

## Social Capital and Development in Hormozgan Province from the Perspective of the Elites

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**Abstract:** *It is typical that social capital is essential and necessary in order to develop any society. Social capital is highly significant in the economic and social development of a society that it is possible to observe it distinctly in the field of economic prosperity in all developed societies. We know that social capital is highly significant in recent decades and also consider its influential role on economic and social development, accordingly, this study aims to explain sociologically the influence of social capital on economic and social development of Hormozgan province. We applied the qualitative method for this study and also used the in-depth interview technique in order to achieve the under-consideration questions. The main structure of the interview includes eight main questions that we asked of 32 legal and natural persons, including specialists, professors, experts, officials, and private sector activists in the province. We are able to explain according to the interviewees' opinions that the out-group social capital of Hormozgan is at a low level because of the traditional, religious context and in-group associations, attention to localism, etc.; this is caused by the presence of strong in-group connections between citizens. According to network theory, weak ties (Granovetter) and also in-group and out-group social capital of Putnam, strong, in-group ties limit relationships and, consequently, development was not met.*

**Keywords:** *Social Capital, Economic Development, Social Development, Hormozgan Province.*

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### Introduction

Currently, the concept of social capital is more significant in the economy and society, and societies are required to identify the framework of social capital and its influences on society and use it as a solution to break through the decline and recession in order to progress and sometimes prevent degeneration. One of the most significant influences of social capital is the relationship between it and the indices of socio-economic development. Social capital signifies the economic benefit of society; which is established as a center of cooperation, engagement, mutual trust, and mutual assistance in the direction of economic relationships between individuals (Hoyman et al., 2016: 344). Social capital is frequently regarded as the ability of social structures and attitudes that supports them to increase the effectiveness of collective action. Social capital is a cohesive context that assists people to utilize current resources in order to create mutual benefits. Consequently, social capital is regarded as a prerequisite for economic growth and development. The components of social capital are social ties and networks that have the ability to become economic capital (Deli et al., 2017: 172). Social capital involves the institutions, relationships, attitudes, and values that direct interpersonal interactions and help to achieve more comprehensive economic and social development. This issue is essentially caused by the legal, political and institutional environment in which economic operators fulfill their function and realize their objectives (Stanovich et al., 2015: 74). Social capital in the current social system is recognized as one of the fundamental components of the growth and development of any society. This concept contains

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different fields, including the social development of metropolitan cities and the improvement of management, and the advancement of social welfare. Expanding social participation, and mutual trust between the individual, society, and the government is one of the unavoidable conditions for social development and increasing social cohesion (Azmi et al., 2013: 132). Normally, social capital is correlated with the two concepts of "social network" and "radius of trust". A social network is a group that utilizes the same information, norms, and values in their negotiations based on mutual trust; the radius of trust also signifies the extension of the circle of cooperation and mutual trust between the group members. If the social network and the radius of trust in the group and society are more, the influence on social development will be higher (Sadeghpour, 2013: 7). Past research has revealed that advanced and developed societies possess high levels of social capital such as participation, trust, correlation, and stability; but social capital and its relationship with development have not been sufficiently recognized in Iran.

It is typical that social capital is essential and necessary in order to develop any society. Social capital is highly significant in the economic and social development of a society that it is possible to observe it distinctly in the field of economic prosperity in all developed societies. (Khavari, 2011: 279). It is possible that social capital as a missing link to be applied in economic development as a method in order to increase the wealth and welfare and well-fare of society, mitigate poverty and job creation. It was specified that it is possible that paying attention to the dimensions of social capital such as trust, participation, cohesion, responsibility and other components of social capital and considering them as significant components to be related to increasing investment, increasing household income, welfare, reducing social inequalities, employment and consequently, improving economic conditions (Heidari Sarban, 2018: 141).

It is required that a high degree of in-group social capital for economic development and social welfare, but is not sufficient, and also, government efficiency and its interaction with civil society networks in a high degree is necessary. So that if on the one hand, the government is inefficient; a high degree of social capital (group tie networks in society) cannot provide the requirements for economic development and socio-economic accomplishment, but even can provide negative consequences in society. On the other hand, if the government is efficient but there is low social capital, social welfare will then experience barriers and produce other negative consequences in the context of society. Accordingly, both a high degree of in-group social capital (strong social ties networks in groups) and an efficient government that interacts positively with civil society (the network of social groups) will be required. (Welkak and Narayan 2005: 538). Economic development has become one of the anxieties for all provinces of Iran; however, Hormozgan province is one of the limited provinces in the country that owns a super-strategic position for the country's political economy. Consequently, the researcher believes that determining the type of relationship between socio-economic development in the province and social capital is a new responsibility, hence, it explains the importance and necessity of conducting this research much more and more thoughtfully. Consequently, determining the role of social capital aims mainly to develop relatively the economic and social of Hormozgan.

The main research questions are:

- 1) How is the economic and social development situation in the province and among cities?
- 2) How is the relationship between social capital and its indices and the level of economic and social development in the province?
- 3) Does social capital and its constituent elements influence the economic and social development of the regions of Hormozgan province?

### **Theoretical Foundations**

It is possible to study the social capital at three levels: micro, medium, and macro:

- Micro-level (interpersonal relationships): Social capital emphasizes individual relationships and communication networks between individuals and the informal norms and values directing them at this level. Accordingly, social capital covers subjects such as the intensity and quality of relationships between individuals and groups, a feeling of mutual commitment and trust in

common norms and values, and is regarded as the basis of social cohesion because it is a feeling of belonging and alliance. Putnam considers social capital as a set of horizontal relationships between individuals and networks of civic employment that mediate between norms and the execution of society's laws. This definition explains that social capital is a type of social organization that includes networks, norms, and trust that promotes mutual cooperation and coordination in order to ensure mutual benefits. We recognize in this definition that family, friends, and neighbors comprise the basic columns of social capital (Behzad 2002: 44). Fukuyama believes that social capital is a definite set of informal norms and values that members of a group that has authorized cooperation are among in this set. If these norms include positive attributes such as honesty, fulfilling commitment, and mutual communication, they will generate social capital. He believes that social capital can be both positive and negative. For example, mafia groups that are in disagreement with the interests of society and the values of the majority of society have negative capital (Fukuyama, 2005).

