

## **Sociological study of the role of trust (public, interpersonal, and institutional) in citizens' commitment to civic duties and obligations in Kerman**

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### ***Abstract***

Development in every society depends on social support. One of these types of support is social capital, an element of which is social trust. The overall goal of this research is to examine the role of interpersonal and institutional trust in citizens' commitment to civic duties and obligations in Kerman city. Statistical community included all the citizens over 15 years old in Kerman city and the sample size included 400 people. The research method was survey and the data were collected using a questionnaire and random sampling. According to the research results, social commitment predict citizens' commitment to civic duties and obligations and had an incremental impact.

Moreover, institutional trust, religious participation, and value coordination between people and government positively predicted the citizens' commitment to civic duties and obligations and had incremental effects. There was no significant relationship between the dependent and independent variables.

**Key words:** Social trust, Interpersonal and institutional trust, Citizens' commitment to civic duties and obligations.

### **1. Introduction**

Trust is one of the most important integrated forces in society. People inherently meet their needs by interaction and confrontation with others. The impacts and role of these interactions are such that eliminating them make life

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impossible (Moayadfar, 2005: 34). Trust underlies participation and cooperation among people and is a kind of reliance on community. If social trust is not achieved as a variable in society, distrust disrupts the value foundations of society and causes critical condition. Social trust in interpersonal, abstract, and professional relations is a significant and critical factor for the development of society and, at the same time, is a reason for solving problems and fulfilling social obligations (Giddens, 2001: 52). Also, there are different opinions about trust; sociologists believe that everyday social life is not possible without trust (Ztomka, 2007: 2). The crucial factors for development are interpersonal and institutional trust, friendly relationships, and expansion of social participation and social capital. However, excessive decline of social capital in every country and society will face that society with cultural, political, and social problems and the result is social collapse (Ranjbarian, 2006: 181).

Our society is making a transition from a society which believes in destiny to a society based on human agency; thus, it needs trust to face future actively and instructively. Interpersonal and institutional trust are very important because of cultural and social evolutions in Iran as a society in transition as well as the importance of trust in people interactions in recent years. That's way statistical findings show that social trust is an important dimension of civic society and has a close association with citizens and their commitment and loyalty to political authority (Azkia, Ghafari, 2001: 31-33). Iranian society, like other societies, has suffered from ignoring laws and norms. Unfortunately in our society, not only there is tendency to break the laws, but also some people violate the rules (Azad Armaki, 2004: 120). What is important here is that the government expects citizens to respect and undertake civic commitments. The most important commitment is with respect to Islamic Republic laws. On the other hand, citizens have some rights and the government should respect them. According to the above contents, the main research questions are: Is there any relationship between interpersonal and institutional trust and citizens' commitment to civic duties and obligations in Kerman city? And, what is the level of trust (public, interpersonal, and institutional) in Kerman city?

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## 2.Review of Literature

Shiani and Zare (2008: 96-136) stated that, in Tehran, 35 percent of people have expressed a low level of having citizenship rights and 19 percent have expressed a high level for it. Tehrani women observe citizenship duties more than men. Single citizens observe citizenship duties less than the married ones and 15-24 year old people observe these duties less than other age groups. Ghaderzadeh and Shaban (2018: 201-239) stated that,, in Sanandaj, the mean of enjoying citizenship rights according to the participants comments was 62.6; based on a scale of zero to 100, it was a medium number. Multivariate regression analysis showed citizenship status was related to available resources for citizens, social identity in national and ethnic dimensions, social capital, and usage of mass media. Ahmadi and Alipoor (2018) studied the citizenship culture in Sanandaj and stated that the mean score of citizenship belonging to status in Iranian community was lower than the mean of other citizenship components. The mean score of belonging to Iranian community was below the average and showed citizens of Sanandaj primarily considered themselves as part of their local community and, then, the Iranian community. The analytical findings of this research demonstrated that the independent variables of amenability and participation, social identity, legitimacy, and citizenship training had a significantly direct effect on citizenship culture of the citizens of Sanandaj and the citizenship culture had a significant effect on observing citizenship rights and fulfilling citizenship duties. Rahmanzadeh et al. (2017) in sociopathology of dissemination citizenship rights through mass media stated that due to weakness of mass media in winning the audiences trust they have a small portion in educating citizenship rights ,therefore in Tehran local mass media are not the individuals' educational source of citizenship rights and it must be searched elsewhere like schools ,universities, foreign media and environmental media(like billboards, graffiti,...) and interpersonal relationships. Skafi (2007) examined the awareness level of citizenship rights and duties and stated that as the economic level of people increased, awareness grew. Findings showed that the most effective factor for awareness level was participation in election.

