hand and the limitations of tools and financial capacities of urban management on the other hand, districts with worn textures are taken as one of the main factors in decreasing the quality of life and increasing the vulnerability of cities in case of disasters and catastrophes. Given the circumstances, the most effective approach to choose for facing the shortcomings and imperfections is the participatory approach. This research aims to investigate the empowerment of local communities and the establishment of participatory management with a comprehensive practice along with the participation of citizens for renewing and reviving the worn urban texture of Zeinabieh district of Isfahan. This study was done by survey, documentary and analytical research methods. The results show that the participation of the residents for regeneration and renovation was somehow low in the mentioned district mainly due to their mistrust in the project executors. Having a feeling of satisfaction in the activities of the authorities and confiding in them is an element which paves the way for residents to boost their level of participation in regeneration and refurbishment of old textures. For this reason, the empowerment of residents was proposed as the most appropriate pattern for public involvement in the worn texture of the area under study. The use of such model creates the process of programming as well as the top-down decision makings which put emphasis on community indexes and accelerate citizen participation and confidence. Empowerment model, in practice, in addition to promoting the spatial-physical resilience, enhances the development of cultural and social resiliency through the reinforcement of social relations and the trust among the citizens on the one side and between the citizens and urban management on the other side. Key words: Public participation, Worn urban texture, Empowering, Urban resilience, Isfahan

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## 1-Introduction:

Cities have got to such a level of development during their process of evolutions that need to revive their skeleton and get renewed. This step of urban development which may be called the formation of worn urban textures, in fact, is a part of urban environment in which living from different physical, structural, social and environmental aspects does not match the contemporary needs and conditions of modern life, and is known as urban decay. Such textures which exist almost in all cities need urgent planning to refresh their recent state. Such textures which have gradually become worn and old- because of unsatisfactory conditions for living and inappropriate programming- will face the problem of emigration of old and venerable residents and the arrival of immigrants who have new ethos, and this will expand the problems of efficient programming. In general, there are three definite ideas regarding the role of regime in the programs of habitation: governmental arrangements, empowerment perspective and the approach of presentation to the market or the preparation for submitting housing to the market (Ha Seong, 2001:42). Worn urban texture is grown and formed during a long time period and is surrounded by the modern technology and trapped by the new urban expansions (Jahanshahi, 2003: 22). Although this texture, due to the factor of time, had logical and hierarchical functions in past, today it has structural and functional shortcomings and cannot satisfy its residents' needs as expected. Living in such places is accompanied with depression, commotion, chaos and a lack of social participation, and in one word in these areas the safe urban life will not have a natural flow; on this basis, one of the fundamental needs of cities and urbanism in modern epoch is the regeneration and renovation of these urban textures (Hanachi, 1997: 510).

It has been proved through experience that one dimensional and unilateral programs not only cannot solve these problems, but also have caused serious obstacles in the biological system of areas

with worn urban texture. Meanwhile, the role and the effects of empowering local communities can be quite crucial in programming the limits of worn urban textures. In effect, the performance and proceeding of any preplanned programs and watching as well as keeping them active will work with the centrality of citizens' participation (Fani and Sadeghi, 2010: 58). The record of citizens' participation in their fate has undergone two different paths in both Western and Eastern societies. In Eastern societies, in contrast to West, public participation in cities is not significant at all, and cities generally have the characteristics of authoritarian cities and are so less based on citizen-oriented perspectives. In most organization plans, the default is based on performing the programs on authoritarian and focused bases, i.e. to possess a land and superstructure and send out the residents (of worn urban textures) from the target interference domains, clean out the place and replace the past ruins with exquisite buildings, and in reality ignore the spirit of the old communities (their diaries, feelings of belonging and the similar things). For this reason, many actions and policies in old worn urban textures are faced with citizens' resistance and cannot get in effect practically (Khosrawi Jafari and Purreza, 2004: 23). Because of this, before proposing any kind of plans or programs, it is necessary to take into account the category of human presence and its bodily and non-physical needs (Ahmadi, 2003: 119). Regarding regeneration and renovation, as for any other plan and program, it should be noticed that having the idea of participation in mind is an unavoidable matter and for this reason in the modern approach, i.e. empowerment this idea is reemphasized that without empowerment, the participatory approach would be senseless (Shama'i and Purahmad, 2005: 148).

