

PalArch's Journal of Archaeology of Egypt / Egyptology

SURVEYING THE BRIDGING SOCIAL CAPITAL AND FACTORS AFFECTING ITS BUILDING IN IRAN: CASE STUDY KERMAN CITY

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Afsaneh shirvanipoor, Alireza Sanatkhāh: Surveying the bridging social capital and factors affecting its building in Iran: case study Kerman city-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(4), ISSN 1567-214x

Keywords: bridging social capital, linking traits, value harmony

ABSTRACT

The present study is trying to evaluate the bridging social capital among the city of Kerman's citizens and identify local factors making this scope of social capital. Therefore, at first, we have dealt with identifying local factors as a means of evaluating social capital based on social conditions of the research situation, indexing and factors affecting its building among citizens of the city of Kerman, the qualitative categorization has been used in this context. The 15-year population of much of the city of Kerman comprises the statistical population. The population census of 534,441-people of the city of Kerman was carried out in 2020 Furthermore the sample size of 400-people is considered based on Cochran sampling formula. *Putnam*, *Woolcock* and *Poortinga* Models were used to make the theoretical framework of the research and formulate some hypotheses bases on it and its qualitative results, and then the path diagram set forth has been fitted through using Amos16 Software. Findings obtained indicate that:

Diverse factors lead into building the bridging social capital anticipated in the model. In this model, linking traits, value harmony and a sense of responsibility and altruism, which are derived from the qualitative study of research, are presented as independent variables. These variables have a covariance with each other. The variable of linking traits is of a direct impact of about 0.35 on bridging social capital; moreover, other independent variables are only related to the independent variable through the intermediary variables of the model.

INTRODUCTION

The term social capital was brought up by people like Coleman and Bourdieu in the mid-1980s, today it has become widely used as one of the most idiomatic concepts of humanities. However, the term capital in social capital emphasizes the point that social capital like human capital or economic capital is productive, that is to say, the individual through social capital may make a value, do something, achieve a goal or complete a task that would not be created in the absence of social capital. Furthermore, on the other hand, nowadays social capital plays more important role than physical and human capitals in organizations and communities. In default

of social capital, other capitals lose their effectiveness. Without social capital, trekking paths of cultural and economic evolution and development is uneven and hard. Stone believes that social capital is networks of social relations that are known by the norms of trust and interaction (social interaction) that can remarkably help national governments by rendering programs at the levels of social procedures. (2011)

The major essence of social capital is in the quality of social relations. The quality and how citizens join different associations, groups and guilds raises their capacity in building constructive relations to solve problems and hardships of each of them and gives them useful results. (Clochner, 1999 quoted by Lancee, 2010)

Putnam has suggested the point that social capital is comprised of two types of capital; one is bonding social capital (sometimes called harmful and negative for communities), and the other is bridging social capital. Bonding social capital by keeping close bonding ties (that its limit radius will be less wide than the boundary of family members and close friends) tends to draw a red line between insiders and strangers. Against this kind of capital is bridging social capital that encompasses individuals' ability to communicate with a wide variety of people. (Harper, 2011) The main issue of the research primarily is to measure the level of bridging social capital in the city of Kerman and ultimately is seeking to identify social factors affecting it.

Literature of the research:

Wendy Stone (2011) considers that most researches done on social capital have presented different definitions and sometimes diverse concepts which have been made the concept of social capital along with a lot of ambiguity. Harper (2011) in his study attaches difference to kinds of bonding and bridging social capital and linking one. He believes that it should not be assumed that all forms of social capital are useful for society. Because, for instance, criminal groups make social capital of the whole country weak through strong bonding social capital and cause destruction and numerous problems for the larger society. On the other hand, bonding social capital is an obstacle for the society to achieve freedom and social justice by drawing a red line between insiders and others. Lancee (2010) believes that the specified element of bonding social capital is the thick trust measured as strong family ties and confidence in the family. Meanwhile bridging social capital is along with the index of thick trust and or thin through using individuals' communications regardless of considering ethnic biases and the orientation of individuals' communications toward the outside scope of close and friendly groups. Qāsimī et al (2009) have conducted categorizing the social capital in the province of Isfahan; the results show that about indexes of measuring social capital indexes that have more connection to traditional aspects of community (trust in the family, participation in religious affairs and other forms of social participation), and indexes that are more related to modern life are in a more unfavorable situation than more traditional indices such as bonding participations and interpersonal trust. Amīrī (2006) while surveying the effects of bonding and bridging social capital on economic growth of Iran's provinces states that bonding and bridging social capitals have a negative

relationship with each other. The results indicate that bridging social capital has a positive and significant effect on economic growth.