Hosienabadi et al. (2017) investigated the effect of awareness on being an active citizen in Sabzevar and stated low awareness level about citizenship rights and duties. Nemtoi et al. (2014) examined national citizenship as the representative of European citizenship and underlined that the population of a state or nation finds its identity by means of citizenship; the other two constituents of the state, territory, and sovereignty complete the state-building algorithm. The theme addressed was the national citizenship as the representative of citizenship and was considered to be a future question in exercising the European rights conferred to any state citizen upon the accession of their state to the European Community. In this respect, European citizenship is considered to be a different kind of collective identity that ignores the territory or nation; the “European citizen” expresses loyalty to the EU institutions and participate in cross-border governance. Arnot et al. (2018) examined post-colonial dilemma in constructing Ghanaian citizenship education: National unity, human rights, and social inequalities state that International influences reshape the citizen’s rights/duties in postcolonial Ghana. Unity, patriotism, development, human rights, and self-reliance redefined civic agendas. Formal/informal institutional programs were deployed to ‘modernize’ young citizens. Regional inequalities/difference/social exclusions undermined human rights agendas. The need to democratize/decolonize pedagogy and value indigenous identities.

Mephram (2017: 54-62) studied citizenship representations, group indispensability, and attitudes towards immigrants’ rights and stated that in a survey study conducted among a national sample of native Dutch, the endorsement of ethnic citizenship was related to weaker support for the immigrants’ social rights because of a lower sense of functional indispensability and of identity indispensability. In contrast, the endorsement of civic citizenship was associated with higher acceptance of immigrant rights because of a stronger sense of functional and identity indispensability of immigrants. Gonzalez (2015: 37-61) stated that the result of these pressures - both from above (organized elites) and below (organized popular groups) – had greater enforcement of already existing political rights. This major which in turn could eventually change competitive ballot election (since the 1990)

forced politicians to focus on reshaping social rights (e.g., making their application universal rather than selective).

Different researchers with distinctive perspective have examined trust and explained the reasons for trust, consequences of strengthening and promoting it, and effects of reducing and weakening it. In the meantime, Fukuyama focused mostly on the economical dimension, Putnam examined political dimension, and sociologists like Giddens have primarily focused on sociological dimensions (Mansourian, 2009: 195-197). Dworkin considers trust a product of observing ethics in society; if society is moral, a trust environment will be made (Mitral, 2001: 62). Dworkin considers religion as a factor for creating trust environment in society and points to empathy that is the result of religious ceremonies and common activities that people do in this ceremonies; this empathy leads to interpersonal trust.

Barson based on his structural and functional perspective considers trust as a factor for creating unity and social cohesion. Accordingly, trust builds this belief in individuals that other people relinquish personal interest in communal success. Trust leads to the expectation that others fulfill their obligations and responsibilities and are aware of others' status (Anam, 2001: 59). He believes pervasiveness of values and norms will happen when people trust, internalize, and act based on them. By internalizing and accepting these issues, people trust each other's reactions and these reactions become predictable; if they cannot predict, mutual trust will not occur (Ansari and Adibi, 2010: 102).