A better view and hence solution for gaining regeneration and renovation of worn urban textures is planning and democratic urban management. This matter is nowadays accepted all over the world in all social, political, cultural as well as economic

fields. With such an approach, management will act on the basis of native and community needs and will take measures considering the habits of each urban area as well as the perpetual changes of modern cities and citizens into account. The basis of such measures is public participation, social equity, and the all-encompassing (perpetual) development. Such an approach- by letting people participate in the fate of their city and use their common sense- can accelerate the feeling of belongingness to their place of living in citizens and make them responsible for regulating the city. This important matter not only results in improving the quality of urban spaces and boosts the urban resiliency in physical-spatial aspects at the time of disasters, but also enhances the citizens' resilience in cultural and social dimensions by improving the indexes of social and cultural assets. So, by taking these facts into account, it seems appropriate to use the proposals of participation and empowering of local communities in regeneration and renovation of worn urban textures. Regarding these themes in this research, the residents' participation and accompaniment in the regeneration and renovation of Zeinabieh district of Isfahan is under study.

## **2-Theoretical Foundations:**

### **1-1- Worn urban textures:**

Urbanization shifts in recent decades were followed by main changes in urban textures. Weariness of texture and the consequences of such exhaustion which at last leads to the loss of dignity in the minds of citizens can be received and recognized in different forms including the lessening or lack of the conditions of livability and security as well as the physical, social, economic and facility shortcomings (Sorur, 2011: 102). Weariness is one of the most important issues of city spaces which cause disorganization, the lack of balance, asymmetries and disproportions. Weariness is a factor which furthers the clearing of collective memories, the decline of event and the formation of everyday urban life. This factor by reducing the vitality of the work and with a somehow speedy haste causes the movement towards the ulti-

mate end (Mahmud and Eslami, 2011: 82). For this reason, weariness is a fact that has affected most of the old and historical cities in Iran and the world. In such cities, this phenomenon has misadjusted the urban texture growth and pushed it to the suburbs and as a result not only has destroyed the inner and old urban textures, but also has imposed high expenses on cities by the creation of newly born textures (Ebrahimzadeh and Maleki, 2012: 217). A problem texture is a texture in which the citizens' values are lessened and its residents are not satisfied with their life conditions in their community and do not feel secure in it and also their basic needs are not fulfilled (Shama'i and Puraamad, 2005: 20).

Worn urban textures are named after legal areas of cities that for the reason of physical wearing and a lack of urban services have turned vulnerable and possess a low local, environmental and economic value. The effort of officials and urban affairs specialists have been focused more on recognizing the examples of worn textures [including: textures with small fragmented superfine areas with disorderly and nonfunctional roads, textures with a rural history that are faced mostly with legal ownership and notaries problems, textures as an outcome of marginalization that have an inappropriate physical and functional quality, and textures that have cultural and historical value] (Ahmadi, 2003: 69). The worn urban areas which were created at a time because of urban patterns and were formed as a result of the effects of social-economic conditions of its residents and the environmental characteristics, nowadays, have lost their liability for living because of the passage of time and a change in the spatial patterns of construction, and this has caused many problems for modern life in terms of physical, transit, economic and social conditions.

Strategic programs, regarding the flexibility, a long-lasting view and the combination of different levels of planning, are very important in regeneration and renovation of worn textures. On this basis, these textures have potentialities, strong elements and many chances for this purpose, and by having a compre-

hensive knowledge and an appropriate programming for them, improved strategies can be presented for organizing the existing condition of worn textures (Mosibatzadeh and Abedini, 2012: 100).

The wearing of urban textures as a result of the passage of time should be read over in the process of urbanity and urbanism in the country. In this process, expeditious growth has had an effective and continuous role in the expansion of cities on the one hand and the bordering with the previous spaces and the spaces after them (as old and new spaces) on the other hand. The high mobility of urbanism in some temporal phases and selecting physical expansion policies based on peripheral (and not inner) growth are considered as cases that hinder the capability of modernization of some previous textures; this matter in its place reduces the value of living and residence of these textures and speeds the residence of some needy immigrants in worn textures and weakens the renewal activities (Bagherian, 2010: 141-142).

## **2-2- Social participation in urban management and planning:**

Nowadays, in planning systems especially in democratic countries, social participation is accepted as one of the most authentic and admitted approaches for attaining the planning goals including resilience. The reason for this matter is that the experience of authoritarian thoughts has proved this point that treading successfully in the path of planning will not be successful unless the interference of all beneficiaries and their role are taken into account. It seems that in worn textures, taking into account the vast domain and the intensity of problems affecting these textures, the most effective approach for facing shortcomings and failures is the participatory approach. So, using the patterns of empowerment and social participation of the beneficiaries can be used for organizing and reviving the structure of the mentioned textures for attaining the goals of stable development (Akbarpur et al., 2011: 2). Therefore, for putting in order and advancing the state of worn

textures beside different kinds of renewal, cultural, and meta-renewal oriented interferences, we have another approach called public oriented interference. Such interference is affected by participatory city planning of the decades of the twentieth century, which focused on the goal of increasing the level of public participation in changing the spatial organization in cities. Public oriented interference considers people and the residents of the areas under study as the main addressees for any kind of interference. Hence, before any kind of interference, people's points of views should be noticed and after checking them, interference in textures get performed with people's cooperation (Seyyed Boka'I, 2004: 24). Although interference has not been a new concept and humans have always tended to have a sort of increasing participation, from the second half of the twentieth century this concept has changed its status to a new key subject. The fact is that referring to a participatory manner for controlling the affairs and programming for them is crucial and unavoidable; this is for the fact that both the capacity for participation has gone up and the affairs have become so complex that they cannot be solved in limited manners (Saeedi, 2003: 1). Participation means to have a share in something and to take benefit out of it or taking part in groups and having cooperation with them. For this reason, from a sociological point of view, we should distinguish between participation as the state or condition [the affair of participation] and participation as action and commitment [the act of participation] (Habibi et al., 2007: 15).

