

The Impact of Social Capital on National Identity of Youth in Eastern Golestan Province

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Abstract: Identity, as one of the most important concepts of social sciences of the new era, is influenced by various factors that cultural capital is one of the most important factors in its formation and redefining. This paper seeks to study the effect of social capital indicators on national identity of youth by survey method which has been done by questionnaire with a statistical sample of 390 people among young people in eastern Golestan regions. The findings show that the average of social capital in the studied population is 3 out of 5, indicating that social capital is higher than the average. The results of statistical tests confirm the relationship between national identity and each indicator of social capital. Of course, the correlation between social capital and national, modern and religious dimensions of youth's social identity is moderate and positive, but this relationship with the ethnic dimension of youth's social identity is stronger and more positive. The results of path analysis test also showed that the dimensions of social capital have a direct and significant relationship with the social identity of respondents. Consequently, in order to strengthen national identity, social capital indicators, especially social agency, sense of security and tolerance of diversity should be considered more.

Keywords: Social Capital, National Identity, Youths, Golestan.

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Introduction

In today's world, identity is one of the most important psychological needs of human beings and a prerequisite for any social life. National identity is the identifier of that group or social sphere with which the person belongs and introduces himself and in social life, he considers himself responsible, committed and loyal to it. The formation of identity and its redefinition are influenced by a variety of factors, including social capital. Social capital is the sum of real or virtual resources available to an individual or group that they acquire through a durable network of relationships and mutual understanding and more or less institutionalized understanding (Fild, 2003 quoted by Shiani, 257:1396). Social capital, through grammatical norms such as strengthening group spirit, cooperation, cooperatives, healthy competition, establishing social actions and interactions based on trust, honesty and mutual respect, and eliminating conflicts and hostilities among individuals, contributes to strengthening the sense of solidarity and national loyalty and ultimately to the formation and continuation of national identity of individuals (Jahangiri, 2011). The issue of identity is of particular importance among different segments of society, but this issue is more important among young people in every society, because young people in every society are able to have a decisive impact on the future of society in terms of their power and

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energy. And since in our society a high percentage of the population (30%) of the population is young, therefore, addressing the status of national identity of young people and the factors affecting it, especially social capital, is of double importance. This importance becomes even more important when we realize that in contemporary times, the riddle of identity has occupied the human mind more than any age and has become one of the most important issues in human societies, and people organize their meanings more and more every day, not based on actions, but on their own identity or what they think is their identity. The rapid pace of changes in Iranian society, the fluctuation of national and Western culture and cultural invasion, the turmoil in the normative system of society and the breakdown of traditional identities have led to the importance of identity debate in Iranian society, especially among the younger generation of the country.

Perhaps one of the most important areas suitable for studying the status of national and ethnic identity and its relationship with cultural and social capital of the eastern regions of Golestan province. Different ethnic groups such as Turkmen, Sistani, Fars, Azeri, Native Turks of the region known as Qizilbash and Even Kurd and Baluch in the east of Golestan province include seven cities "Gonbad Kavous, Ramian, Azadshahr, Minoodasht, Galikesh, Kalaleh and Maraveh Tappeh", which is an important issue to investigate and identify the capital status of young people in these regions and to measure its relationship with their national identity.

Theoretical Foundations

Social Capital

The roots of the discussion of social capital can be found in the works of classical sociologists of the 19th century, namely Durkheim, Weber, Marx and Zimmel (Abdollahi and Mousavi, 2007; Majedi and Lehasizadeh 2006).

The theme of social capital in the objective and structural dimension and at the macro level has been considered by Durkheim, its subjective dimension and at the level of Weber's desired wisdom and its communication and theological dimension has been favored by Zimmel (1950, wolf quoted by Taheri and Mousavi). The first article on social capital is the Honey Fan article, and among contemporary theorists Robert Putnam, James Coleman, Peter Bourdieu and Apehoff, they have conducted extensive studies, which are not included in this article because of the extent of the discussion of addressing each of them. However, the summary of the theories of the most important theorists of social capital is mentioned in the table below.