- B) Medium level (formal and informal associations and organizations): There are theorists such as James Coleman at this level. Coleman considers social capital as a kind of social entity with two elements. The first element is a social structure and the second element is the real or legal actions related to social actors. These actions happen within the social structure. This concept includes horizontal and vertical communications and also covers organizations and interpersonal relationships (clubs, associations, companies, and political parties). James Coleman believes that trust, authority, and commitment are required for the social capital of a group and between groups (Coleman 2002: 466-467).
- C) Macro level (social institutions): Contractual relations and structural relations of macro social institutions (government, political government, and legal and judicial systems) are the subjects of social capital at this level. Formal relationships and structures, such as laws and regulations and legal frameworks, and political governance involve the participation level, the concentration level and the process of political formation, and the macro-level of social capital. According to this perspective, social capital is not the institutions that build society; rather, it is the factor of keeping them together. "North" is one of the macro-level thinkers about social capital (Behzad 2002: 45).

It is required to state on social capital research that this concept is heavily dependent on factors such as economic policy-making, type of government, cultural conditions, etc. in such a way that these conditions are able to influence the functioning of social capital and sometimes result in the opposite and negative results. Advocates of the social capital theory believe that social capital is necessary to the economic health of societies (Angiz et al., 2016: 39). This word has newly joined the field of economics and experts such as Robert Putnam, James Coleman, Pierre Bourdieu, Francis Fukuyama have examined these relationships (Sadeghpour, 2013: 3); Chopra (2001) similarly believes that social capital has added a new dimension to the development discourse and that regarding the convergence of formal and informal institutions as social capital to achieved the development has recognized the tie between social capital and economic development (Laval, et al., 2015: 227). Pierre Bourdieu is one of the thinkers who has directly expressed his opinion about social capital and its influence on economic growth and inequality. Bourdieu regards social capital as a result of a combination of potential and actual resources that is caused by ownership a lasting network of institutionalized relationships between individuals and membership in a group that network includes positive and reliable ties (Sharepour, 2011: 115). Social capital is not created naturally and spontaneously as a network of relationships and ties, but it is required to try to acquire it over time, and Bourdieu states that is the product of individual and collective investment, consciously or unconsciously, that stabilizes and reproduces social relationships which can be applied in the long or short term and is a kind of means to obtain economic and cultural resources through social communication. Bourdieu believes that social and cultural capital is the means to increase a person's economic capital. Bourdieu introduces capital in three forms: social, economic, and cultural, and recognizes that all types of capital can be switched into social capital. Bourdieu does not pay attention to the negative side of social capital and concentrates on the methods of applying connections by some groups to make a profit, and identifies the positions of agents in the social field depending on the type and amount of their relative capital and through specific strategies that they use to accomplish

their objectives (Field, 2006: 29). In other words, the development degree depends on the type and amount of social capital of the inhabitants related to that area and the strategies they choose in order to have better living conditions, and the degree of realizing the objectives depends on the degree of trust of that group.

James Coleman believes that social capital is defined by its function; social capital is not a single object but introduces an aspect of social structure and elements and ties that continue social life and facilitate the individuals' reactions in the structure and make it possible to realize specific purposes that will not be achieved without it. (Coleman, 2002: 462). Also, Coleman believes, although social capital is valuable, it cannot be easily exchanged, and is not the personal property related to none of the individuals who benefit from it; and is not usually produced by a specific person, and unlike other types of capital, it not only does not end at the case of using but also increases. Coleman influenced by the application of rational choice theory in explaining behavior, emphasizes the individual benefits of social capital. Also, Sabatini (2007) conducting various studies in the field of social capital and examined and tested its influence on economic development, and also tested Putnam's claim that civil society organizations affect positively the process of economic development and concluded that quality Development is significantly and positively correlated with out-group social capital, and there is a negative correlation between the quality of development and strong family ties or in-group social capital. He believes that increasing the physical capital reduces the average production cost, increasing ties based on trust or social capital also reduces the average cost of social interaction. There is one difference including that some types of social capital and social networks do not have this result and reducing costs enables them to operate in the opposite direction. He has clearly concluded in his research that in-group social capital destroys in-group ties by increasing behaviors such as opportunism, mistrust, sectarianism, individualism and eventually, affects negatively human development and economic performance (Sabatini, 2007.471).

Fukuyama has also examined social capital at the macro level and in relation to their economic growth and development. He has emphasized the collective nature of social capital and considered it as the property of groups and societies. He considers social capital as a certain set of informal norms or values, such as honesty, fulfilling the commitment, and two-way communication that is shared among the members of a group have permitted cooperation and cooperation. He believes that the most significant sources of social capital are: family and social norms (Fukuyama, 2006: 11 and 12).