Participation in its second mentioned meaning implies belonging to a special group and means to have an active participation in groups and covering the performed social activities (Birkland, 1992: 12).

Participation exists at both meanings at the scene of urban management. The first concept of the meaning of participation can be considered as dedicated to the cooperation of the private sector with municipality. In this kind of cooperation, the private

sector which acts upon the rules of the market, cooperates for gaining economic profits or receiving the wages of services with the municipality, and in this way helps the municipality in doing its duties.

In its second mentioned concept, participation is manifested as active participation in the cooperation of public sector with municipality. This sector is named in other titles as the social sector and non-beneficiary private sector (Mazini, 2008: 57). On the basis of people's participation in the process of city planning, the urban managers can recognize the problems and shortcomings of the city better than before and at last can work for solving the problems and moving in the direction of its renovation and development (Razmjū'i, 2003: 7). In fact, participation is considered as a crucial element in the process of sustainable development and is remembered as the lost ring of the process of sustainable development (Jom'epur, 2000: 76).

### **2-3- Social participation in reviving worn urban textures:**

The concept of participation can be shown in different domains of urban activities, and in the regeneration and renovation of worn urban textures as experience shows when people are the main players, plans will be successful. One sided activities will not gain any success in this regard. So both factors i.e. government and people will affect each other at any time. The change and intervention in texture should be done through the dialogue between the city officials, people and the residents. Public participation in the process of urban activities is a quite cultural category. Since we can say that the form the city takes is the manifestation of the culture of the society, public participation will not be an imposed issue done from top to bottom, but it should be something which is strengthened during a series of communications, dialogues and clear discussions that clarify the culture of regeneration and renewal in the senses mentioned, and the line of task performance be expressed and the manner of regeneration and renovation be placed in its right direction (Akbarpur et al., 2011: 11-12).

### **2-4- Empowerment:**

Empowerment of the society is a comprehensive and dynamic process. The main aim of empowerment is creating the appropriate change in all dimensions and aspects of life in people, families, groups and social layers. Empowerment takes into account the bottom-up approach (Ebadollahzadeh Maleki and Khanlu, 2016: 4). Empowerment is increasing the social-economic and cultural power of residents up for managing their own life and participating in the process of ordering the limits in the target communities (The national strategic document for regenerating, renovating and empowering the old and non-functional urban textures, 2014: 17).

### **2-5- Society-oriented empowerment:**

Social empowerment or increasing the power of a society is making the ability and content of inner connections among the people, organizations and the environment that has made the society stronger (Ebadollahzadeh Maleki and Khanlu, 2016: 5). Society oriented approach insists on the presence of community people in different phases and recognizing the capacity and existing vulnerability in communities with people's participation (Purmusa et al. 2013: 31). The main target in the program of empowering is the cooperation between local communities and local governments (Soltani et al.: 2011).

### **2-6- The history and concept of resilience:**

The concept of resilience was first proposed in the field of mechanical physics in the seventeenth century by the British scientist Robert Hooke in relation to materials that in addition to resistance against the entering force weaken a main part of these forces by changing the reversible forms. In 1960s, resilience was proposed by environmentalists as the ability to cope with the unwanted changes in living environments for preserving life and in the same line by psychologists as a non-breakable and flexible answer to daily life pressures.

In the first decade of 2000, the application of this

concept was proposed for the first time in reducing the risk-taking in accidents. Similarly and in comparison to an elastic materials or a resilient person, a resilient society is a society that can simultaneously resist against the consequences of calamities and block specific amounts of damages and losses and also reduce their level and intensity by flexibility and compatibility against hazards; this at last in a reversible procedure and in the least possible time takes the crisis driven society to the stable and previous normal conditions. The word resiliency which is taken from the Latin root *Resilio* in the meaning of jump to the past, is often used in the concept of returning to a former state (Khayambashi et al., 2016: 2).