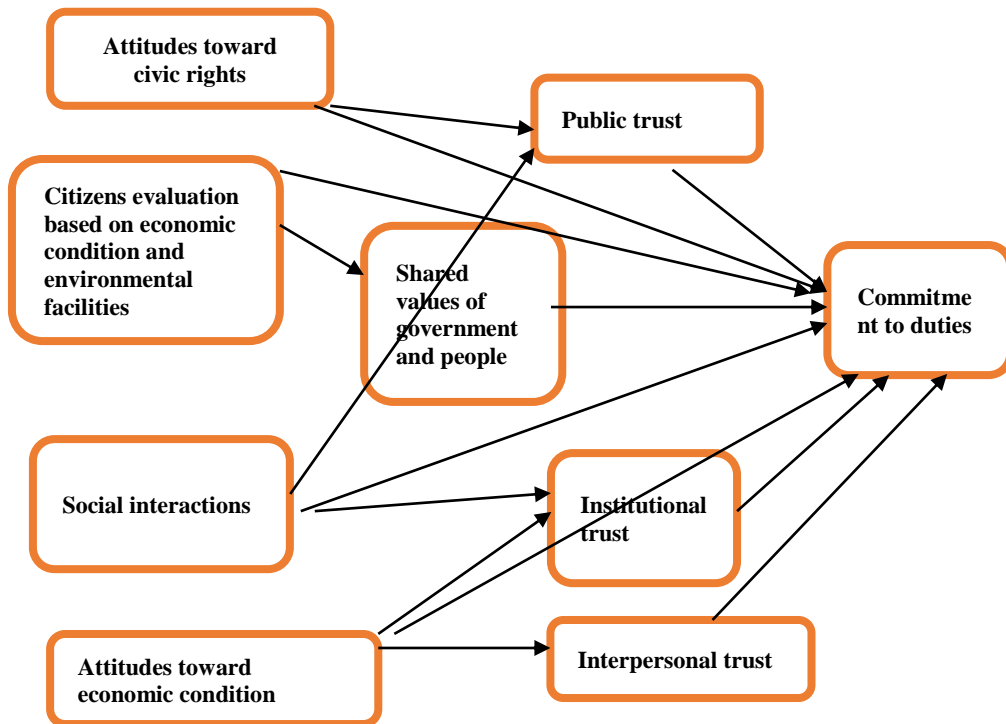
According to Putnam, what builds and strengthens trust is reciprocal transaction norm and civic participation of individuals that is called social capital (Sarvestanii, 2003: 409). He believes in modern societies, interpersonal trust expands to social trust through civic participation organizations and reciprocal transaction norms. In his opinion in modern societies, social trust arises from two related sources: reciprocal transaction norms and civic participation organizations. The relation of norms, organization, and trust is as follows: organizations produce norms and norms, especially the reciprocal one, builds trust (Putnam, 2001: 291). He considers the media, especially television, as a cause for declining trust, because it takes people in their home and away from social interactions (Firrosabadi, 2005: 57-93).

Chalabi generalizes trust in a way that goes beyond interpersonal trust and encompasses it. He considers trust as having a sense of proportion about all people in social interactions apart from their belonging to ethnic groups and tribes where this expands extra-group relations (Amir Kafii, 2001: 11). Also, trust means having a sense of proportion in reciprocal relations and has three types: 1-interpersonal, 2- social or generalized, and 3-institutional (Gould and William, 1997: 102). In his opinion, interpersonal trust includes trust among family members, relatives, friends, and colleagues that are called personal or particularized trust. Social or generalized trust is related to strangers and less familiar people.

Institutional trust is related to trust to governmental institutions, organizations, and groups (Zahedi Asl, 2014: 102). According to Fukuyama, before entering a business or social system, you must have enough information about trust organizations in that system and its features, because he considers trust as the base of any socio-economical exchanges. In fact, all social groups have a special level of trust that shows the extent of mutual trust and cooperation of a group members. Most of the religions can enhance social capital by promoting methods like participation, honesty, and mutual trust as well as extending moral values. However, a social group has positive extroversion towards trust of other groups' members, which goes beyond its internal limits. The scope of trust in various cultures is different. For example, in China and most of Latin American countries, there is a high level of social capital in families and friendly groups. But, these groups have little trust in people outside their groups (Fukuyama, 2000: 10-15). According to Rothstein and Stolle, efficiency and honesty are effective in generalized trust. Government institutions are a source of trust only if citizens consider them trustworthy (Mansourian, 2009: 16-18).