### **In-group and out-group capital**

Putnam considers social capital as that class of elements and features of the social system, such as social trust, norms of two-way exchange, and social networks that promote coordination and cooperation among individuals in a society in order to realize a mutual benefit. (Gharibi, 2010: 138). He is interested in the way that social capital operates at the national and regional levels and the type of its influence on democratic institutions and eventually, economic development. He studied the influence of social capital on strengthening civil society and the effectiveness of democracy in the 1970s on the one hand, and economic growth and development on the other hand, and recognized its positive influence. Putnam differentiates between two basic forms of social capital including communicative (or comprehensive) social capital and in-group (or monopoly) social capital. The communicative and connecting social capital collects individuals belonging to different social divisions, and in-group social capital increases monopoly identities and keeps homogeneity (John Field, 2007, 55). Network theory explains that strong "in-social" or "in-group" ties provide a common sense of identity for the group, which is the same strong horizontal in-group ties known as "in-group social capital." But "in-group" social capital is not enough in a society and it is required to form and strengthen "in-group social capital" in society (among social groups) so that strong and different ties and correlations to be established among social groups in order to prevent the negative consequences of in-group ties that it is possible to lead to sectarianism and sectarian interests. Sectarianism shows the weakening of networks of in-group social ties (among groups), hence, will strengthen different social gaps based on religion, race, ethnicity, gender, class, and unequal economic and social circumstances in the society. Accordingly, network theory also emphasizes in-group social capital and more importantly, social capital between groups (network tie) in a society

(in-group ties along with the connection and tie between social groups). The "Social Capital Network" perspective sends the message and guidance to policymakers and governments to consider social capital in terms of various perspectives and not be confused in social planning and contradictions/disputes (Vel Cock and Narayana 2005: 538).

### **Granovetter's theory of weak ties**

Granovetter's theory of weak ties is the first theory for conceptualizing social capital. According to this theory, if the intensity and strength of relationships between members of a network are more, the value of social capital will be less; conversely, if the strength and intensity of the relationship are weaker, the social capital will be higher. Granovetter believes that it is possible to measure social capital in terms of the intensity, repetition, inclusion of different types of relationships such as friendships, collaborations, and .... The intensity and strength of the relationships of a social group within the group weaken the relationships of the members of that network with the outside. Granovetter believed that cohesive relationships between members of a group provide weak relationships with members of an out-group and decrease social capital, but weak in-group ties result in relationships with out-individuals and groups and create social capital. (Shahraki Deh Sokhteh et al., 2017: 146).

### **Research background**

- Heidari Sareban (2018) conducted a study entitled The influences of social capital on the economy of rural areas of Astara among 372 rural residents of Lundville district; the results explained that; variables such as villagers' awareness degree, social trust, participation, and social cohesion, satisfaction level, social communication influence indices of economic development (Dependency inversion principle, the ratio of realizing the needs from the village centers, the percentage of farmers with product insurance coverage, per capita tractor and combine to land, percentage of rental land, an increase in per capita income, job satisfaction, villagers' employment rate, rate of using agricultural inputs, paying attention to various nature of the economic activity, using credit services, job diversity, productivity level of agricultural products and the amount of wastes).
- Shafaq (2018) conducted his thesis entitled Examining the role of social capital in the economic development of Hamadan province among 105 citizens of Hamadan. Furthermore, this study attempts to identify the situation of social capital in Hamedan in terms of three relational, cognitive, and structural dimensions to examine the extent of economic development in Hamedan. He applied the the31-item questionnaire of Nahabit and Ghoshal (1998) in order to measure social capital and also used the research-made 14-item questionnaire in order to measure economic development. Research findings show that a positive and significant relationship is observed between the dimensions of social capital (relational, cognitive, and structural dimensions) and economic development. Shahraki Dehsokhteh et al conducted a study entitled Analyzing the role of social capital on socio-economic development of border villages in the Sistan area in 2017; they concluded that a significant relationship was observed between social capital and socio-economic development of border villages in the Sistan region. In fact, developing social capital in the field of social and economic development presents the opportunity for their participation in influencing and making effective decisions to provide and implement rural development plans.
- Elmi and Ghorbani (2016), conducted a study entitled the influence of social capital on economic growth for selected countries in the Middle East and North Africa utilizing the panel data method for the period 1996 to 2012. The research results reveal that social capital positively and significantly affects economic growth. Accordingly, governments are required to consider the agreeable socio-economic and cultural conditions to form social capital in order to realize economic growth.
- Teymouri and Bustani (2016) conducted a study entitled Examining the role of social capital in socio-economic development. The results achieved by inferential statistics showed that; there is a direct and significant relationship between social capital and economic and social development, which means, it is possible that the influential social capital in a society provides the opportunity for economic and social growth and development in that society.

- Also, Khoshfar and Mirzakhani (2016) conducted a study entitled Examining the relationship between social capital indices and the level of development and showed that there was not a statistically significant relationship between the two variables of macro-social capital and the level of development, but the direction of the relationship indicates an inverse relationship between these two variables; as we move from less developed areas to more developed areas, the volume of social capital is diminished.
- Baver & Woolcock (2017) believes that it is possible that an increase in social capital in rural districts increases the rate of innovation and creativity in product production and increases productivity and effectiveness and productivity per unit area to market optimally the agricultural products, etc and helps improve the economic indices of rural regions.
- Deli et al (2017) used the secondary analysis method to conduct a study aimed at identifying and analyzing the situation in the field of groups and networks, trust and cohesion, collective action and cooperation, social cohesion and empowerment, and political action as key dimensions of social capital and its influence in socio-economic development in Bosnia and Herzegovina; They discovered that a relatively satisfactory situation was observed in the area of observed dimensions of social capital in Bosnia and Herzegovina, which influences economic development. Consequently, socio-economic policymakers are required to attempt more in order to develop social capital which has considerable potential in stimulating socio-economic development.
- Hoyman et al (2016) conducted a study entitled The Role of social capital in economic development in US Cities and concluded that out-group capital positively affects increasing per capita income and reducing inequality, but in-group ties are neutral in terms of their influence on economic development. The results also revealed that religious groups affect per capita income and inequality as one of the indices of social capital; which means, there is a negative relationship between the overall density of the religious population and per capita income in all models and geographical contexts.
- Bozdag (2015) conducted a study entitled "The influence of social capital on economic and social development" using a quantitative method among 18 households living in the villages of Inso and Moladavut. The results of Bozdag's field observations and interviews indicated that in a village with a high level of participation, cooperation, and social capital in general, the village had better social and economic conditions compared to other villages considering the same conditions such as education, ethnic identity, and demographic characteristics.
- Air et al. (2013) believe that economic development in rural areas highly depends on social capital, which means that even if lending and borrowing by villagers is a function of trust, villagers who trust each other more, will require fewer formal institutions to create an agreement and cooperation in rural development activities. Henceforth, informal credit markets, which depend on the villager's mutual trust in each other can help the economic development and growth of rural areas.