Table (1): Summary of theorists' views about social capital

Theorists	Definition	Levels of Analysis	Goal	Indices
Bourdieu (1985)	Resources that facilitate access to group services	Individuals/class clash	Economic capital	names, friendships, ties, memberships, citizenship
Coleman (1988)	Aspects of social structure that activists use as resources to achieve their interests	family/community	human capital	family size, presence of parents in the family, mother's expectation of child education, family mobility, church affiliation
Putnam (2003)	Trust, norms and networks that facilitate cooperation for mutual benefit	Community/region	economy and democracy	Membership in voluntary organizations, free participation, newspaper reading and membership
Fukuyama (2000)	Participation of group members in a set of informal norms or values among which cooperation is allowed.	Community/region	economic development	Social deviance, crime, family breakdown, tax evasion, drug use, lawsuits and litigation

National Identity

The study of national identity is one of the topics that is of great historical and sociological importance. Its historical importance is because firstly, this phenomenon has been formed in the process of time in society and has been influenced by historical events and changes. Secondly, every identity that is seen today in society and among social groups is derived from historical trends of different periods. Sociologically, national identity is important because it is considered as one of the most important factors of social cohesion and national consensus in each society. The more a nation enjoys a stronger and more coherent, the more successful it will be in consolidating the foundations of solidarity and social consensus. Most sociologists emphasize the fact that the sense of identity is shaped by interpersonal dialectics and society. They more or less accept that identity usually manifests in people's attitudes and feelings, but the context for its formation is collective life (Jenkins, 1996:20). Identity in the social sciences originates more than the sociological views of wisdom and social psychology, especially the view of symbolic interactions and opinions of thinkers such as Klee, Mead and Werzenberg, and develops in the views of thinkers such as Manfred Kahn, Herbert Bloomer, Tajfel, Richard Jenkins, Jonathan Turner, Peter Burke, McCall and others. In the meantime, contemporary sociologist Anthony Giddens offers considerable theoretical explanations. Giddens suggests a decrease in the influence of tradition and the development of modernity and the possibility of realizing multiple identities and the freedom of individuals to consciously choose identity (Giddens, 1999).

He believes that the nature of everyday life is constantly transformed by local and global elements; in a way that one must create his identity continuously and routinely and protect himself in his reflective activities (Giddens, 1999) Giddens implies that everyone's identity is not necessarily inherent to that person. Identity is not a role delegated to one by society, but a process of semantics that is built during daily life and its places. Identity is never fixed, but it is evolving or "dynamic" (Sharifi & Kakavandi, 2010). In Giddens's view, human identity is created in interaction with others and changes continuously throughout life.

Methodology

This study was conducted with quantitative approach and survey method using electronic questionnaire. To measure social capital from onyx and bullen social capital questionnaire with 8 dimensions (participation in local community, activity in the context of community, feeling of trust and security, neighborhood communication, interactions and relationships with friends and family, tolerance with the diversity of life value Relationships and work links) and 36 items and national identity questionnaire of Solgi et al. with three areas of national, ethnic and global identity and 4 dimensions (knowledge, commitment, belonging and tolerance) with 141 items used were.

The statistical population of the study consisted of all young people from 18 to 30 residents of eastern regions of Golestan province, of which more than 280,000 people were selected and analyzed based on Morgan's Krejsai formula, 390 people were selected as available sampling methods and the results of the collected data were analyzed through descriptive and inferential statistics.

Research Findings

The subjects of this study included 390 young people in eastern Golestan province, 53% of whom were male and 44% female. In terms of education, 10% had a diploma and a lower degree, 18% had a master's degree, 47% had a bachelor's degree and 23% had a master's degree.

32 % were single and 68% were married.

69 % were employed and 31% were unemployed.

80 % were residents of the city and 20% were residents of the village.

Ethnically, 49% of Fars, 11% Turkmen, 5% Turks, 15% Sistani, 14% Baluch and finally 6% did not have their ethnicity.

