



Measuring the Level of Social Capital of Rural Settlements (Case Study: Hasanabad Dehestan of Islamabad-e-Gharb County)

Mojtaba Nouri*¹- Jafar Tavakkoli ²

1- MSc. in Geography and Rural Planning, Razi University, Kermanshah, Iran.

2- Assistant Prof. in Geography and Rural Planning, Razi University, Kermanshah, Iran.

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Abstract

Purpose- The purpose was to measure the social capital of rural settlements in Hassan Abad rural district of Islamabad-e Gharb as well as ranking and leveling the villages under study was based on social capital

Design/methodology/approach- The study was applied, quantitative, and survey, where documentary study and field research were used for data collection. The documentary method was used in problem statement, theoretical foundations, and the literature. The data were collected from the villages using field research and the questionnaire tool. SPSS software was used in statistical analyses. It is worth mentioning that the field operations were done by direct questioning.

Findings- The villages examined were categorized into three levels of high, medium, and poor in terms of social capital. Out of 22 villages examined, 9 villages (40.90%) were considered to have high social capital, 5 villages (22.73%) medium, and 8 villages (36.37%) poor social capital. Moreover, Siah Khor Village with 128.44 was in the highest rank whereas Kamar Zard Village with the score of 114.09 was in the lowest rank.

Research limitations/implications- In the present study, there were some problems including, scarcity, sometimes the lack of comprehensive information resources, limited access to the resources, scattered villages, the lack of appropriate access routes, low cooperation, and sometimes the lack of cooperation between some organizations and institutions.

Practical implications- In sum, one can state that some significant ways to strengthen social capital. They were the presence of local authorities in the villages, holding forum meetings with villagers and presenting performance report to the people, using education and increasing the awareness of villagers about the importance of participation and its role in society, strengthening the norms and values and promoting them.

Originality/value- Local planners and institutions associated with the village can use the results.

Keywords- Social capital, leveling social capital, ranking social capital, Hasanabadn

Paper type- Scientific & Research.

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* Corresponding Author:

Nouri, Mojtaba.

Address: Department of Geography, Faculty of Letters & Humanities, Razi University, Kermanshah, Iran.

Tel: +98918 565 7686

E-mail: Mojtaba.nouri2015@gmail.com

1. Introduction

In the most traditional attitude towards development dating from the late 1940s to the early 1960s, development is considered only in economic development in the context of GDP growth (Pourtaheri, Zal & Rohnaddin Eftekhari, 2011). In this period, growth and development were seen as equal so that in the 1960s the United Nations considered six percent growth necessary for improving the social, economic and environmental conditions of underdeveloped countries (Faraji Sabokbar, Badri, Motiee Langroudi, & Sharafi, 2010).

In developing countries, modernization theory and its teachings have had a significant effect according to the politicians and planners of these countries, as the factors of non-development of Third World countries were related to the social, cultural, psychological, and economic problems of their societies. The idea of the contradiction of tradition with modernity at once looks down at all the traditions governing the rural communities. The promotion of individualism, instead of the sociology of social capital, targets the many social foundations and economic relations coming from it. The development of Western culture and the model variables of developed societies dooms to destruction many of the values that govern the social system of the developing world (Tavakoli, 2007).

These conditions stated led to the emergence and development of a major development challenge, especially in rural communities. The lack of social capital and sometimes the disappearance of this capital in traditional societies under the pretext of modernization are among the problems created by humanity today. This capital, which is more important than physical and human capitals compared to the other capital, is an important source of collective action and an effective factor in increasing the efficiency of human, economic and physical capital (Alibeygi, Aliabadi, & Gravandi, 2012).

By strengthening trust and group participation, and thus facilitating confidence in complex interactions and reducing the need for executive guarantees, social capital allows easy exchange of information, increase in social skills of members, increasing the degree of participation in groups and productive organizations, enhancing

flexibility and increasing the interactions of the components of the economic system, and so on, social capital helps improve the economic situation (Shabani, Nakhli, & Sheikhan 2013). The need for social capital in stagnation and inflation conditions, which is need of creating trust is felt more than any other capital, and can take many problems away from the development of society (Farahani, Abdoli, & Shariati, 2012).