The committee of United Nations International Strategy Disaster Reduction (UNISDR) has defined the concept of resilience at the end of 2015 as the ability of a system, local community or the society that faces disasters in being resilient and absorbent or discarding the consequences of a hazard, and reconstruction after its occurrence during an accepted period of time, and in a functional manner in different modes including the preservation and regeneration of constructions as well as the fundamental and essential performances (Sendai framework for disaster risk reduction, 2015: 9). In total, we can define resilience as a modern approach in risk management, that seeks increasing the capacity or the recognition and acceleration of the capabilities as well as the abilities of societies in different social-cultural, physical-spatial, economic and governmental fields; and by multiplying these capacities in practice and indirectly, it expands the sustainability, tolerance and the returning of societies to normal conditions in case of disasters and aggressions; this important matter is like a tree that bows against tornadoes but does not break and returns to its first and stable state (Khayambashi et al., 2016: 2). Studies show that in districts with similar conditions, after the mishaps, the returning of cities and villages to normal conditions is performed with a different rate in each case and this difference is

triggered by the variance that exists in the degree of public participation and the social capital or in other words the variation in social (and cultural) resilience in a variety of areas. This means that social resilience causes societies experience crises that have similar conditions in different forms (Partowi et al., 2016: 100).

### **2-7- Social capital and social resilience:**

Social capital is based on the characteristics and indexes of the societal organization of society like networks, norms and confidence (Patnam, 1993: 167). On this basis, social capital has two main aspects-objective and subjective relationships among individuals- and this consists of commitment indexes, the inclusion of inter-individual and generalized positive feelings and confidence in organizations, systems and social structure (Sa'i et al., 2013: 6-7). Social resilience moreover to implying the human and population characteristics of society, focuses on the indexes of social capital; though its measurement is difficult, social capital in the meaning of a social sense, refers to the capability of citizen groups for adapting to a place and the sense of belonging to it (Cutter, Burton, and Emrich 2000).

The word social capital which is a relatively new approach in sociological concepts is in line with the aim of assessing the growth of societies along with the sustainability, social stability and the investigation of confidence, norms and social networks; so, from a practical point of view and at the scene of society, human security and social capital have mutual impacts in six areas of unity and social security, sanity and individual security, environment, cooperation and political security, crime and penal supports, confidence and the feeling of security (Rohami, 2017: 239). In other words, we can say that social variables like unity, health, cooperation, confidence and social security, crime etc., by playing a role in the field of social resilience, act as determining factors in increasing urban resiliency at the time of disasters.

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conditions, after the disaster, the revocation of cities and villages to normal conditions is performed with a different speed; this difference is caused by the variation of the level of public cooperation and social capital, or in other words the variation in social (and cultural) resilience in different areas. This means that social resilience causes societies experience similar conditions in different forms (Partoi et al., 2016: 100).

**3-Methodology of research:**

This research is an applied research in terms of aim and is descriptive-analytical in terms of method. For gathering information and collecting the required data, documental search and field studies like interviews and questionnaires were used. The sampling universe in this research is the residents of the worn texture of Zeinabieh community of Isfahan, and the method of sampling is random. For this purpose, 358 questionnaires that include necessary questions about family particulars, economic, social and cultural conditions of the family, and the questions related to their participatory condition etc., are provided, and all the economic, social, cultural and statistical analyses are done about them. For estimating the size of the sample, in order to distribute the questionnaires regarding the population of the study, the Kukran formula, one of the most valid methods for predicting sample size, is used. For the confidence level of the reliability and validity of the designed

questionnaire, a pilot study was done on 30 resident families and after corrections and calculation of the amount of p and q in Kukran formula the amount of sample was determined.

$$n = \frac{\frac{t^2 P q}{d^2}}{1 + \frac{1}{N} \left( \frac{t^2 P q}{d^2} - 1 \right)}$$

t: the size of variable in normal distribution

P: the percent of trait distribution in population

q: the percent of individuals who do not have the trait in the population

d: the difference of the real relationship of trait in population with the level of the correct prediction that researcher made for the existence of the trait in the population

N: the size of population

n: the sample size (Hafeznia, 2010: 165-167

On the basis of calculations done for the variables and regarding the pilot study and replacements in the formula, the size of the sample was estimated. The complete results of calculations are shown in table 1

**3-1- Introducing the limits of research:**

In this research, the worn texture of southern Zeinabieh district of Isfahan was selected for case study. This district is placed in the north eastern part of the city of Isfahan. In the regulation plan of worn texture of Isfahan city

variable	(N (the number of families in 2008	P	q	d	z	n
amount	6750	0/56	0/44	0/05	1/96	358/2

Table 1: The amount of variables in Kukran formula for calculating the sample size

which has categorized the worn textures, Zeinabieh district is recognized as belonging to peripheral textures with informal residence. On the basis of studies done by consulting engineers for designing and architecture, the population of this district in 2008 was 26280 and with reference to the announced results of the statistics center of Iran in 2006, the

total population of this district was 25592 with a number of 6373 families.