### **Research Methodology**

The research methodology in this present study was a qualitative method and in-depth interviews were used to extract the required information. The in-depth interview method has been applied in this section that 32 legal and natural persons, including specialists, professors, experts, officials, and private sector operators of the province have been interviewed. It has been tried to design the questions of this interview according to the research's general and specific objectives that the nature of interviews is open, hence, new questions were extracted and raised from the responses of the interviewees in some cases. These questions and responses continued so far that clarified many different and new angles to the possible extent. The main formation and general structure of the interview included 8 main questions which we describe them in the following part:

- 1- How do you assess the situation of social capital in the province?
- 2- According to classification, social capital is classified into two categories including in-group social capital and out-group social capital. What kind of capital is more in the province, in your opinion? Please explain.

- 3- How do you assess the situation in the province in terms of economic development, according to the indices (employment rate, unemployment rate, dependency burden, and economic participation)? Do you think that province has a specific position?
- 4- How do you analyze the situation of social development in the province? What is the position of the province in the country?
- 5- What is your opinion about the position of the province in economic and social development considering the plentiful resources and facilities in Hormozgan province?
- 6- 6. Research has indicated a relationship between social capital and socio-economic development. What is this relationship like in Hormozgan province in your opinion?
- 7- Which type of social capital (in-group or out-group) has had a more prominent influence on the economic and social development of the province?
- 8- What are your suggestions and solutions to expedite the process of economic and social development of the province?

### **Research Findings**

The first question has been raised in order to describe the state of social capital in the province. The question was asked in this way "How do you assess the situation of social capital in the province?"

This question examines one of the fundamental issues of the research because social capital is assumed in the general sense and without considering its components (in-group and out-group) corresponding to a function that operates at the general level. In other words, if a question is asked to describe social capital at this level, the audience will consider it in relation to general parameters such as social dynamics and economic development; an issue whose nature makes it more related to its macro dimension, out-group capital. Of course, we do not mean that we consider the relationship between in-group and out-group capital as a kind of part-whole relationship, but we mean that the level of in-group abstract action is wider and consequently, it is possible to include the type of in-group. For example, one of the interviewees responded to this question: "Economic parameters completely affect each other and are affected by each other in today's world, and there are also problems in the economic and managerial field of the country, of course, affect social capital and regrettably, we do not have a good situation in this field." Consequently, it is not possible to consider the first question as a general question and it is considered to identify trends that operate on a more general level.

Consequently, the group that believes in the high social capital of the province, probably believes that there is a satisfactory out-group social capital of the society in this region. For example, a factory owner in the private sector says: "According to the World Bank, social capital relates to the institutions, relationships, and norms that form social interaction quantitatively and qualitatively." The social capital is a good platform for the productivity of human, economic and physical capital, therefore, Hormozgan has a good place in terms of social capital and is among the top three provinces in the country." He also responds to the second question that is related to the type of social capital and says "Hormozgan province is one of the oldest and most traditional provinces in the history of the country, which owns a different position in the country because of its geographical location and natural and industrial conditions applying the capacity of out-group social capital." Also, an administrator in the technical sector believes that Hormozgan province has a better situation in terms of social capital than the national average and provinces with similar indices in terms of increasing population rate compared to the national average and the number of young people. He also states that this province accepts out-group social capital due to its special economic situation and development, and out-group social capital can complement and develop in-group social capital.

There were only two respondents among all interviewees that had a positive response about the existence of social capital in the province and also believed that the social capital belonged to the people of the province is a kind of out-group. Also, there is a majority group about the first question that believes that there is a highly low social capital in the province. It is possible to compare this group of interviewees with a few adjustments in terms of the type of reasons that they refer to their sentence and classify into two main categories; a group that gives universal or trans-regional and provincial reasons that are

common to all human beings, or at least third world countries or a country. Another group attempted to explain the subject by relying on influential forces at the provincial level or specific factors.

Consequently, pay attention to one of the responses presented by one of the professors of Payame Noor University and a member of the province's Chamber of Commerce: "part of the social capital has been disabled in recent decades and it is possible to state that this has been inevitable. If we recognize social capital as a form of cooperation, creating social networks, communication, and trust, there are several reasons to infect these important keywords. One reason is being influenced by the past and the proverbs we have that somehow encourage us to individualism. For example, the proverb "Take care of your hat so that the wind does not blow" or "Paddle your own canoe" and the same cases lead us to attempt for our personal interests and seek less to achieve the common interest. This spirit of individualism directs us to seek individual benefits in social communication rather than to seek the interest of the community and society. On the other hand, people's trust in each other has been decreased in the current situation because many moral values have been decreased. This distrust has influenced relationships and social networks. If we can remember there was a time when if people made a word or a promise in the same society we live in, they would adhere to it and people would trust each other's words, but currently, we cannot count on people's words. We do not adhere to it even when a contract is concluded. Not adhering to traditional, moral, and religious values has spread mistrust in society; "this is an issue that has not enabled us to cooperate in exchanges like in the past." He also points to the fact that one of the most important categories in social capital is self-sacrifice and forgiveness, and believes that this moral concept is weakening in the current society and self-interest has been predominated.

In general, he says that decreasing the belief in religious and social principles and worldliness and morality has diminished social capital. He also explains that some of the country's macro-policies are involved in intensifying this issue and explains an example. "An important point is that vocational selection has been used for employment after the revolution. For vocational selection, it was tried to ask people around and acquaintances about the people's performance. "This issue has directed people to try to reduce their interactions as possible as due to the fear of being recognized in social communication and consequently, losing their jobs." One of the economic deputies of the governorate also states in another case that " I do not think that we can have a good situation in the province in terms of social capital considering the situation in the country and ineffective function of the system and government in controlling the sanctions and creating jobs and reducing the effect of values and believes and also considering this issue that the managers and state bodies do not adhere to people's living state and conditions and also the bad international state of the country and sanctions."