Besides these effects, social capital plays a significant role in empowerment of rural communities regarding management and response to economic, social and environmental pressures and attempt to ensure rural development (Jordan et al., 2010), and strengthening it increases participation and relationship with other people. Societies having high levels of social capital can collaborate to reach developmental goals, and this partnership and solidarity diminish the cost of achieving development goals and programs (Romiani, Anabestani & Valei, 2015).

Nowadays, more than ever, the need is felt that the reaching sustainable progress and development calls for the presence, trust and participation of the villagers in the development process, which is impossible unless the spirit of partnership, trust and solidarity go high in a modern way and form of governmental and nongovernmental organizations in rural areas (Farahani et al., 2013)

Preliminary evidence and studies in Hassan Abad rural district from the central part of the Islamabad-e Gharb of Iran, as the scope of the present study, showed that most villages in rural district lack a favorable status in terms of social capital and were at different levels of social capital. In this regard, the potential effects of factors like distance from urban centers and communication networks, the economic situation, and the level of education have been significant according to the researchers. Furthermore, although many studies have been conducted on social capital in rural areas of many countries, the necessity of planning based on local cognition and the lack of such studies in the scope of this study have been the main motivations for social capital research in Hassan Abad rural district.

Based on this, the main theme of the study is what level and rank the social capital of rural settlements are. Regarding this, the researchers considered other sub-questions 1 as well. What

are the most important elements of each of the components of social capital? 2. What is the difference between villages regarding social capital about variables like population, distance from main road, percentage of employees, and so on? 3. What is the rate and direction of the relationship between the major parts of social capital in the villages examined?

2. Research Theoretical Literature

Social capital usually consists of the two words “capital” and “social”. These two words indicate that, firstly, the concept possesses a generative nature, and secondly, it is not individualistic (Alibeygi et al., 2012). The social capital of society consists of customs, relationships, attitudes and values governing the interactions between people and ended in economic and social development (Farahani et al., 2012). Moreover, it is a desirable element for inter-group collaboration, and the higher its level is, at a lower cost the group reaches its goals (Salehi and Imam Gholi, 2012).

James Coleman explains social capital with its function. Coleman states that social capital is not a single thing, yet different things, all of which have two shared features. Firstly, they encompass dimensions of a social construction. Moreover, secondly, certain actions of individuals in the structure, whether they are real individuals or perpetrators legal, facilitation, and the achievement of certain goals that, in their absence, will be impossible to reach (Coleman, 1988). Bourdieu defines social capital as follows: “Social capital is a set of actual and potential resources that can be accumulated for a person or group by the existence of more or less institutionalized networks of mutual relations” (Field, 2007).

Putnam (1996) sees social capital as the manifestations of social life including networks, norms and trust enabling the participants in reaching common affairs, along with high performance (Noghani & Asgharpour Masouleh, 2008). According to Fukuyama, social capital is a set of values or norms that members of a group together believe enables the cooperation between them (Fukuyama, 2005) and refers to coordination and balance the internal and cultural norms, values and the interactions of the state with the people and organizations within the community (Fukuyama, 2001).

Woolcock considers social capital to have the information, trust, and the inherent two-way norms of the social networks of each person (Woolcock, 1998), elsewhere Woolcock and Narayan have stated that social capital is the norms and networks that make people act collectively (Woolcock & Narayan, 2000).

The Organization for Economic Co-operation and Development has defined social capital as “Networks, common norms and perceptions that facilitate intra-group collaboration.” In addition, the World Bank has defined social capital: “Social capital refers to institutions, relationships, and norms forming the quality and quantity of social interactions in a society. Social capital is not only the sum of the basic institutions of society but also a set of bonds holding them together” (Noghani & Asgharpour Masouleh, 2008). Using this concept has increased since the 1990s little by little in dissertations and academic papers, especially in sociology, economics, politics and education (Wall, Ferazi & Schyer, 1998).

Considering social capital, there are several theories and approaches, some of which are tackled here:

George Zimmel believed that the structure of society was a combination of double realities making sense, and sometimes this shows two periods of the evolution of history. However, understanding each one needs understanding the other, and understanding the totality of society needs understanding the relationships between these two components. Anthony Giddens separates two kinds of trust: a) trusting certain people and b. trusting individuals or abstract systems. An abstract trust involves awareness of the risk and the person to be trusted (Iranian Society of Sociology, 2004). According to Pierre Bourdieu, social capital is a social product taken from social interaction. His stress is on the participation of individuals in social networks, enabling them to have access to the resources and facilities of the group (Abolhassan Tanahi & Hazrati Somee, 2009).