Regarding theories in citizenship education, we can name theories by Marks Weber, Tonnies, and Durkhiem that believe in a kind of "identity, belonging, and a new rational–customary-civic commitment for society members that leads to political, social, and cultural democratic participation, a more sense of belonging to society, and finally strengthening of social cohesion and order (Tavasoli, Njrjati, Hosieni, 2004: 36). In this research, 218 people equal to 54.5

percent of the sample size were men and 183 people equal to 45.5 percent were women. Also, 232 people (57.8%) were married, 159 (39.7%) people were single, and 10 people (2.5%) were divorced. In terms of age, 43 of them (10.8) were below 20, 195 (48.8) were 21-30, 80 people (20%) were 31-40, 45 of them (11.2) were 41-50, and 37 (9.2%) were 51 years old or more. As far as education was concerned, 14 people (3.5%) passed only high school, 102 (25.5) had high school diploma, 76 (19%) had Associate, 156 (36%) had Bachelor's, 39 (9.8%) had Master's or higher degrees, and 13 (3.5%) had a seminary degree.



**Figure 1. Analytical model of research**

The main research hypothesis mentioned that there is a relationship between trust (public, interpersonal, and intrapersonal) and citizens' commitment to civic obligations and duties in Kerman city. In this hypothesis, trust is examined in three dimensions: public, interpersonal, and institutional.

In the sub-hypotheses, the relationship of the variables individuals' attitude toward his/her civil rights in society, shared values of citizens and government, citizens' evaluation based on the geographical conditions and environmental facilities, people's attitude toward economic condition of country, people's attitude toward Iran's political power and position in the region, social interactions, social awareness and demographic characteristics (age, sex, education, marital status, and social class) is measured as the bivariate hypotheses with commitment to civic obligations and duties.

Social trust includes public interpersonal and institutional trust and public trust refers to the level of trust to other people. The scope of trust is extended enough to include strangers, people of different social classes, religions, and ethnic groups (Amir Kafi, 1995: 39-40 and Giddens, 2008: 87). Interpersonal trust emerges in face to face interactions and includes interactions between lovers, friends, colleagues, as well as trust between employer and employee, supervisor and worker, teacher and student, seller and customer, physician and patient, driver and passenger, etc. (Amir Kafi, 1995: 39-40 and Giddens, 2008: 87). Institutional trust can be defined as trust institutions and organizations (including municipality, judiciary, police, and soon) (Amir Kafi, 1995: 39-40 and Giddens, 2008: 87). Individual's attitudes toward civic or citizenship rights are related to individual's evaluation of how government and institutions respect his/her social or personal rights. To what extent society respects his/her rights. In fact, it refers to the government duties, whereas the opposite is citizens' duties and obligations (Rezaiipoor, 2006: 9-10). Shared values of government and people is the degree of coordination and compatibility of personal values with the government's approved and supported values (Rezaiipoor, 2006: 58). Citizen's evaluation based on the geographical status and environmental facilities refers to comparative evaluation of facilities and status of citizens in Kerman with other cities, especially Tehran.

People's attitude toward economic condition of the country: From one side, it is related to citizens' evaluation of economic condition and to what extent they relate the economic status to the direct performance of government. From another side, it points to the degree of citizens' hope for improving economic condition by the government in near future.



People's attitude toward Iran's political condition and power in the region refers to how proud the citizens are of the government activities in the region and power of Iran against the Persian Gulf states and other countries.

The simplest and most obvious meaning of social participation is active participation of individuals in social life. Participation is a purposeful action that appears in the conscious process of sharing power and scarce resources and providing opportunities for mutual interaction between individuals and social environment (Mohseni Tabrizi, 2010: 151). Social participation happens in five dimensions: mutual interaction between people, social groups, non-government organizations, and communication of local community and whole community (Navruzov, 2000: 16).

Social awareness is a set of thoughts and beliefs about life and being aware of public affairs, whether political or social (Nasrabadi, 2006: 227).

Commitment to civic duties and obligations is related to individuals' commitment and adherence to social roles determined by the government that contains values, demands, and goals of the government. The extent to which people obey government's laws is related to citizenship commitment. Biker considers commitment as tendency to perform a series of continuous activities; this tendency is due to saving some capitals which will be destroyed by leaving the activities (Hadi KHameneh, 2006: 35), (Asetron, 1998: 73-74).

### **3. Methodology**

The present cross-sectional research is a descriptive and analytical study with a survey method. It has two main sections: data description and data analysis. In the data description section, demographic characteristics and variables are described by frequency distribution and descriptive statistics. In the data analysis section, the research hypotheses are examined. Before testing the hypotheses, normal distribution of the variables is examined by one-sample Kolmogorov-Smirnov test and the data are assumed normal.