Theoretical framework

Different researchers have defined social capital in various ways; for example, see: (Jacobs, 1961), (*Woolcock*, 1997), (Putnam, 1995), (Bourdieu, 1986) and (Coleman, 1998). We meet with common concepts in these definitions used in theorizing social capital. Some of these concepts consist of: participation in networks, tradeoff among individuals, trust, social norms, the use of shared resources and activism. By collecting opinions expressed, social capital may be considered as a set of networks, norms, values and an understanding that facilitates cooperation of bonding and bridging in order to gain mutual benefits. This capital is often explained by the rate of individuals' participation in social life and existence of the factor of trust among them.

According to Putnam, social capital consists of two kinds of capital. One is bonding social capital, and the other is bridging social capital. As mentioned, bridging social capital points out to ways by which individuals are able to communicate extensively and fruitfully with a wide variety of other people. This kind of communication is the open one. (Putnam, 2000; quoted by Williams, 2011) Bridging social capital occurs when the people of different scope (field) communicate with each other in social networks. These people usually communicate with others as a test relationships, although, this relationship is not deep, but wide (with a large number of people).

In Stone's view, social capital as one of the networks of social relations that is known by the norms of trust and interaction (social interaction) may help remarkably national governments by rendering programs at levels of social procedures. (2011)

According to his opinion, the original nature of social capital is in the quality of social relations. The quality and way of citizens' membership in associations, groups and different guilds increases their capacity to communicate constructively to solve problems of each other and gain fruitful results. Therefore, social capital is perceptible as a source toward collective action by which numerous and useful results would be obtained. Stone emphasizes on measuring social capital and norms and the feature of various social networks that stressing the quality and structure of social network.

Studies show that diversified factors are involved in the creation of social capital, the bridging type, among which factors could be referred to consist of: religious beliefs besides family situation (Coleman, 1987), personal characteristics (*Voicu*, 2011), to be employed and family structure and relations (*Halpern*, 2005), democratic governments (*Uslaner*, 2003; quoted by *Voicu*, 2011), the ownership of residential accommodation and stability in one's place of residence (*Glaeser, Laibson and Sacerdote*, 2000, quoted by *Nāṭiqpūr*, 2006), job security, income and overtime (*Offe, Claus and Fuchs, Susanne*, 2002, quoted by *Nāṭiqpūr*, 2006), deciding collectively, clear mentality of legislation and legal sanctions, information and modernization (*Krishna and Uphoff*, 2002, quoted by *Nāṭiqpūr*, 2006). But there are also some factors that are of double impact Krishna on

building this capital which are: relative income, total income of the family, using TV, surfing on the Internet, one's working hours, ideology and values: that emphasizes personal freedoms or autonomy of individual, the respondent's age at the time of research and the gender. Edwards and *Foly* claim that social capital can be understood only in specific circumstances of the place, as a matter of fact, the initial study of social capital should be national not global (1998). To identify factors causing bridging social capital in the city of Kerman, the qualitative research is adopted that due to limitation of the study the final results are just mentioned. Core categories after the data analysis are: spiritual personality features, sense of altruism, fear of social exclusion and linking traits.

According as the results of qualitative research, one's spiritual-personality traits makes him enthusiastic to take part in cooperative activities, sense of responsibility and altruism plays a role along with this variable and the radius of participation is leaned from bonding towards bridging. Appropriate structures as there would be in society to attract individuals to participate in various civil, political and cooperative activities, and as they feel their participation could be useful to society (be effective on decisions), then favorable grounds for the formation and or development of social capital is formed. However, as long as there is no coordination between the individual's values and society, there will be no fruitful self-efficacy between the individual and others. If the value harmony gets ready in society, then individuals' desire to participate will increase and this may lead to the building of social capital.