James Coleman stated that social capital could show up in three types: 1) Excellence and expectations relying on trustworthiness of the social environment, 2) the capacity of information to transfer and move in the social structure to provide the context for action, and 3) the existence of norms effective with the guarantee of execution. Coleman argues that social capital has

to do with social interaction (ibid, 45). Francis Fukuyama stresses the existence of informal norms and values in a group. According to this perspective, the norms producing social capital should encompass issues such as honesty, commitment, and mutual communication (ibid, 46).

Components of social capital A review of the literature on social capital shows that the following components and indicators should be considered:

a. Social participation and collective action: this implies the development of inter-group relationships as voluntary associations, clubs, unions and groups that usually have local and non-governmental character to engage people in various social processes as social policies (Heydari Mokarar, Sheibani Shad, Mohammadzai Rad & Ganrezafat, 2015).

b. Social solidarity and cohesion: this is a kind of feeling of communication and interaction with others, meaning that it is a sense of mutual responsibility between several individuals or groups (Birou, 1991).

c. Social trust: it is among the requirements of the occurrence of social capital and, as an inherent component, presents the norms that result from social networks (Field, 2007). Social trust refers to socially accepted expectations and commitments that people have from each other and the institutions associated with their social life (Kiani & Mirzapour, 2009).

d. Common norms and values: People through encouragements and punishments learn them, so that in many societies, strong norms and participatory networks minimize the risk of decisiveness.

e. Social networks: social relations of the individuals and their interactions with each other make the most important part of social capital, and networks as the pursuit of two other components of social capital, the norms of trust and participation (Ebrahimzadeh & Zare, 2014).

Miri, Javan, Afrakhteh, Velayati & Shayan (2010) examined the role of social capital in developing villages in Abposhtan of Sistan. The results showed that social capital in the study area is moderate and the highest level of variance among social capital dimensions has to do with the

network aspect. This shows the high level of network and social bonds in the rural areas studied. There was a significant relationship between social capital and rural development, regarding which, each of these parameters can have a critical role. Thus, strengthening social capital in the studied area can play an important role in rural progress.

The study of Farahani et al. (2012) about the role of social capital in the Mashhad Mighan rural district showed that besides the increase of social capital assisted by people and local institutions like the village councils, government performance cannot be without effects. The government can somewhat open the way for rising social capital in rural areas. Moreover, one can delegate part of its responsibilities to NGOs, which will also contribute to increasing social capital in rural areas by completing rural communities and cooperatives. The result of this two-way communication is increase in social capital can help to increase the level of rural development.

Salehi Amiri, Ghademi & Beigzadeh (2012) studied the effect of social capital on sustainable development aspects. The findings indicated that the direct and significant effect of social capital on the aspects of sustainable development is 88%, sustainable economic development 71%, social and environmental dimension of sustainable development and ultimately 70% on the sustainable development of the political aspect.

Nasrallahi & Eslami (2013) examined the relationship between social capital and sustainable development in Iran. The outcomes approved the relationship between social capital and environmental pollution. In other words, the more social capital in its positive sense is, the less polluting and degrading the environment will be.

In a paper, Salari Sardari, Beiranvandzadeh & Alizadeh (2014) examined the role of social capital in sustainable local development. The results of the study, given the direct relationship between sustainable development and social capital, indicated that the level of social capital and participation in rural settlements relative to urban settlements, since the local indigenous factor in the development of the region, is more effective in furthering the objectives of sustainable development of the area.

Romiani et al. (2015) studied the effects of social capital on sustainable development of villages, and the outcomes did not indicate relationship

between the aspects of sustainable rural development and coherence. Nonetheless, trust is the most significant element among the components of social capital in sustainable rural development and then local institutions have had the least effect on sustainable rural development in the study area.

3. Research Methodology

3.1 Geographical Scope of the Research

The study place was Hassan Abad rural district from the central part of the Islamabad-e Gharb

with an area of 338.1 square kilometers (Agriculture Jihad of Khemesh in Kermanshah, 2011). The rural district has 22 villages with a population of 9596 inhabitants and 2399 rural households (Statistics Center of Iran, 2011) located between Kermanshah as the capital of the province and the Islamabad-e Gharb as the second largest city in the province. Hassan Abad plain is one of the most important plains of the city and province (Figure 1).