But as mentioned, there is another group that emphasizes more internal factors in the field of weak social capital in the province. An administrator in the Department of Industry and Commerce believes that the establishment and development of many public and Islamic Azad universities in the province and the admission of students in the province have caused that the situation of social forces has improved slightly compared to previous years, but it has not touched its wanted conditions in terms of quality and the role and effective presence of the province's youth and elites in managerial and policy-making positions in the public and private sectors." Another professor of Payame Noor University responds to the first question and says that: it is possible to state that the province has a better situation than other provinces in terms of trust in order to determine the level of social capital of the province, which is measured based on the four criteria of trust, participation, honesty, and deficiency of social deviation. Additionally, it is possible to state about the people's trust in the government that it is at a high level according to the level of political participation. It has also a good state at the family level because traditions still dominate the modern lifestyle. Religious participation is at an acceptable level, but it has weak cultural participation due to the lack of reliable universities. "It is in the acceptable state in terms of the level of honesty and considering the indigenous context of the province but it does not have agreeable conditions in terms of social deviations."

As specified, most of the people's opinions that have been classified in this group are concentrated on the rich and useless social capacities of the province. A senior political official in Bandar Abbas says:

"The relationships of a large part of the people in the region with neighboring countries created good capacities in economic activities because of the political, social and economic context of the province and its proximity to the countries of the Persian Gulf." Hence, this issue requires the support of the government. If this issue is not considered and examined, the people and the government may encounter many problems."

Moreover, regarding the viewpoint of some sociology professors of Hormozgan University, although the province is sufficiently educated from the presence of quantitative and qualitative forces which is an indigenous expert and has a proper situation in this regard, the efficiency of these forces in multiple areas in the province is not very favorable. In brief, reasons were presented for this condition: the transitional society, the immigrant situation of province, and consequently the plurality of population ethnically, linguistically, etc. The misguided policies of governments which have resulted in the spread of poverty and class gap, corruption and rent-taking, as well as the system's failure to accept and apply these indigenous experts are among reasons cited. (Specific internal factors)

Thus, in this group, one of the major reasons which was the place of most of the interviewees' references is the multicultural and plural society of province which was formed in terms of economic attractions and other geographical features of Hormozgan. It acts as a double-edged blade, which means that in some respects, ethnic migration to the province has made a multicultural society with a threshold of tolerance due to cultural connections and exchanges. On the contrary, some believe that Hormozgan has always played the role of an exile for criminals and convicts during previous governments that has devoted immigrants to a particular not-so-social and flexible group. Thus, multiculturalism is regarded as one of the risks of social capital in the province. The second question was asked for a more logical and accurate description. This question can describe how multicultural issue has influenced social capital. Moreover, more precisely why, despite the multicultural problem and plurality, the major indicators of social capital (extra-group) in the province have remained low. Naturally, theoretically and empirically, cultural diversity increases the flexibility and transforms traditional society into modern society with logical and intellectual relations.

Hence, connected with the first question, it may not be a favor to point out the replying one of the interviewees, who noted that social capital among public employees is higher than that of the private sector. Although it is hard to regard this kind of division as valid, it may be feasible to extract a truth from it, and that in the public sectors in the previous step, where unbridled inflation had not plagued such salaries with the challenge of livelihoods, much higher economic security was obtained. This economic security had made employees more confident in each other, a subject which manifested itself in one of its manifestations in guaranteeing each other to obtain facilities. But it has always been a persistent dilemma among private sector employees.

The second question was raised: "considering a division, social capital is divided into two categories: intragroup social capital and extra-group social capital. In your idea, which kind of capital is there in the province?"

In answering to this question, university professors believe that based on ethnic tribal ties and ethnic and religious diversity, there is more cohesion in intergroup social ties, although it is told that extra-group links are also increasing in terms of the presence of academic scientific centers and inter-ethnic and religious relations. Thus, interviewees generally believe that intragroup social bonds are stronger than extra-group social ties. Hence, it can be told that although it is told that hormozgan multi-form society could act as a force in the formation of a type of collective understanding, we are still at a stage where these trans-group connections have not been formed. Therefore, the mayor of one of the regions of the province told, "Hormozgan province has a high migration rate and migrates from all parts of the country to this province for work and investment", he told, adding that this ethnic collecting has caused the intragroup capital to grow more today than extra-group social capital. The head of one of the economic institutions also mentions this issue, saying that in Hormozgan province, social capital within the group is stronger, he says about its causes: "Ethnic and regional affiliations within the province like

minabis, rudanis, finies, etc. All have their own regional tendencies. On the other hand, ethnic diversity such as Baluchis, Lariha, Lurs, Kurds, Turks, Fars and others, each in the social system of province, especially the city of Bandar Abbas, pursue their own island trends and interests, and most of the economic exchanges and the division of labor based on employment link them with other ethnicities and minorities rather than other social and cultural ties. "On the other hand, high decrease in public confidence in the sovereign institutions and the performance of the sovereignty in the management of the country have also influenced this section of the social capital of Hormozgan province, and in this regard, class gaps, inflation and lack of facilities required by the society are exacerbating the situation." Regarding a conversation we had with the head of the Planning and Budget Organization of one of the cities of province, it appears that intragroup capital is higher among religious groups that are in the minority than the official religion of the country." Surveys indicate that intra-group social capital is higher among indigenous residents. "Among indigenous groups, there is also a far higher social capital among Sunnis."