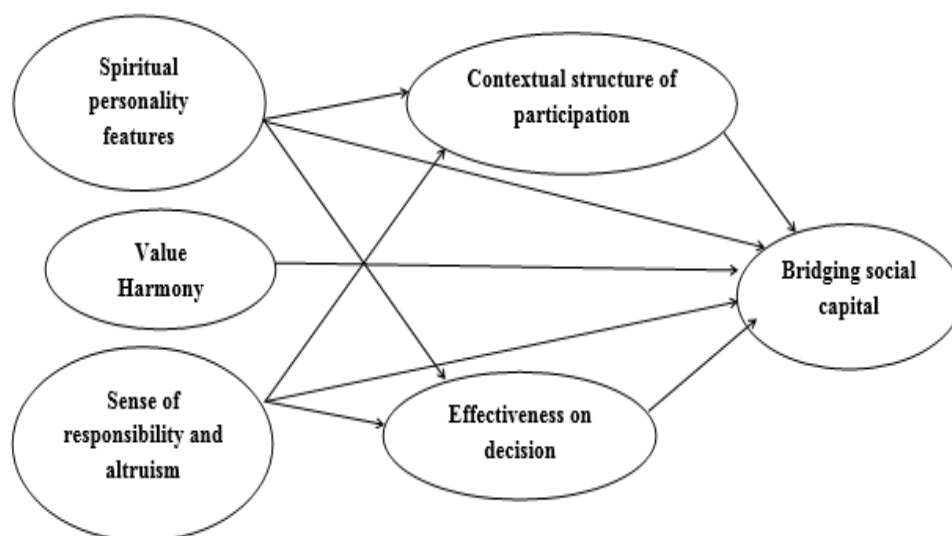


Figure 1: Conceptual model of factors affecting bridging social capital

METHODS USED AND THE SAMPLE

In this research, at first, some factors affecting bridging social capital have been identified by using qualitative research method which is at exploratory level. Moreover, a model in the form of path model on the relationships of the said factors and social capital was plotted in the framework and literature of integrative research. The statistic population comprises of all 15-year and older people living in the city of Kerman that are 534,441 people according to the 2020 census of Iran's Census Center.

The sample size is estimated about 400 people by using Cochran Formula. Samples were selected in qualitative method using the combination of the two sampling methods of cluster-stratified based on age and sex.

The questionnaire is of construct validity. Cronbach's alpha or the technique of internal consistency of items was used to measure reliability. Cronbach's alpha of 0.770 is for the variable of bridging-informal-charitable participation, of 0.720 for the bridging-religious participation, of 0.863 for the social network, of 0.725 for the effectiveness on decisions, of 0.883 for the value harmony, of 0.842 for the contextual structure of participation, of 0.897 for the linking trait, of 0.806 for the altruism, of 0.858 for the accountability, of 0.715 for the social responsibility, of 0.913 for the science of need to religious knowledge and of 0.885 for the individual's spiritual-personality trait.

The definition of concepts and indexing

Table 1: The components of bridging social capital and their operational definition

Scope	Main elements	Sub-components	Indicator of components	
Bridging social capital	Participation	Actively	Charitable, religious and organized informal participation	Participating in conferences, festival and meetings, volunteering to be deployed to flood-earthquake-affected and regions, listening to the problems of others
		Passive (civil)	Civil traditions	continuous membership and participation in charitable-religious associations
			Participation in voluntary associations	Participating in institutions on a voluntary basis, cooperating with a local group
		Political	Participating in political activities, reading political debates via newspapers and listening to the news on TV	
	Social networks	Ability to communicate with a wide variety of people, open communication with others, communication between disparate and heterogeneous social groups, poor informal relationships with friends, joining sporting clubs, public circles, eating out, attending in concerts		
	Trust	Institutional trust	Trusting in police stations, police patrols, officers, charitable organizations, hospitals, voluntarily charitable associations, courts and education	
		Public trust	Confiding in the public, sellers and strangers	
		Beneficial trust	Trustworthiness, forgiveness, hypocrisy, pretension in society, benevolence, honesty, fidelity to promises	