It seems that the primary residential and working nuclei of Zeinabieh district were created in two ways- the first nucleus is small villages at the margins of the city of Isfahan and the second the old shrines of the locality. In the map provided on the basis of aerial photos by the National

Survey and Mapping Organization from the development limits of Isfahan city in 1956, 4 important elements were observed- two rural residential nuclei called Soodan and Batan (Batoon) and two shrine nuclei called Zeinabieh and Doteflan shrines. In the time period of 2005-2008, Zeinabieh district experienced little growth. It can be concluded from the historical analyses of the developmental periods of Zeinabieh district that this locality has had a historical record of residence as well as agricultural and religious activities beside the old city of Isfahan. These residencies unite with the structure of Isfahan city and change form into one of its communities. During the two decades of 60s and 70s, the astonishing growth of the district happens. This development starts with the replacement of agricultural lands with the low quality residential houses. Quick and imbalanced growth seems to be

one of the characteristics of this period of the development in this locality. During the two recent decades, the growth and development of this district continued with slower speed. Picture 1, shows the stages of development of Zeinabieh district. Regarding the existing information, we can say that Zeinabieh district, by being located in the region of Isfahsn especially from the 50s and during the years after revolution and because of a gain in the rate of immigration to Isfahan, has undergone sporadic constructions and population growth (the consultant engineers of designing and architecture, 2009: 27-32).

#### 4-Findings of the research:

Vast studies should be done about the social and economic indexes of communities and people in order to recognize the ability and inner capacity as well as the level and possibility of public participation, i.e. the extent



Figure 1- the stages of development of Zeinabieh district

of unity among the people of the district and also the type of interest and the level of cultural, linguistic, mental, job related and professional, belief related and religious, the record of group works, and etc. should be recognized. Hence, the results and a summary of the existing findings in this field in the district under study will be presented.

4-1- The distribution of respondents by gender: Regarding the studies done and the

questionnaires collected from the district under study, respondents are 115 female and 243 male individuals.

#### 4-2- The distribution of respondents by age:

The statistical universe of this research includes the present residents in the worn texture of Zeinabieh district. Questionnaires were given to individuals in the age range of 20 to 60 in each family. Regarding the collected

gender	frequency	percent
male	115	32.1
female	243	67.9
total	358	100

Table no.2: The gender of the residents in the district

questionnaires, most respondents belong to the age range of 31 to 40.

**4-3- The distribution of respondents by the level of education:**

In general, the literacy level was low in the district under study. As the results gained from the questionnaires show, the education of %79.73 of respondents (equivalent to 307 individuals) is

age	frequency	percent
20-30	65	18.15
31-40	190	53.07
41-50	74	20.67
51-60	29	8.10
total	358	100

Table no. 3: The age of the residents in the district

diploma or pre-diploma.

**4-4- The social, cultural, ethnic and linguistic composition:**

In this section, ethnicity is divided into seven

classes (Lor, Kurd, Turk, Arab, Fars, Afghan, etc.). Considering the given answers, the highest frequency (with a high difference in comparison

education	frequency	percent
pre-diploma	122	31.68
diploma	185	48.05
bachelor	43	12.01
higher than bachelor	8	2.23
total	358	100

Table no. 4: The level of education in the residents of the district

to other groups) belongs to Fars ethnic group, and the Afghan, Turk, Lor, Arab and Kurd ethnic groups fall after it in rank.

Considering this district, the difference in social class regarding the income level, culture or language is meager. In fact, from a cultural and ethnic point of view considering the scale of the district, no considerable and worthy variety can be observed in the community and these factors

are distributed without any focus from a spatial point of view all over the community.

**4-5- The common belief background:**

What is quite clear and worth noticing about the community indexes of the people in this district is that the district under study has a relatively homogeneous and pure ethnic structure and also has a unique religious structure. Public

ethnicity	frequency	percent
Kurd	12	3.35
Lor	37	1.33
Turk	49	13.68
Fars	170	47.48
Arab	14	3.91
Afghan	76	21.22
total	358	100

Table no. 5: The ethnic composition

participation in religious ceremonies is a strong evidence for this claim. The special sincerity that exists in the people of the community, which resulted from common religious beliefs, has caused the ethnic and linguistic differences get more and more weakened. Moreover, the participation of women of the community in classes of Quran and religious teachings signifies the high level of participation of women and somehow the participation of all individuals in the community especially in religious activities.

#### **4-6- The extent of social unity in the district under study:**

The level of frequenting among the neighbors and neighborhood relationships is one of the variables that can be used for understanding the general trend of social relationships at community level and getting its effect especially on the feeling of local dependency, and as a variable in discriminating the community from the other surrounding communities. As the investigations show, the relationships of neighbors at community level were good and the family relationships in the community were at a high level, too; for, about %76.8 of respondents declared that they frequented with their neighbors (table no. 6).