Maybe one of the strongest causes for this alienation can be considered as the problem of "not applying indigenous forces", which was noted and even objected to by many interviewees. "The social capital within the group is very high because of the sense of belonging to ethnicity and port," said one high-ranking economic official of Hormozgan Governorate, who noted that because the province's elites are more than neighboring provinces and indigenous forces are less applied, a sense of colonialism has formed among the indigenous and port people. Perhaps the term "headgarily", utilized by indigenous peoples in the region in a degrading sense, can be observed as an instance. "Social capital within the group or in other words solidarity in the province has a more prominent role than extra-group social capital and is more pronounced," told one professor at Payam-e-Noor University, adding that related to the grouping and factionalism and even the differences among the cities, there is no extra-group view, section of which refers to the presence of Shia and Sunni religious groups. This shows that there is no strong extra-group social capital. Moreover, it must be mentioned that one of the professors of social sciences at Hormozgan University, unlike some who defined social capital as a type of adherence to traditions, considers this concept, especially related to its extra-group type, as a higher step of development and modernization. "Social capital is just as a two-headed magnet with force on both sides, one draws one and one dies," he noted. It's these magnets which sometimes we cooperate and pain together, and sometimes on the contrary. It can be noted that social capital in Hormozgan province has grown in comparison with the past, but this growth is not enough to be boasted. In the instance of it, we can note the quantitative growth of the formation of social institutions in the province, but since they are at the starting of road, they have not yet been able to play a considerable role in developing the province, although the presence of cyberspace can help mentioned way as a driving engine. Hence, in Hormozgan province, the movement of social capital in the direction of development has begun and this point can be regarded positive in the path of growth and development of the province," he said, referring to the situation of social capital within and outside the group: "We are at the starting of the path of social capital in the path of development, hence we are still in the social capital within the group. Each move should go via a path to reach its destination and objectives which we are the starting of this path and the initial steps of social capital are known as social capital within the group, hence it can be concluded that we are at the starting of the path of social capital, but it must be mentioned that based on the experiences of various provinces and countries in this field, we can apply their experiences and "By informing the community that the obstacles are in this direction, we will move more quickly and dramatically."

But as noted in this research, can it be noted that this same cohesion and high social capital within the group and at the same time the weakness of extra-group social capital have had an effect on the economic growth and development of the province? This was raised in isolate questions from provincial experts and experts. Firstly, we will discuss the questions which we have asked the interviewees to define the economic situation of the province. Do you have a privileged status for the province?" Based on the professors, Hormozgan province, in terms of its special geographical location as the golden gateway of Iran's economy from the distant past to the present, plays a strategic role in all sectors, especially ports, customs, fisheries industries, large industries, etc. Unfortunately, despite the high income of this province and the presence of numerous capacities and capabilities, with low employment and high

unemployment and ... It does not have an acceptable record, which goes back to the lack of proper management, the shortage of specialist labor and the one-dimensional development of its economy. Thus, in general, the average employment rate, unemployment rate, burden and economic participation are not significantly different from the average of the whole country. It is noted that in some economic indicators the wanted situation and in others we do not have a good place and according to a sociology professor "erosion and destruction caused by one-dimensional economic growth and development has caused this and is the reason for this situation, so it should be done before the economic development in the province was eroding to social development and social capital and other aspects of development." It was significant, but whenever you get the fish out of the water, it's fresh, and there's no choice but to plan on the basis that it's going to go ahead with new findings and knowledge that calls the requirement for comprehensive and sustainable development to pay attention to all aspects of development." Many of these experts agreed on the situation of social development of province which was noted in the form of another question "How do you analyze the situation of social development in province", since social development depends on economic development and the income status of people and investment in the public sector, unfortunately the province has not benefited much from it despite the high economic income. Furthermore, based on the majority of interviewees, social development is far from desirable now.

Hence, "per capita research in the province is lower than the national average related to productivity, innovation and creativity and the amount of insurance coverage is not good compared to other provinces". Thus, regarding quantitative indicators of social development, it follows the national trend. Other significant point which was discussed among the interviewees is that one of the indicators of social development in addition to nurturing capable human beings is their usability and maintenance, which unfortunately, the province does not have a proper place in this regard. In addition to the shortage of indigenous specialists, it is not feasible to maintain non-native specialists. It can be due to historical and geographical reasons, which is the lack of attention of central governments to remote areas and borders in comparison with the rest of the country, causing economic and social arrears of the province in historical periods.

"At present, it can be noted that all those who are concerned about the development have found that growth and development needs comprehensive and sustainable growth and demands growth and progress in all areas. We require economic capital, human capital, social capital and symbolic capital for comprehensive development, which each of the mentioned capitals does not exist, will lose any achievements (sooner or later) on the way to development. Fortunately, this problem is commonly being institutionalized in the province and it is significant in development planning which is regarded in development planning and based on the servant of Hormozgan province can have an acceptable move in the growth of social development and this issue can be regarded as the required infrastructure for economic growth which is known as economic capitals. "As well as human capital and symbolic capital in Hormozgan province, there was a bright future for social development, followed by comprehensive development."

Hence, the majority of interviewees believe that the province does not have a proper economic condition, especially since it is noted that "many of the revenues in this province are applied for developing other sections of province", or that it was noted that "the capacities that some of the rules of regulations and guidelines for developing the province are described also do not take an executive form as if the province is doomed to make money for other sections of country", but the authorities and technical experts with a more positive view regarding the economic development of the province believes that although it does not have the necessary development facilities compared to the resources and facilities, it is better than similar provinces or that the province has found a more favorable situation than previous years and it is better to inhibit the erosion of economic and social development and considering the strategic significance of Hormozgan province's economic development position in order to take more effort for economic development of country. As one of the interviewees in the private sector and the owner of factory told: "Hormozgan province is the economic gateway of country and about 60 percent of exports and imports of the whole country are performed via this province and sometimes it is noted as the

economic capital of the country; thus, people are deprived of welfare facilities and do not benefit much from the wealth of the province. For instance, corporate taxes of industries and revenues from provincial customs, etc. Therefore, some interviewees attribute the cause for the underdevelopment of the province to the presence of high-ranking non-indigenous provincial authorities who do not have the required solidarity and cooperation with the people in the development of the province. It approves the same relationship between extra-group capital and economic development that was raised in one of the questions titled "Which kind of social capital (intragroup or extra-group) has had a higher effect on the economic and social development of the province?" hence, a question is asked about the relationship between social capital and social and economic development.