One-sample t-test is used to examine the variables' status. Pearson's and Spearman correlation and Stepwise regression, independent t analysis (two-sample), one-way analysis of variance (ANOVA), and structural equation modeling are used for the hypotheses testing. SPSS 22, Lisrel, and Excel

applications are used for data analysis and significant level is considered 0.05. Statistical community of the research is all above 15 year old citizens of Kerman in 2014 that are 2938988 people according to Statistical Center of Iran. Stratified cluster sampling is performed. Research sample based on Cochran sampling formula and 95% accuracy is 384 people.

#### 4. Findings

In this research, 218 people (54.4%) of the sample size were men and 182 (45.5%) were women. Also, 231 (57.8%) were married, 159 (39.7%) were single, and 10 (2.5%) were divorced. In terms of age, 43 (10.8%) were below 20, 195 (48.8%) were 21-30, 80 (20%) were 31-40, 45 (11.2%) were 41-50, and 37 (9.2%) were 51 years old or more. As far as education was concerned, 14 people (3.5%) were at the high school level, 102 (25.5%) had high school diploma, 76 (19%) had Associate, 156 (39%) had Bachelor's, 39 (9.8%) had Master's or higher degrees, and 13 (3.5%) had seminary education. Also, 95 people (23.8%) were of low, 242 (60.2%) middle, and 63 (15.8%) high socio-economic classes.

The following table shows the relationship between demographic characteristics and citizens' commitment to civic duties and obligations in Kerman city. According to independent t-test (two-sample) and one-way analysis of variance (ANOVA), there was no significant relationship between demographic characteristics and citizens' commitment to civic duties and obligations ( $P>0.05$ ).

**Table 1. Relationship of demographic characteristics and citizens' commitment to civic duties and obligations in Kerman city**

	Variables	Mean	Standard deviation	sig
Sex	male	3.5	0.7	0.79
	Female	3.5	0.7	
Marital Status	Married	3.5	0.7	0.45
	single	3.5	0.7	
	Other status	3.5	0.5	
Age	Less than 20	3.5	0.7	0.72
	21-30	3.5	0.7	
	31-40	3.4	0.8	
	41-50	3.6	0.8	
	51 and up	3.5	0.5	
Education	High school	3.8	0.8	
	Diploma	3.4	0.7	
	Assistant degree	3.4	0.8	

	<b>BA</b>	3.6	0.7	0.13
	<b>Seminary</b>	3.5	0.7	
	<b>MA and higher</b>	3.5	0.8	
<b>Scio-economic class</b>	<b>Low</b>	3.4	0.7	
	<b>Middle</b>	3.5	0.7	0.45
	<b>High</b>	3.4	0.8	

The next research hypothesis is presented as follows: there is a significant relationship between individuals' attitude toward civic rights and commitment to duties and obligations ( $P < 0.001$  and Pearson's correlation is 0.432).

**Table 2. The correlation of studied variables and commitment to duties and obligations**

<b>Variables</b>	<b>Pearson correlation</b>	<b>sig</b>
<b>Civic rights</b>	0.432	0.001
<b>Shared values of government and people</b>	0.492	0.001
<b>Attitudes toward geographical condition and environmental facilities</b>	0.319	0.001
<b>Attitudes toward economic status of country</b>	0.295	0.001
<b>Attitudes toward political power and condition of the country</b>	0.412	0.001
<b>Social participation</b>	0.358	0.001
<b>Social commitment</b>	0.524	0.001
<b>Social awareness</b>	0.067	0.18
<b>Public trust</b>	0.302	0.001
<b>Interpersonal trust</b>	0.332	0.001
<b>Institutional trust</b>	0.503	0.001

The results of testing other variables are in this way. For the shared values of government and people as well as commitment to duties and obligations:  $P = 0.001$  and Pearson's correlation 0.492; Citizens evaluation based on the geographical condition and environmental facilities and civic duties and obligations:  $P = 0.001$  and Pearson's correlation 0.319; Individuals' attitudes toward economic status of the country and commitment to civic duties and obligations:  $P = 0.001$  and Pearson's correlation 0.295; individuals' attitude toward political power and condition of the country in the region and commitment to civic duties and obligations:  $P = 0.001$  and Pearson's correlation 0.412.