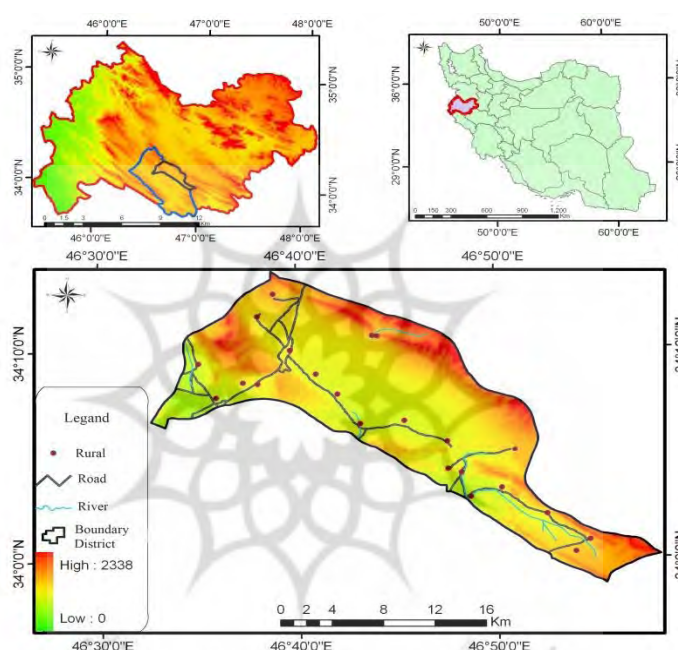


Figure 1. Location of Kermanshah, Islamabad-e-Gharb and Hassanabad Dehestan

Source: Research findings, 2017

2.3. Methodology

The study was applied, quantitative, and survey, where documentary study and field research were used for data collection. The documentary method was used in problem statement, theoretical foundations, and the literature. The data were collected from the villages using field research and the questionnaire tool. In addition, to measure the social capital of villages studied, based on documentary studies, components and items were formulated and evaluated by survey method.

3.2.1. Population and sampling

In the present study, the level of analysis is 22 villages in Hassan Abad rural district of central

Islamabad-e Gharb, and the population of the study was 2399 households with a population of 9596 people (Statistics Center of Iran, 2011). Cochran formula was used to determine the sample size. Accordingly, the sample size was determined to be 331 households, soaring to 350 households to cover the probability of error. Sample size distribution in the studied villages was by proportional allocation method. Moreover, random simple was done in the villages examined (Table 1).

Table 1. Population and sample size distribution in the villages examined

Source: Research findings, 2017

	Village name	Number of households	number of samples		Village name	Number of households	number of samples
1	Hassan Abad	321	47	12	Shahini	89	13
2	Anjirak	198	29	13	Kamreh Olia	78	11
3	Dalou Hassan Abad	151	22	14	Mohammad Ali Khani	76	11
4	Kamarzard	150	22	15	Mandararak	71	10
5	Bagherabad Sofla	150	22	16	Lorini Ajudani	71	10
6	Tang-e-Shohan Olia	143	21	17	Sheet Kamarzard	69	10
7	Dah Kerisheh	136	19	18	Darkhor Hassan Abad	58	9
8	Bagherabad Olia	132	19	19	Sarab Shahini	49	7
9	Tang-e-Shohan Sofla	128	18	20	Farohk Khani	45	6
10	Siah Khor	128	18	21	Karim Haseleh Sofla	26	3
11	Gorgi Mandararak	125	18	22	Karim Haseleh Olia	5	5
Total sample						2399	350

3.2.2. Components and items

The following issues were proposed as 35 items to examine the social capital and environmental sustainability of the villages surveyed, according to theoretical foundations and literature review:

- A. Social trust with six items
- B. Social solidarity with seven items
- C. Social participation with seven items
- D. Common norms and values with nine items
- E. Social networks with six items

3.2.3. Data collection and measurement tool

The study used field method and questionnaire to collect data from the villages studied. In this regard, a questionnaire was developed with components and the items stated. One has to state that field operations were done through direct questioning.

Content validity method was used to examine the validity of the tool. Therefore, some university professors and relevant experts were given the questionnaire. The interviews were done with the interviewees and their comments and opinions were received to correct and resolve the ambiguity of the questionnaire's questions and items about their validity. Furthermore, the reliability of the

questionnaire was calculated with the help of Cronbach's alpha. The reliability of the social trust was 0.73, social solidarity 0.75, social participation 0.86, common norms and values 0.77 and social networks 0.71 showing the reliability of the questionnaire.