Based on the belief of all experts, social capital as one of the sides of sustainable and comprehensive development along with economic, human and symbolic capitals has a direct and considerable effect on the path of economic development which is known as a strengthener, facilitator and stabilizer of the movement of comprehensive and sustainable development. "The social capital required to realize sustainable development and the attractiveness of overseas economic activists is weak, and the general climate of pessimism and inking in the development process is evident," they told. One of the professors of Payame Noor University of Bandar Abbas notes the population diversity of this city as one of the highest potentials of development and believes that the relationship and transfer of knowledge and experience among these groups can be the source of high economic and social mobility. Thus, he believes that the lack of communication and participation among these communities has failed to indicate such a positive effect on economic development.

Hence, one university professor believes, "Social capital is a required situation for the development of a society, but it is not a sufficient situation. I think social capital has a neutral share in developing the province." It means that it is neither strong enough to make positive mobility nor too little to prevent the movement and carry out development plans in the province. "In any case, maintaining and strengthening social capital is required for developing the province." The reply to this problem is also clear in relation to the province. It is mentioned that "the relationship between social and economic development in the province and social capital is not proper in terms of the lack of economic and social development and has not achieved favorable social capital in this regard," As one private sector activist notes, when social capital is not in good situation, social and economic development cannot grow. "Nowadays, precisely and consensus of economic elders and experts believe that comprehensive development without social capital, i.e. social components of social solidarity and participation is not possible, and if it happens, an unbalanced development will be defective and partial," he told, adding that the province's capacities would lead to attracting investments and establishing manufacturing and service industries and enterprises. By a national approach, but without the application of social policy and acceptance of the principle of social responsibility by such firms. Besides, an intellectual and cultural barrier is also efficient in this regard, and that mentality of hormozgani and southern citizens lacks intellectual coordinates proportional to development in its modern sense, characteristics like having an early look at investment, ethnic-oriented individualism, strong emotional belongings to geographical location and place and narrow-mindedness. These are problems which are very much about intragroup capital. In this context, as noted above, a question was noted to measure the effect of social capital on development. In response to this question, it is noted: "hence, by strengthening extra-group social capital and putting aside ethnic prejudices, it is significant to get out of the issue of lack of social capital in the province." Based on one of the university professors, "Social capital in Hormozgan province is more of an intragroup kind in terms of the starting of the comprehensive development movement, and the more we move forward in the path of development, the closer we will be to the extra-group social capital, which has an increasing impact on comprehensive growth and development."

Thus, among the interviewees, there were a number of personalities active in the private sector and even city officials, who believed that social and economic development was an extra-group issue, but from the "melting of indigenous culture and forces". In general, they believe that hormozgan's passing society is moving towards the growth of extra-group social capital and see the instance of the increase of non-native forces in the province. "Social capital in Hormozgan province is more of an intragroup kind in terms of the beginning of the comprehensive development movement, and the more we move forward

in the path of development, the closer we will be to the extra-group social capital, which has an increasing effect on comprehensive growth and development." Based on them, this trend can threaten intragroup cohesion while both kinds of social capital are needed for economic growth. Following the mayor of one of the cities of Hormozgan, the capital within the group can be the source of economic development because of its strong dependence and interest in the people and the local community. The reason can also be considered as a subject that one of the university professors in Bandar Abbas refers to: "In relation to economic growth, the extra-group social capital of the society can act seamlessly." Hence, most interviewees must pay more attention to the extra-group social capital which they say is weak in the province.

### **Conclusion**

Social capital is a transcendent concept which attracted the attention of many branches of humanities through last 15 years. Social capital can find a suitable place in economic problems in a short time and gain a significant role to explain the problems of growth and development. Social capital influences both the development process and its impacts, hence by the economic growth of country, its social capital increases. Thus, ignoring social capital in economic growth planning would be an error. Social capital within the group refers to social bonds which are based on similarity and intimacy. In this dimension of social capital, limited personal resources like family ties, neighborhood and close friendship bonds are emphasized. This kind of social capital can have two basic functions, one that strengthens social solidarity and the other is that it strengthens the specific debts within the group (Cottle, 2001:1504). In contrast, extra-group social capital refers to the kind of communication which relies on common interests among individuals rather than relying on personal closeness and shared identity. This kind of capital specifically refers to the link among communities and individuals with the official system, and its major function is to facilitate the dissemination of information and strengthen connectivity with external sources (Steven & Hogest, 2001:45). Generally, the results of interviews indicated that in the social dimension of economic development, extra-group capital is a positive factor and the type within the group acts largely negatively and deterrent. The reason can also be regarded as the impact of extra-group social capital on economic growth. In brief, the concept of extra-group social capital, as interviewees also refer to it, involves the type within the group, and this is not true on the contrary, i.e. in a society with high group capital, it does not necessarily have extra-group capital. The importance of this issue is that it represents a form of evolutionary process in reaching extra-group capital. Society at the primary level of social capital, which manifests itself in intragroup capital, brings its internal contradictions with an evolutionary movement not by passing through traditional capitals, but by eliminating these contradictions towards a new synthesis called extra group capital. The internal contradictions of capital within the group in their most objective form in the current dynamic societies can be seen in these critiques of activists and experts of that society.