Social interaction and commitment to civic duties and obligations:  $P = 0.001$  and Pearson's correlation 0.385; social commitment and commitment to civic duties and obligations:  $P = 0.001$  and Pearson's correlation 0.524; interpersonal trust and citizens' commitment to civic duties and obligations in Kerman city:  $P = 0.001$  and Pearson's correlation 0.332; institutional trust and citizens'

commitment to civic obligations and duties: P=0.001 and Pearson's correlation 0.503. There was a significant relationship between the mentioned variables.

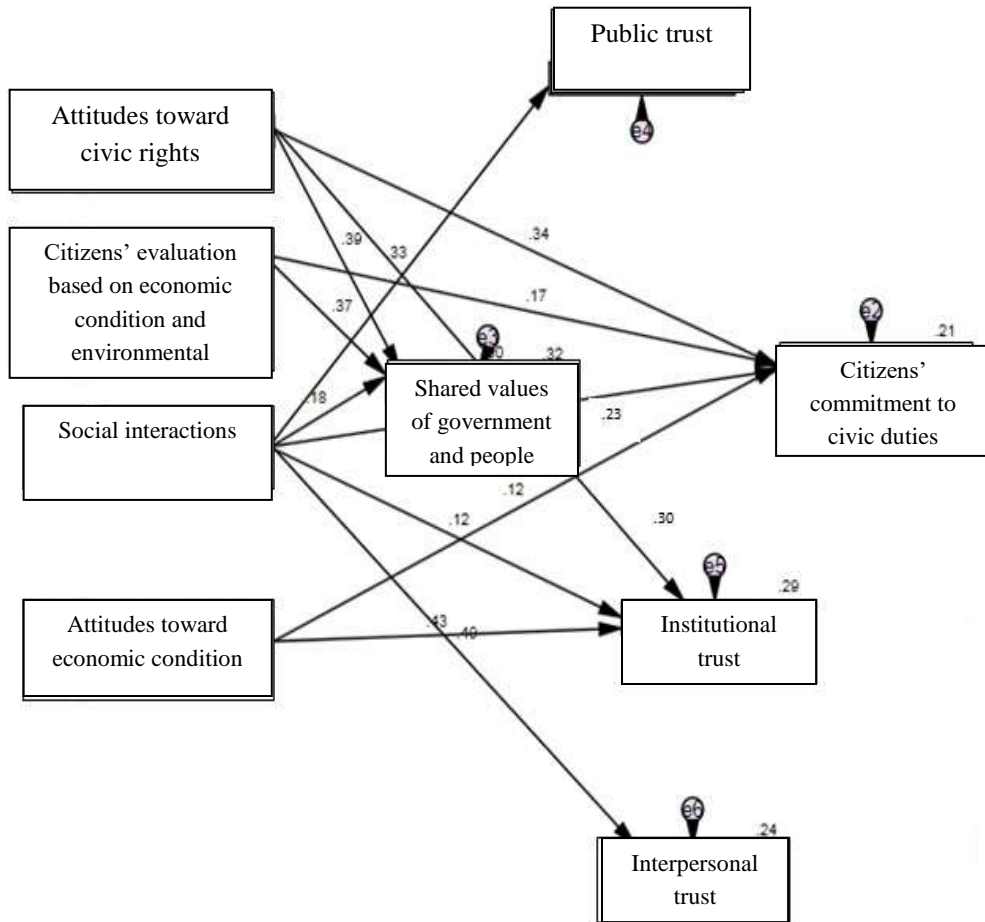
On the other side, the results of testing the research hypothesis demonstrated no significant relationship between social awareness and commitment to civic duties and obligations in Kerman city (P=0.18 and Pearson's correlation 0.067) and between public trust and citizens' commitment to civic duties and obligations (P=0.001 and Pearson's correlation 0.302).