Table 2: Factors affecting the building of bridging social capital (categories adopted from the qualitative research)

Variable	Conceptual definition	Operational definition
The underlying participation	Grounds which are in a community create kinds of participations in such a way that they both cause satisfaction in the individual and the factor of forming productive relationships of potential supportive networks. Simply speaking it refers to how the formation of convenient space and structure of participation in society is	The existence of local, rural and voluntary associations, the presence of organizations as the mediator to attract voluntary participation and issues like that
Linking traits	It refers to some characteristics in individuals that increase their tendency toward making friendship and intimacy with others and lead to creating cohesion and unity between the individual and others	Participating in mass activities thanks to: respecting others, knowing others and increasing of friendship and intimacy
A sense of need to religious knowledge	It refers to one's inner emotions and affections in order to obtain religious information and edicts and boosting one's religious beliefs and faiths that makes him tend to participate in religious ceremony and rouses the individual's religious participation	Participating in religious rituals to strengthen religious doctrines, the individuals' tendency toward holding religious ceremony at home in order to obtain religious information, recognize other religions, take part in religious debates, religiously talk to others (debating and conversing on religious issues)
Effectiveness on decisions	The sense of effectiveness and efficiency of individuals and gatherings' perception and imagination of the ability level of their effectiveness in activities and the current procedures in the society	How much the individual feels that he may be effective on settling problems of family members, kinsfolk, friends, neighbors, neighborhood members and the people of the city and country
Value harmony	The level of harmony between social and cultural needs of citizens and organizational and or governmental values	Coordinating on loyalty to Islamic values and methods of its administration, being obliged to justice
The spiritual personality trait	It refers to personal or psychological features in individuals that makes the tendency toward the participation and trust and also communication with others in the individual	Honesty, confidentiality and being sincere

Bridging social capital hypotheses

- There is a relationship between spiritual-personality traits, the contextual structure of participation and bridging social capital.

- There is a relationship between the value harmony, contextual structure of participation and bridging social capital.
- There is a relationship between the sense of need to religious knowledge, contextual structure of participation and bridging social capital.
- There is a relationship between linking traits, the contextual structure of participation and bridging social capital.
- There is a relationship between the sense of responsibility and altruism, sense of effectiveness on decisions and bridging social capital.

FINDINGS

According to the results obtained, the sample size of the research consists of 185 (46.8%) females and 210 (53.2) males whose ages are between 16-75 years old that 44.3% of singles, 47.9% of married, 1.5% of divorced, 0.3% of the couple's death, 68.4% of native and 30.8% of non-native.

For each of the hypotheses of the research the null hypothesis was evaluated and mapped out. All hypotheses were accepted after testing them and presenting Pearson correlation coefficients (as variables were measured at an interval level), so the path model is presented by variables entered into Amos16 software.

The results of value harmony indicate that about 50.8% of respondents have expressed that the value harmony is high and even very high on performing Islamic laws in the community with the government (29.3% have chosen the average option), and the low value harmony with the government belongs to only 8%. This is because Iran's community is a religious society. About loyalty to justice, a wide range of respondents (29.7%) have chosen the average option and about 50% the low and very low ones. This suggests that the government should focus more on the issue of social justice. Most respondents believe that it is a need to preserve Islamic values, and in this regard almost 48% of them have chosen high and very high options and 28.3% the average one. They believe that the government should pay attention to people's demands in all things (about 43% of respondents have stated that the government's attention to people's demands is low and very low and 30.8% have chosen the average option).

However, if social capital is supposed to be developed in society, social structures prone to building the social capital have to be noted as well. The results of Table 2 show the evaluation of respondents on the contextual structure of participation in Iran. According to the table, the most important problem of the structure of participation in Iran relates to the limitation of voluntary, supportive and charitable organizations around the city and neighborhood; furthermore, on the other hand it belongs to citizens' trust in charitable centers and their activities.