4. Research Findings

4.1. Explaining the components of social capital

This part explains and prioritizes the items of each component in the studied villages.

a. Social Trust:

Examining the items related to social trust was indicative of the fact that the respondents' views have earned the highest confidence among neighbors with a mean of 4.32 and the trust in the county with a mean of 3.14 had the lowest level (Table 2). Unfortunately, state institutions at the local level have not succeeded in gaining the trust of the people. Among the villages studied, Sheet Kamarzard with a mean of 4.05 is the highest and Upper Kamareh with a mean of 3.28 was the lowest.

Table 2. Prioritization of social trust components

(Source: Research findings, 2017)

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Trust in rural district and village council	0	12.3	28	56.9	2.9	3.50
Confidence in district governing	0.09	20.6	44.3	32.6	1.7	3.14
Trust in the staff of government agencies	0.03	2.7	30.9	58.6	8.6	3.73

Table 2.

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Trust in the police force	0.09	10.9	28.3	55.4	4.6	3.52
Village people trusting each other	0	4.6	23.1	55.4	16.9	3.85
Trusting neighbors	0	0.03	6.6	54	39.1	4.32
Social trust						3.67

B. Social solidarity components- Examining social solidarity issues shows that according to the respondents, the inverse of the disagreement leading to physical conflict with an average of 4.45 had the highest priority and attention to common interests in decision making with a mean

of 3.01 was at the lowest level (Table 3). From among the villages examined, Tang-e-Shohan Sofla, with a mean average of 3.76 had the highest social solidarity and Hassan Abad the lowest with 3.27.

Table 3. Prioritizing the components of social solidarity

(Source: Research findings, 2017)

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Inverse disagreement leading to conflict	48	49.7	2	0.03	0	4.45
Inverse disagreement leading to complaint	0.125	68.6	6.3	0	0	4.19
The village people's attention to social duties	0	10.3	39.4	48.9	1.4	3.41
Feel the responsibility to help others	1.1	15.1	31.4	46	6.3	3.41
The spirit of teamwork	2	22.3	30.6	42.3	2.9	3.22
Paying attention to common interests in decision making	4	26.3	34.9	34.6	0.03	3.01
The tendency to solve problems at village meetings	1.7	2.31	37.7	35.7	1	3.13
Social solidarity						3.54

C. Component of social participation- The study of social participation indicates that based on the respondents, the material and spiritual partnership in the rituals with a mean of 3.98 has the highest priority. Participation in the construction projects and maintenance of the rural buildings and facilities with a mean of 2.83 is at the lowest level (Table 4). We can conclude that despite the presence of the fields of participation, especially in events like participation in the events

and programs of villagers, the participation of the community in the basic cases, such as the adoption of a collective decision or maintenance of the village building, is at a low level. In other words, participation in the main fields of rural development is not observed. Among the studied villages, Dalou Hassan Abad with an average of 3.66 and Upper Kamareh with an average of 3.01 percent, have the lowest social participation rates.

Table 4. Prioritizing the components of social participation component

(Source: Research findings, 2017)

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Participation in the current affairs of the village	0.09	16.9	37.4	44.3	0.06	3.27
Participation in rural development projects	2	40.9	30	26	1.1	2.83
Material and spiritual partnership at the ceremony of the villagers	0	3.4	19.7	52.3	24.6	3.98
Participation in village decisions	0.06	15.1	35.1	47.7	1.4	3.34
Participation in collective decision making	0	26.3	44.9	28.9	0	3.03

Table 4.

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Participation in protecting natural attractions	0.03	4.6	34.3	55.4	5.4	3.61
Participation in rural health	2	18.3	31.1	44.3	4.3	3.31
Social participation						3.33

D. Common norms and values- Examining the norms and values indicates that according to the respondents, the level of adjustment of villagers with a mean of 3.91 has the highest priority and the existence of the morale of lending money and tools to one another with a mean of 3.04 is at the lowest level (Table 5). Of the villages examined,

Tang-e-Shohan Sofla, with a mean of 3.90 has the most and Kamar Zard, with a mean of 3.31 has the least common norms and values. Moreover, it was found that Tang-e Shohan Sofla, which has the most common norms and values, is at the highest level in terms of social solidarity.