In relation to the social capital situation of Hormozgan province in terms of interviewees, although it is said that hormozgan multi-form society can act as a force in the formation of a kind of collective understanding, however, we are still at a stage where these trans-group connections have not been formed, the causes of this incident are both in ethnic and regional affiliations within the province such as minabis, Rudanis, Finians. As well as ethnic diversity such as Baluchis, Lariha, Lurs, Kurds, Turks, Persians and others, each follows their own island trends and interests in the province's social system, especially Bandar Abbas, and most economic exchanges and employment-based divisions link them with other ethnicities and minorities rather than other social and cultural ties. In short, the society in transition, the immigrant population of the province and consequently the plurality of the population ethnically, linguistically, culturally, etc. Nowadays, intragroup capital grows more than extra-group social capital. On the other hand, since it is noted that intra-group capital is more among religious groups which are in the minority than the official religion of the country, as well as the emphasis on "non-use of indigenous forces", a type of coercive feeling resulting from exclusion among indigenous and port individuals was formed.

Moreover, one of the strongest reasons for alienating other ethnic groups can be regarded as "non-use of indigenous forces", which was noted and even objected to by many interviewees. Based on experts,

because the province's elites are more than neighboring provinces and indigenous forces are less applied, a sense of colonization has formed among the indigenous and port people. Perhaps the term "headgearily", which locals use in relation to non-natives in a pejorative sense, can witness these examples. Hence, it is noted that one of the obstacles to the lack of economic and social development is the lack of formation of this modern social mindset of hormozgani citizen. Thus, in most interviewees, more attention must be paid to the extra-group social capital which they say is weak in the province. Hence, it can be noted that by strengthening extra-group social capital and excluding ethnic prejudices, it can be helpful to get out of the problem of lack of social capital in the province. Putnam's intra-group and extra-group capital theory, loose granother bonds, also confirms the results of this study. From a granuster perspective, there is a difference between "strong and strong bonds" and "weak and weak bonds": strong bonds are established among people who have close relationships with each other and are constantly in contact with each other, such as the bond of people with close friends, but loose bonds are established among people and those who do not have close and permanent relationships with each other, such as the bond of people with their distant acquaintances (Ritzer, 133, 594). Unlike other sociologists, Granwoter paid more attention to weak links. In other words, it is better from the other point of view that if the groups do not have a strong bond well, they will disintegrate. Loose bonds between two actors can be applied as bridges between two groups with strong internal ties.

In turn, it can make a more flexible social system, a person who does not have loose ties, finds himself isolated in a hard-knit group and remains unaware of what is going on in other groups as well as in wider society. On the other hand, loose bonds inhibit the isolation of a group and permit individuals in the group to better integrate into the wider community (Granwoter, 1983: 209). Putnam has also noted two kinds of social capital within and outside the group which the loose bond of granular is synonymous with extra-group relationships and Putnam's intragroup social capital is in line with strong granular bonds. It must be mentioned that the expansion of weak and extra-group links leads to development, and the more strong and intragroup communication, as Granwoter suggests, in networks with strong relationships, members alike, have limited knowledge about many issues, and any new information with potential value often enters the collection from outside the group. The channels of entry of this information, which cause growth are weak relations which act as a bridge among various networks. Thus, it is required to develop extra-group relationships and weak ties with other people in the society (Noroozi et al., 2012:149).

### **Suggestions**

Interviewees have mentioned some suggestions to enhance social capital, which ultimately results in the development in the economic and social dimension, as described as follows:

- A sense of belief in the system and government of trust among individuals themselves and communication with the world Using technology and financial capital of other countries having a national relation to get construction budget along with training local experts.
- Transparency and public access to information and free criticism and accountability of managers and confidence building and belief of the private sector is the way to accelerate the economic and social development of Hormozgan.
- Paying attention to other aspects of development as much as economic development in provincial development planning to pay the price to other versions of the provinces in economic planning, applying the experiences of other provinces in the route of comprehensive and sustainable development and paying attention to all aspects of development, launching the intellectual dynamic of comprehensive development in the province to critique development plans and obtain real solutions in the route of comprehensive development.
- Multiple investments in tourist economic investment among locals and raising the welfare level of people inhibit the growth of insecure neighborhoods and encourage and preserve rich human values and culture.
- Fundamental strategy and looking at the development as a long-term process and moving from the starting point of education as a safe platform for children and adolescents to invest in children's talents, while surveying and applying the methods of the world and increasing all the

skills of today's human beings to encounter the issues and problems of the world and the technologies which can be applied in the future of human beings.

- Establishing comprehensive economic institutions of the pervasive markets of land paving the way for competition and obtaining a rare platform for all active economic forces and administrative elimination and providing economic infrastructure by the government can lead to economic and social development of the province.
- Increasing the required trainings to enhance social and economic skills, reducing ethnic and tribal prejudices, increasing the economic teachings of citizens to increase participation in the economic development of province, increasing knowledge-based universities in the province, which increase people's knowledge and education, increasing people's health facilities, because if citizens are at a high level economically and healthily, their participation and social concerns will increase, which will ultimately result in an increase in their social capital of province.
- Nowadays, precisely with the consensus of economic elders and World Bank experts, they believe that comprehensive development without social capital, i.e. components of social trust, social solidarity and social participation is not possible, and if something happens, unbalanced development will be defective and partial, but whether the failure to realize development is due to the weakness of social capital, research was not performed and cannot be correctly theoreticalized in this regard, but the development in Hormozgan province is not investigated and cannot be correctly commented on. The province is most affected by national strategic planning, the least regional policy which could not bring the province to development qualitatively, while in Iran, despite the presence of modern government, management relations and policies are mostly based on lobbying and proximity to the prohibition of power and wealth, i.e. the capital. Hence, as we distance ourselves from Tehran, the provinces benefit less from the country's wealth, unless they have a higher share in the power structure due to people, like Kerman and Yazd provinces, hence we observe a province like Semnan that does not have a small percentage of Hormozgan's endowments and is a desert province which has the greatest employment coefficient, adjacent to and effective pillars of power.

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