Table 2: Comparison of responses submitted to items of contextual structure

	Of participation (%)				
	Very high	High	Average	Low	Very low
How much are you pleased while sharing with strangers?	8.4	20.3	35	15.7	20.6
How much are you attached to	17.6	21.2	29.8	16.6	14.8

participating in issues of society?					
Are you satisfied that you are sharing with others?	11.5	23.8	36.9	13.6	14.1
How much do you know about supportive and charitable centers and their activities around the neighborhood and city?	5.1	15.6	31.4	25.5	22.4
How much do you trust in charitable centers and their activities?	7	22.2	36.4	17.6	16.8

About the variable of spiritual-personality trait, the highest mean of responses given belongs to the question of individuals' being a confidant to others that the average of responses has been 4.25 out of 5, and the least mean relates to participating in religious ceremonies to discharge inner feelings (2.3%). About 80% of respondents have expressed they behave honestly with others (high and very high items have been provided by them), 70% take a share in others' grief, 78% understand the destitute and the desperate and 88% listen to others' grievance.

Yet a path model has formulated in the form of modeling of structural equations by Amos 16 software to analyze and explain the factors affecting bridging social capital. Indexes of model fit suggest a fitting model after the proposed amendments of the software. In this diagram e1 to e3 displays the error outside the model which is not included in the model by the researcher.

According as the results arising from the fitting model, CMIN coefficient has been reported 5.204 with the level of significance of ($p = 0.267$). Being insignificant of this coefficient in the modeling of structural equations means that there is no significant difference between the reality (research data) and model (designed by the researcher), besides the said model is in harmony with the outside reality and of a good fit. Other coefficients reported including RMR & GFI indicates the utility of model indexes. Other important coefficients of model fitting are reported as the following tables.

Several factors makes bridging social capital built anticipated in the model. In this model, linking traits, value harmony and a sense of responsibility and altruism are presented as independent variables. These variables are of a cross correlation and covariance with each other.

The anticipation of the model is that the only variable of linking traits is of a direct effect of about 0.35 on bridging social capital. Linking traits indicate some characteristics in individuals that increase their willingness to participate in religious, charitable and even social ceremonies. According to the results previously mentioned, the religious and traditional feature of the community of Kerman among data obtained from qualitative research has caused that the variable of linking traits (which is the category of core extracted from the quality data) and other independent variables relate to the dependent variable only through the intermediate variable of the model. Qualitative results show that one of the reasons why people of Kerman do religious participation is that they think "this type of participation increases intimacy and friendship between them

and others" and makes "solidarity and cohesion" between them and others. Another reason for religious participation is that they may "have a reunion with elders and friends" and also participation in ceremonies is for "respecting the host of the ceremony".

Table 3: Comparison of response submitted to the items of linking traits (%)

	Very high	High	Average	Low	Very low
How much do you think that participating in religious ceremony makes your emotion of friendship and intimacy with others increased?	42	21	24.7	6.9	5.3
How much do you think that participating in religious ceremony makes solidarity and cohesion?	39.3	21.8	21.8	8.9	8.1
How much do you think that participating in religious ceremony makes grudges and misunderstandings eliminated?	33.5	24.1	24.4	9.9	8.1
How much your participation in family ceremony is to honor the host?	40.1	27.2	24.1	5.3	3.3
How much your participation in family ceremony is to get information on the status of family members?	36.5	25.6	21.1	8.9	7.9

Linking traits is effective through the impact of contextual structure of participation on bridging social capital. At that, value harmony is effective on bridging social capital as well as the impact of (about 0.28) underlying structure of participation and the efficacy on decisions (about 0.20). Other coefficients of path have been reported as the following tables and charts.