**Table 3. The effect of different variables on citizens' commitment and to civic duties and Obligations**

R2(ad)	R2	R	P	t	Standard coefficient	Non-standard coefficient		Previous variables
					Beta	The standard error	B coefficient	
0.430	.437	0.661	<0.001*			0.185	0.668	<b>Constant</b>
			<0.001*	0.321	0.321	0.046	0.315	<b>Social commitment</b>
			<0.001*	0.217	0.217	0.038	0.197	<b>Institutional trust</b>
			<0.001	0.186	0.186	0.029	0.136	<b>Attitudes toward civic rights</b>
			0.003*	0/123	0.123	0.040	0.117	<b>Shared values</b>

According to the stepwise regression, social commitment (Beta= 0.321 and p<0.05), institutional trust (Beta= 0.217 and P<0.05), attitudes toward civic rights (Beta= 0.186 and P,0.05), religious and cooperative participation (Beta0.147 and P<0.05), and shared values of government and people (Beta= 0.123 and P<0.05) positively predicted citizens' commitment to civic duties and obligations and had an incremental impact. Finally, according to 43.7R<sup>2</sup> % of changes of citizens' commitment to civic duties and obligations will be explained. The regression model is as follows:

$$\text{Commitment} = 0.321 \times \text{obligations} + 0.217 \times \text{institutional trust} + 0.186 \times \text{attitudes} + 0.147 \times \text{participation} + 0.123 \times \text{coordination}$$



**Figure 2. standardized coefficient values derived from the path model to examine the conceptual model**

**Table 4. direct effects on the final model**

Relation	Direct impact	Statistics t
Attitudes toward civic rights and shared values of government and people	0.39*	9.451
Citizens evaluation based on the geographical condition ,environmental facilities and shared values of government and people	0.37*	9.075
Social interactions and shared values of government and people	0.18*	4.486
Attitudes toward civic rights and institutional trust	0.30*	7.181
Social interactions and institutional trust	0.12*	2.775
Attitudes toward economic condition of country and institutional trust	0.43*	10.172
Social interactions and public trust	0.33*	9.943
Attitudes toward civic rights and commitment to civic duties and	0.43*	

obligations		7.545
Citizens evaluation based on the geographical condition ,environmental facilities and commitment to civic duties and obligations	0.17*	3.709
Social interactions and commitment to civic duties and obligations	0.23*	5.227
Attitudes toward economic condition of the country and commitment to civic duties and obligations	* 0.12	2.597
Social interaction and interpersonal trust	0.49*	11.192

## 5. Conclusion

According to the results, there was a significantly direct relationship between trust (public, interpersonal, institutional) and commitment to civic duties and obligations in Kerman city, which is consistent with the theories by Parsons, Putnam, Zetomka, Bourdieu, Chalabi, and Inglehart. Also, the result of the present research is consistent with the findings of other studies. For example, Ghafari’s research showed a significantly direct relationship between trust and social interaction; when trust increased, so does the social interaction (Azkiya and Ghafari, 2001: 31-33). In Abdollahi’s research, the results showed that according to the typology made by the researcher about the social trust, trust to neighbors and villagers, institutional trust, and age had a significant relationship with social interactions by increasing the scope of trust in rural society, so does social interaction (Abdollahi, 2008: 218).

The other findings of the research showed that by improving positive attitudes toward civic rights in Kerman city, commitment to civic duties and obligation increased significantly, which is consistent with the theories by Tunis, Durkheim, Brian Tuner, and Weber.

According to Durkheim’s theory, trust is obtained by observing moral principles in society, so that the social environment is full of trust in a moral society. Durkheim argued that religion acts as a source of trust. The results indicated value coordination between the people and government had the greatest impact on citizens’ commitment to civic duties and obligations. According to Parsons, trust causes people to give up private interests in order to achieve group success. Trust creates the expectation that people will live up to their obligations and responsibilities and understand others’ conditions. According to this theory, values and norms become generalized when people

either trust or internalize them and act on them. By internalizing and accepting these issues, people trust each other's actions and these actions become predictable for them; if they could not predict, there will be no mutual trust (Ansari and Adibi, 2010: 102).

According to Putnam's theory, trust finds its feedback in social networks. He believes that norms of reciprocity and existence of networks for civic engagement create and strengthen trust, referred to as social capital (Sarvestani, 2003:409). Also, he argues that interpersonal trust is transformed into social trust through networks of civic engagement and norms of reciprocity in modern societies.

From the sociological perspective, radius of trust has been greatly emphasized, so that the generalized trust, accompanied by pervasive radius of trust, has been introduced beyond interpersonal trust and encompasses it. Generalized trust can be defined as having good faith in all the people in social relations, irrespective of their race and tribe, which in turn leads to the expansion of inter-group relations (Amir Kafi, 2001: 11).