In relationship to the manner of frequenting with the neighbors and community members, %44.41 of frequenting in religious ceremonies at the community level was expressed by the residents (table no. 7).

Family relationships in this district shows that about %72.5 of district natives have relatives and family members and this matter confirms the immigration current and ethnic composition of the district (table no.6). Satisfaction with the neighborhood relationships is one of the reasons for the maintenance and continuity of life in a place. In traditional societies, relationships are formed on the basis of human relations. Zeinabieh is also a type of a successful traditional society that has created family and relatives as well as neighborhood relationships and has established strong and sustainable links between people and the different occasions of their life including transactions, marriage, accompaniment and mutual help in life affairs.

#### **4-7- Investigating the present condition of cooperation in the residents of the district under study:**

##### **4-7-1- The Tendency for acting in regenerating and renovating residential houses:**

The extent of social unity	The extent of neighbors' frequenting	The high neighborhood relationship of %76.8
	The record of group work with neighbors and community members	Group cooperation of people with each other at a high and very high level (is (%67
	High family relationships-%72.5 of the community members have 4 to 6 families as relatives in the community	High family relationships

Table no. 6: The extent of social unity in the district under study

background	frequency	frequency percentage
Problems and illnesses	97	27.9
Common activities	102	28.49
Religious ceremonies	159	44.41
total	358	100.0

Table no. 7: The background of frequenting with neighbors in the district under study

Regarding the tendency for group cooperation in regenerating and renovating residential houses, %64 of families (refer to table no. 8) had very little inclination for the regeneration and renovation of their houses and expressed financial problems, inadequacy of facilities on the side of urban managers and the problem of compactness as the main reasons for this non-

tendency (table no. 9).

**4-7-2- The state of social participations and the cooperation of residents with urban management:**

When the residents in the district under study were asked about the record of cooperation with the urban management for regeneration

Do you like to participate in regeneration and renovation	very high	high	average	low	very low
	4.9	7.9	23.2	30.9	33.1

Table no. 8: The percentage of families regarding the tendency for group cooperation in acting for the regeneration and renovation of residential houses

the title of item utterance	very high	high	low	very low
The problem of compactness	49.6	26.2	14.2	10.00
Financial problem and the inadequacy of facilities	65.3	28.1	4.7	2.21
oldness	39.4	24.5	20.4	15.7
Indeterminacy of document	36.2	30.6	19.2	14
The renting state of the house	27.6	26.2	25.2	21
The absence of enough time	34.9	28.3	21.1	15.8
The maintenance capacity of house	34.1	28.5	20.1	17.3
The absence of notification on the side of urban management	54.3	19.1	15.5	11.1

Table no.9: The reasons for non-tendency in regeneration and renovation of houses on the side families  
Source: the writers' calculations

and renovation and also social participations, as can be seen in the results shown (in table 10), the highest percentage of the record of cooperation belongs to a very low spectrum with a frequency of 26.68.

One the main reasons for the low participation

of the residents with urban management is a relative lack of confidence in governmental organizations especially municipality on the part of people. Regarding the extent of people's answers for their confidence in

very low	low	average	high	very high	title
28.2	20.1	37.6	11.8	2.3	Being candidate for apartment elections
49.3	15.2	20.8	6.3	8.4	Membership in the apartment board of directors
26.7	16.2	6.2	39.3	11.6	Participation in the plans proposed by municipality
1.3	35.7	14.2	13.5	35.3	Participation in the voting for aiding council
6.4	11.5	34.6	26.4	21.1	Participation in the sessions for aiding council
51.5	4.4	2.2	20.2	21.7	Participation in the sessions of municipality districts
23.4	30.8	33.7	3.5	8.6	Cooperation in giving urban services
26.68	19.12	21.32	17.28	15.57	The mean frequency of social participation and co-operation with urban management

Table no. 10: The record of individuals in social participation and cooperation with urban management for regeneration and renovation

relation to municipality for fulfilling residents' needs, some interesting results were gained. As, %48.6 of respondents believed that municipality can seldom or even not at all fulfill this job and %39.38 believed that municipality can to some extent fulfill the needs of the community (table no. 11).

#### 4-7-3- The extent of participation in the existing public and local organizations:

Based on the information gained from the questionnaires, the participation and presence of people in the existing public organizations is at the highest level frequency %58.5 of

extent	frequency	frequency percentage
Yes very	43	12.1
Yes to some extent	141	39.38
Seldom	133	37.15
No not at all	41	11.45
total	358	100

Table no. 11: The extent of people's confidence in fulfilling community benefits by municipality

residents in the community especially at the low and very low spectrum of participation in public organizations (table no. 12). In this regard, the residents expressed the reason for their non-participation as a lack of belief in the identity of these groups in solving the problems of the community with a frequency percentage of 74.2 [at the spectrum of high and very high]

(table no. 13). In this regard, the highest level of public presence is in Baseej centers existing in the community with a frequency percentage of 55.2 for which we can assume two reasons. First, the idea that principally Baseej centers in this community are placed beside or in the mosques and religious groups, and because of the religious mentality of the residents of this

district, the acquaintance of individuals through religious centers is more and so this organization has faced more chance for reference. Adequate propaganda for this organization can be assumed as the second reason for this matter.