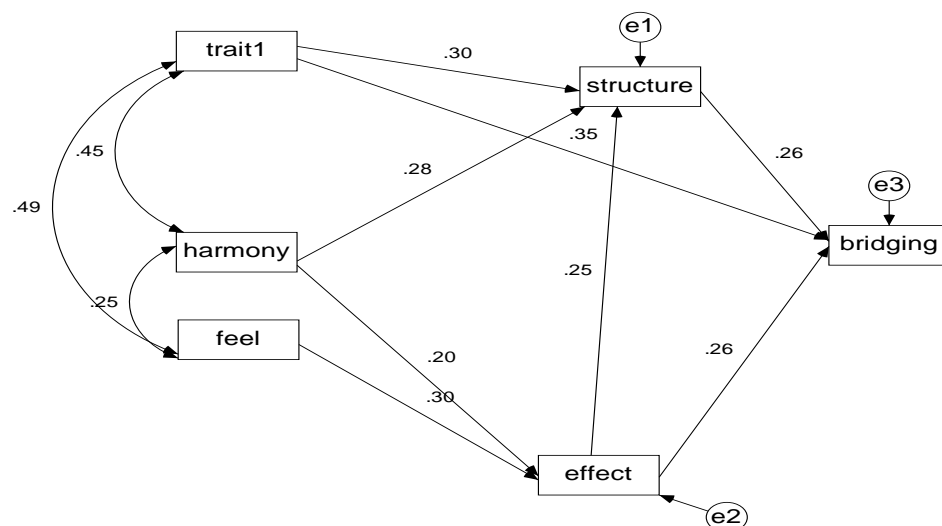


Figure 4: The path model of factors affecting bridging social capital (based on structural equation modeling)

Structure: The contextual structure of participation traits
Trait1: linking traits
Harmony: Value harmony
Bridging: bridging social capital
Effect: effectiveness on decisions
Feel: sense of responsibility and altruism

Table 5: Fitting indexes of Chi-square (CMIN)

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	17	5.204	4	.267	1.301
Saturated model	21	.000	0		
Independence model	6	700.158	15	.000	46.677

Table 6: Relative fit index (RMR, GFI)

Model	RMR	GFI	AGFI	PGFI
Default model	3.063	.996	.977	.190
Saturated model	.000	1.000		
Independence model	46.584	.540	.356	.386

Table 7: Root mean square error of approximation (RMSEA)

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.028	.000	.085	.667
Independence model	.340	.319	.362	.000

Table 8: Estimation of standard and non-standard regression coefficients

			Regression Weights	S.E.	C.R.	P	Standardized Regression Weights
effect	<---	harmony	.096	.022	4.302	***	.205
effect	<---	feel	.133	.021	6.334	***	.301
structure	<---	trait1	.521	.076	6.844	***	.304
structure	<---	harmony	.281	.045	6.208	***	.279
structure	<---	effect	.548	.089	6.145	***	.254
bridging	<---	structure	.806	.143	5.638	***	.257
bridging	<---	effect	1.763	.276	6.384	***	.262
bridging	<---	trait1	1.892	.230	8.217	***	.353

*** (the level of significance is at 99% of confidence interval)

Summation, conclusion and rendering solutions

The results suggest that: there is a significant relationship between linking traits and bridging social capital. Religious participation and the participation of family has been our emphasis in linking characteristics as well. Respondents support religious participations because they believe that taking part in religious ceremonies makes the feeling of intimacy and their friendship with others increased, meanwhile this participation may follow on their solidarity and unity with others, then they are able to expunge grudges and misunderstandings between themselves and others. Unfortunately, according to the results of the research, linking features of respondents is bonding kind and more inclined toward family members and relatives, and it has also had an impact on bridging social capital.

On the other hand, linking features have the most effectiveness on bridging social capital through an indirect efficacy which has on the contextual structure of participation. This means that if we are able to prepare a ground via private and state institutions and organizations for citizens to express their beliefs and participate in decision-makings, it will be feasible to raise the severity of bridging social capital. Regrettably, the results of the research show that the contextual structure of participation in Iran is in a way that inclined toward the bonding. We have also, regrettably, attempted to draw a red line between insiders and others in preparing the participation. However, this measure may be taken unknowingly, it has also influenced bridging social capital, moreover since bridging social capital is inclined toward a large circle of others and external radius, it may have a negative impact on this type of capital.

The variables of impressiveness on decision-makings and value harmony along with the impressiveness on the contextual structure of participation has an indirect effect on bridging social capital which indicates that bridging social capital is thin, furthermore the underlying structure of participation should be reinforced, so to speak, boosting people's understanding level through dissemination of information and confidence-building between the public and private and state institutions; and citizens should be assured that their ideas are effective on decision-makings at the level of the neighborhood, the city and etc., besides bridging social capital is improved by this, and participation among citizens is developed, and the community is led to achieve a harmonious and sustainable development.

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