However, when society moves toward social changes, emerging demands are raised by citizens from the government, which can lead to contradictions between the values of the government and citizens.

The theoretical framework of the research emphasized that the generalized trust significantly decreased in case of normative conflicts, which could lead to new challenges for citizens' civic obligations and duties. Under such circumstances, if society has strong social capital, these contradictions will not be destructive, but constructive and pave the way for social changes, and consequently, reduce psychological and social disorders.

Contemporary sociologists consider trust very important, such that they have highlighted its impact on economic relations in society. According to Fukuyama, before entering a business or social system, there should be sufficient information about the trust networks in that system and its features, because trust is the basis of any socioeconomic exchanges. He argued that all the social groups have a certain radius of trust, indicating the extent of cooperation and mutual trust of members of a group.

The results showed that religious participation predicted citizens' commitment to civic duties and obligations positively, which is consistent with Fukuyama's theory. Moreover, other results have demonstrated that social commitment, institutional trust, civic rights, religious participation, and shared values of government and people predicted positively the citizens' commitment to civic duties and obligations, which is consistent with Abdollahi's research, in which according to the typology that the researcher had of social trust, trust to neighbors and villagers, institutional trust, and age had a significant relationship with social interactions by increasing the scope of trust in rural society, so does social interaction (Abdollahi, Azkiya, FiroozAbadi, 2008: 219). According to Alipoor's research, there was a significant relationship between three types of social trust (public, generalized, and institutional) and standardized social participation and the examined variables: standardized trust socio-economic classes are the best predictors of social interaction (Alipoor, Zahedi, Shiyani, 2009: 109-135).

The results revealed religion and social beliefs were of great importance in building trust. Religion could improve the social capital by promoting methods such as participation, honesty, mutual trust, and moral values. If a social group has a positive extroversion towards the members of other groups, the radius of trust exceeds its internal limit (Fukuyama, 2000: 10-15) and the degree of fulfillment of civic obligations and duties also increases with strengthening the social capital. Therefore, the actions of governments are very important. The theoretical framework of the research emphasized that efficient and fair political institutions affect the generalized trust of individuals. State institutions are the source of building trust only if they are trusted by citizens (Mansoorian, 2009: 16-18).

Findings of the present research indicated that by improving positive attitudes toward civic rights and increasing the economic condition, political power and status, geographical condition, and environmental facilities, social commitments, social awareness, interactions, informal charity cooperation, religious participation and shared values of government and people so does significantly commitment to civic duties and obligations in Kerman city, that these finding are consistent with result of a study by Grottart , he studied the



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effects of social capital on families' welfare and poverty in Indonesia and he came to this result that increasing people's self-esteem and their sense of homogeneity in society will support them (Grottart, 2019: 53). According to Yazdanpanah, the greater the level of ineffectiveness, alienation, and feeling disorganized, the lower the level of voluntary, informed, and purposeful social participation of people would be. Also, family, economic, and social obstacles affected social participation. Based on his research, there is a low level of social participation among the citizens (Yazdanpanah, 2007: 86-105).

According to the research findings, the following items are suggested:

Cultural opportunities should be generalized for all the people so as they can reach their cultural purposes legally. Resources should be optimally used to generalize cultural opportunities, reduce inequalities and discrimination, and establish justice in management cultural affairs;

Official supervisory and regulatory organizations including the police and judiciary departments should strengthen their oversight of law enforcement. Constant monitoring and control cause fear of being punished for breaking the laws and, therefore, some people are forced to obey the laws. Law enforcement must be fulfilled consequently after crime to be more effective.

The mass media have an important role in this situation. It is suggested for the local media to report violating the rules and their consequences to make people aware of the consequences of breaking laws. Informal observatory institutions including families, friends, and neighbors should try to have a key role in preventing lawlessness. These institutions must be supported by the Islamic Republic system. Family is an important institution. Parents should obey the laws and try to raise children that adhere to social values.

The institution of education is also of particular importance in this regard. Analyzing the content of books shows to what extent this institution helps spread lawful behaviors and increase social awareness. The classroom environment is a small society; students' interactions and their normative level are the best ways to learn to obey social rules.

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