**5-Conclusion:**

Studies show that the residents of Zeinabieh community themselves believe in high participation and cooperation and mostly try to do the works in groups cooperatively. Also, with regard to the feasibility done for organized and group participation in the district under study,

Do you have tendency to participate in the existing ?local organizations	very high	high	average	low	very low
	12.7	14.3	14.5	30.2	28.3

Table no. 12: The tendency for participation in the existing public and local organizations

The title of item utterance	very high	high	average	low	very low
The absence of notification on the side of urban management regarding the existence and identity of organizations	39.8	21.4	16.2	14.6	8.1
Non-belief in the identity of such groups for solving the problems (of the community (cannot untie the problematic knots	54	20.2	18.9	5.8	2.1
I do not have enough time for this matter	28.4	22.3	20.7	16	2.6
My and others people’s participation does not have any effect on the results of the elections of local councils	26.5	23.6	21.4	15.2	13.3
Participation in these organizations has many troubles and vexations	34.6	29.1	16.2	14.6	5.5

Table no. 13: The reasons for non-tendency in participating in the existing public and local organizations

the findings indicate that there are suitable backgrounds for the organized participation of residents, for this community has a uniform and homogeneous social composition and the level of social unity is high among its residents. Moreover, regarding the questions from the residents about the record of group participation in relation to regeneration and renovation, as it is shown in table 8, because the estimated  $t$  (-3/462) with a degree of freedom of 399 for the two domain tests at the level of 0/05 is bigger than the critical value of  $t$  (1/96), the null hypothesis ( $H_0$ ) which indicated that there is no difference between the mean of the sample and

the mean of the population is rejected and we can say with a certainty of %95 that the sample mean is bigger than the population mean. As a result, we can say that the tendency among the individuals for group participation in regeneration and renovation is at a low level (table no. 15). Also, when the residents were asked about the background of their social participation and their cooperation with urban management, most of them had a low history in this regard with a frequency of 26.68; this means that the record of social participation with urban management is low. For proving this claim, when the residents of the community were asked about

The tendency for regeneration and renovation	number	mean	standard deviation	standard error
	358	7.3400	3.39032	47946.

Table no. 14: The descriptive statistics indexes for regeneration and renovation tendency

Tendency for regeneration and renovation	Test Value=9					
	t	Degree of freedom	Significance level (of two domains)	Difference from mean	The %95 confidence interval from the mean	
					minimum	maximum
	-3.462	399	.001	-1.66000	-2.6235	-6.6965

Table no. 16: One group t-test regarding the extent of tendency in residents for participation in local and public organizations

their participation in the existing public and community organizations, as shown in table 12, only %41.5 of them became the members of these organizations and most of them with a frequency of %58.5 were not present in these institutions. In the same way, as considered in table 16, because the t-value in item utterance showing the extent of tendency for participating in public and community organizations in the present conditions, is at the level of  $\alpha = .05$  bigger than the critical t-value (1/96), the null hypothesis (the lack of any difference between experimental and hypothetical means) for this item utterance is rejected and the research hypothesis (the difference between experimental and hypothetical means) is confirmed. In other words, because the t-value statistic is meaningful and the experimental mean is smaller than the hypothetical mean (3) in a meaningful way, from

the point of view of individuals in the sample, the tendency for participation in the existing local and public organizations is assessed to be at a low level. In this respect, the residents stated their disbelief in the identity of these organizations for solving the problems of the community as the main reason for their non-participation, a point that can be seen with the highest mean in table 17.

For attracting people's real participation, we should organize community as a subsystem into a larger system. Such an approach is contrary to plans and projects that are decided upon, planned, designed and performed in larger systems in which people's consensus and participation are not only expected on their side but also in some cases even no permission is given for any interference in the

The indexes of the item utterances	Hypothetical mean= 3					
	frequency	mean	standard deviation	t-value	degrees of freedom	level of meaningfulness
The tendency for participation in public and local organizations	358	1.9200	96553.	-7.909	299	000.

Table no. 16: One group t-test regarding the extent of tendency in residents for participation in local and public organizations

The indexes of the item utterances	Hypothetical mean= 3					
	frequency	mean	standard deviation	t-value	degrees of freedom	level of meaningfulness
The absence of giving information on the side of urban management	358	3.7800	1.29819	4.249	299	000.
Non-belief in the identity of such organizations for solving the problems of the community (cannot untie the problematic knots	358	4.1600	1.1740	8.062	299	000.
I do not have enough time for this matter	358	3.4000	1.37024	2.064	299	044.
My and others people's participation does not have any effect on the results of the elections of local councils	358	3.3600	1.35164	1.883	299	046.
Participation in these organizations has many troubles and vexations	358	3.8800	1.20017	4.596	299	000.