Table 5. Prioritizing the terms of the component of common norms and values

(Source: Research findings, 2017)

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Forgiveness and generosity of the people of the village	0	6.9	30.9	53.1	9.1	3.65
Integrity in speech and behavior	0	11.1	37.7	48.3	2.9	3.43
Trustee of the villagers	0	5.1	33.1	53.1	8.6	3.65
Commitment to Proposals	0	6	26.3	56.3	11.4	3.73
The morale of dealing with social anomalies	0	4.6	26.9	57.4	11.1	3.75
The extent to which villagers are compatible with each other	0.03	1.1	2.11	60	16.6	3.91
The morale of lending money and tools to each other	2	29.1	33.11	34	1.7	3.04
The spirit of respect for the elderly	0	7.4	28	54.9	9.7	3.67
The spirit of respect for nature	0.06	6.9	33.4	54	5.1	3.56
Common norms and values						3.59

E. Social network component- Studying the items in connection with this component indicates that the settlement of village problems in communication between residents with a mean of 3.88 has the highest priority and membership in local associations with a mean of 1.98 has the lowest level. This translates into the fact that social networks in the population under study has not had much maturity and development, and

while many current issues in the village are solved by communication between local people, local institutions or organizations have not been formed, or membership has not been welcomed (Table 6). Regarding the villages examined, Siyah Khor with a mean of 3.58 has the highest and Karim Haseleh Sofla the lowest components of social networks with a mean of 2.55.

Table 6. Prioritizing the components of social networks

(Source: Research findings, 2017)

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Membership in local associations and associations	30	50.9	10.6	8.4	0.03	1.98
Join Local Traditional Groups	2.6	12.9	27.4	51.4	5.7	3.45
The role of the Council and the Delegation in increasing the interaction between people and institutions	3.1	24.9	30.9	43.3	0.09	3.11

Table 6.

Items	The effect (percentage)					Average
	Very low	Low	Average	High	Very high	
Resolving village issues in interaction with the village council	1.7	28.9	33.7	34.6	1.1	3.05
Resolving village issues in communication between residents	0	2	21.4	62.9	13.7	3.88
Solving village issues in the interaction between relatives and friends	0.03	2.9	22	59.1	15.7	3.87
Social network						3.21

4.2. Social capital ranking

After handing out the questionnaires and data collection, positive indices reversed negative indices to avoid the wrong results. The villages examined were ranked based on social capital. Examining the components of social capital in the villages examined indicates that Siyah Khor with the score of 128.44 had the highest and the Tang-e

Shohan Sofla with 126.94 was in the second place and Sheet Kamarzard with the score of 114.09 had the other ranks, respectively. Furthermore, Upper Kamareh Olia with 115.09, Karim Haseleh Sofla with 114.66 and Kamarzard with 114.09 were at lower ranks, respectively, with the range of changes between the highest and the lowest as 14.35 (Table 7).

Table 7. Ranking of villages in terms of social capital

(Source: Research findings, 2017)

Description	Score	SD	Rank	Description	Score	SD	Rank
Village name				Village name			
Siyah khor	128.44	8.83	1	Sarab Shahini	121.42	8.61	12
Tang-e-Shohan Sofla	126.94	8.97	2	Shahini	121.30	10.50	13
Sheet Kamarzard	126.50	10.86	3	Dah kerisheh	121.26	8.64	14
Gorgi Mandarak	126.50	12.34	4	Hassan Abad	118.63	11.36	15
Bagherabad Olia	126.21	10.74	5	Karim Haseleh Olia	118	8.33	16
Anjirak	126.89	8.45	6	Mohammad Ali Khani	117.54	7.48	17
Darkhor Hassan Abad	125.22	11.69	7	Lorini Ajudani	117.40	10.10	18
Tang-e-Shohan Olia	124.66	8.21	8	Bagher Abad Sofla	117.27	11.34	19
Dalou Hassan Abad	124.50	7.13	9	Kamreh Olia	115.09	9.74	20
Mandarak	122.50	8.23	10	Karim Haseleh Sofla	114.66	13.86	21
Farrohk Khani	122.16	11.53	11	Kamarzard	114.09	9.66	22

4.3. Leveling social capital

The villages examined were classified into three levels of social capital, medium social capital, and poor social capital in terms of social capital. The

social capital variations are divided into the number of classes (3 classes) to specify the distance between classes, (Table 8).