Table (2): Frequency distribution of the sample based on average social capital and its dimensions

Social capital	Number of samples	Number of questions	Minimum	Maximum	Mean
Participation in the local community	390	7	1	5	2.86
Social agency		7	1	5	3.29
Feeling of security		5	1	5	3.89
Interaction with neighbors		5	1	5	1.81
Interaction with family and friends		3	1	5	1.42
Diversity tolerance		2	1	5	3.22
Value of life		2	1	5	3.37
Job interactions		3	1	5	3.43
Total	390	36	1	5	3

According to the above table, the average participation in the local community is 2.89, social agency is 3.29, feeling of security is 3.89, interaction with neighbors is 1.81, interaction with family and friends is 1.42, diversity tolerance is 3.22, value of life is 3.37 and finally, the average of job interactions is reported as 3.43. Also, the average of the total social capital is obtained from the number of 5 points of 3.

Table (3): Frequency distribution of the sample based on average social identity and its dimensions

Social identity	Number of samples	Number of questions	Minimum	Maximum	Mean
National identity	390	45	1	4	3.46
Ethnic identity		33	1	4	3.19
Modern identity		29	1	4	3.06
Religious identity		34	1	4	2.97
Total	390	141	1	4	3.18

According to the above table, the average national identity was 3.46, the average ethnic identity was 3.19, the average modern identity was 3.06 and finally the average religious identity was 2.97. Also, the average of total social identity was 3.18. The highest identity tendency was related to the national dimension and the lowest was related to the religious dimension.

The Relationship between Social Capital and Dimensions of National Identity

Pearson correlation test was conducted to investigate the relationship between social capital and national identity of youth, which shows that there is a significant correlation between social capital and national dimension of youth social identity. There is also a correlation between social capital and the national dimension of social identity at 0.554, which indicates a moderate and positive correlation, meaning that with the increase of social capital, the national dimension of youth's social identity is strengthened.

Table (4): Descriptive Statistics

	Mean	Std. Deviation	N
Social Capital	3.1453	.63654	390
National dimension of social identity	3.4652	.51238	390

Table (5): Correlations

		National dimension of social identity	Social Capital
Social Capital	Pearson Correlation	1	.554
	Sig. (2-tailed)		.000
	Sum of Squares and Cross-products	149.109	62.892
	Covariance	.405	.171

	N	390	390
National dimension of social identity	Pearson Correlation	.554	1
	Sig. (2-tailed)	.000	
	Sum of Squares and Cross-products	62.892	102.125
	Covariance	.171	.263
	N	390	390
**. Correlation is significant at the 0.01 level (2-tailed).			

Conclusion

The findings showed that the overall social capital of the young people studied was an average of 3 out of 5, which is moderate to high. Among the social capital indicators, the security feeling index with an average of 3.89, the value of life index with an average of 3.37, the social agency index with an average of 3.29 out of 5 had the most suitable situation, and the family and friends interaction index with an average of 1.42, interaction with neighbors with an average of 1.81 had the worst situation. Trust index as one of the most important indicators of social capital has not had a good situation among young people. So that the average score of this index is 2.4 of the assembly of 5 scores, which is lower than the average. The survey of social identity status shows that the average total social identity is 3.18, with the situation above average and fairly well indicated.

The status of social identity in the four dimensions showed that the national identity with an average of 3.46 has the best status compared to other dimensions and in the next level ethnic identity with an average of 3.19, modern identity with an average of 3.06 and finally religious identity with an average of 2.97, thus the highest identity tendency related to the national dimension and the lowest identity tendency related to the religious dimension have been reported. The results of measuring the relationship between social capital and national identity based on Pearson correlation test showed that there was a significant correlation between social capital and national dimension of youth social identity. There was also a moderate and positive correlation between social capital and the national dimension of social identity, which means that with the increase of social capital, the national dimension of youth's social identity is strengthened. The results of path analysis test also showed that the dimensions of social capital have a direct and significant relationship with the social identity of respondents. In a general summary, it can be said that paying more attention to the indicators of social capital and strengthening the variables affecting this index can strengthen the national identity of young people, in the meantime, paying more attention to providing appropriate social activism platforms for young people as the most important social factors, strengthening the sense of security and, most importantly, building more trust that is consistent with Giddens's theory can be very Useful.

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