Table 17: one group t-test for the reasons of non-tendency for participating in the existing local organizations

affairs. For this reason, many of the local plans that are designed for improving the growth and upgrading the local residents' health practically stay away from their main content. In the proposed pattern, the first step for having people's participation is preserving local residents' dignity and believing in the idea that human beings have abilities potentially even though they live in inappropriate conditions. So, making them sensitive for the general problems of the community and improving their collective life quality and then informing them about the local improvements and the growth programs are both the residents' right and escalate the level of their self-confidence for having an active role as well as a real cooperation (for the problems). This principle also in practice pushes up social resilience and raises the indexes of a sense of belonging to the place, participation, social solidarity as well as confidence. If the people of a region do not see and perceive the necessity of an issue, they will not participate and interfere in the activities related to it in

practice and even if they participate and have a physical presence in social scenes, this participation will gradually lose its real content and meaning and will go astray. But passing the two phases of sensitization and informing the residents of the mentioned district by giving them free urban instructions and a try for making them understand the benefits of cooperation in line with organizing the existing conditions by the media like publications, radio and TVs, public shows or advertisements, we can make the residents ready for participation in group discussions and help them to understand the general local issues and the related analyses better; the reason for this matter is that no development and improvement happens unless the very people of the community do change. In this regard, the best viewpoint and approach that can be effective for the regeneration and renovation of worn textures is the empowerment approach which emphasizes on applying all facilities, resources, potential capital and also all the factors useful for providing the housing

situations and improving the life conditions of societies living in worn textures. With this definition, empowerment and the empowering of citizens is nothing but the creation of resilience in the proposed dimensions especially in social resilience. The mentioned resilience gives people more chance to make the conditions of their houses and their place of living better regarding their needs and priorities and have a resilient reaction against any threat, crisis or accident and in the least possible time return to their good and acceptable conditions by relying on their abilities. In sum, in the method of empowerment residents of the community are at the center of attention. Also, the local governmental and non-governmental organizations, by actualizing the projects and interfering in issues that are more problematic for residents- issues like too much instability, the lack of regeneration in the community, narrow crossovers, fine particles and environmental problems- and in general by renovating the textures, economic boom, the impact on people's welfare, and improving the quality of life can raise the level of residents' confidence in participation. This matter will also in its place improve the social resilience of the residents.

### 6-Proposals:

- Empowering the social structure of the district by creating centers for cultural development, social security insurances and reinforcing the positive role of traditional institutions.
- Upgrading the in-group and out-group social capital by social programs especially resilience.
- Capacity building and institutionalization for the participation of the residents in accordance with the aims of plans and harmonious with the critical indexes in the field of social and cultural resilience.
- Applying the methods for residents'

participation in giving rudimentary services, ruggedization, and the required technical terms in these settlements.

- Increasing awareness among citizens about the regeneration and renovation of worn textures and also an attempt for making them informed and sensitive by the use of instructional capacities of institutions like community mobilization (Baseej) and local councils.
- Giving priority to the residents of the community on all the processes of investment and participation.
- Granting even meager facilities to the existing local communities for attracting people and using their capabilities.
- Organizing and providing how to pass the free time; with a change in the rudiments of urbanism and the transformation of the concepts of work and leisure, it seems that the manner of filling the leisure time has changed to one of the essential indexes of future societies and one of the important mental occupations of planners and social managers. So, taking the needs of the inhabitants of the district for a space to pass the leisure time for children and teenagers into account, and also for growing the social relationships, it is crucial to include such spaces (the collective domains and passing the leisure time) in the upcoming plans of city and the district under study.
- Assigning appropriate welfare facilities to this part of city boosts the social esteem and its attractions, and escalates the tendency for residence in different strata.
- Effort for building mutual confidence between citizens and urban management; in that case, citizens' participation can be a starting point for empowering the residents of such residences.
- The presence of urban managers and authorities among the community residents, like attending in the mosques and the religious ceremonies of the community.

- Giving the option for providing and approving the regeneration and renovation plans of worn textures to the organization of urban management for making the process of provision and approval of the plans cooperative.
- Interaction between inner parts and outer parts of governmental and public organizations for the integrated management of district under study.
- The creation of legal and legitimate support for creating public services.
- The expansion of coordination between urban management organizations and urban management for the formation of sector planning and guidance headquarters.
- Informing and instructing residents for the definitions and hidden capacities in the resilience approach for managing crises and reducing vulnerability.

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