Table 8. Villages in the scope of the study by the level of social capital

(Source: Research findings, 2017)

The level of social capital of the village	Village		The value of social capital index
	Frequency	Percentage	
Villages with high social capital	9	40.90	124-129
Villages with medium social capital	5	22.73	119-124
Villages with poor social capital	8	36.37	114-119
Total	22	100	-

Of the 22 villages studied, nine villages (40.9%) were considered as high social capital villages, 5 villages (22.73%) as villages with medium social

capital and 8 villages (36.37%) as villages with poor social capital (Figure. 2).

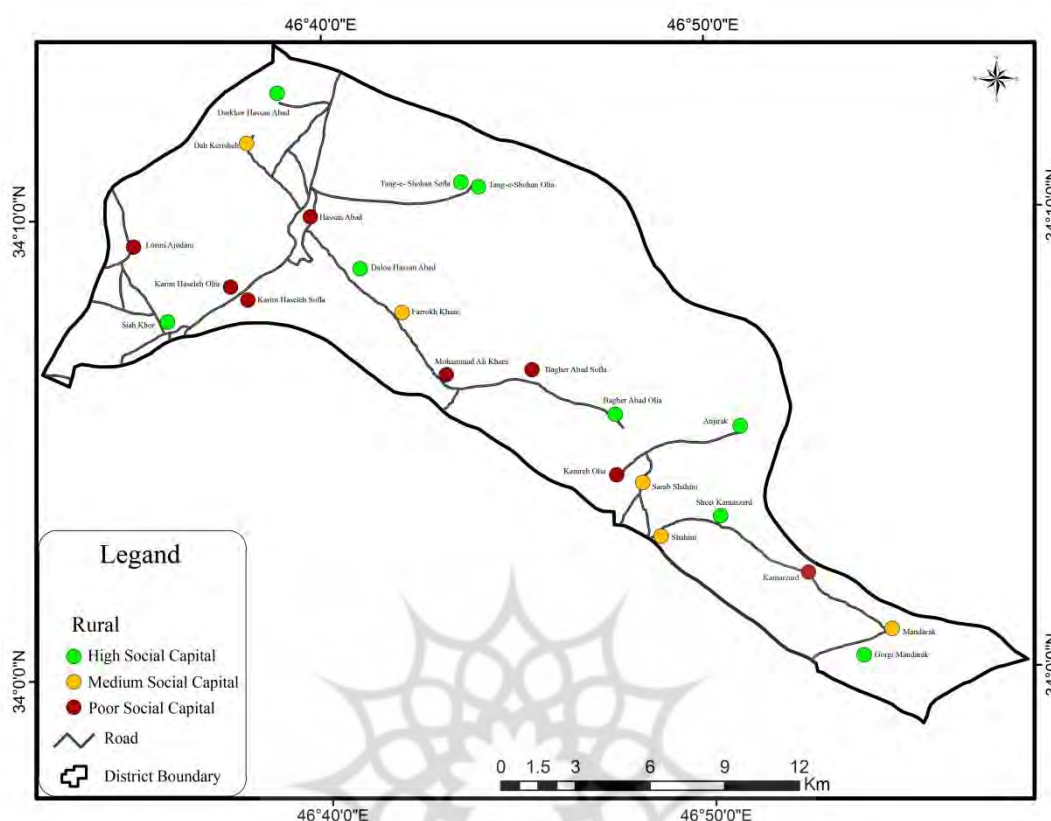


Figure 2. Spatial distribution of villages in Hassan Abad in terms of social capital
(Source: Research findings, 2017)

4.4. Analysis of the results

As already mentioned, one of the objectives of the study was to examine the difference between the studied villages in terms of social capital. In doing so, the villages were categorized based on population criteria, the people with university education, literacy rate, percentage of employees and distance from villages. Kruskal Wallis test was utilized, as the number of groups was more

than three groups. The results showed a great difference in the social capital between population groups, academic education, literate people and percentage of employed in the 99% confidence level, whereas there were no significant differences in the distance from the main group. In other words, distance between villages and the main roads contained no effect on their social capital (Table 9).

Table 9. The difference in social capital of the villages studied by grouping
(Source: Research findings, 2017)

The value of the social capital index	Social capital		
	Chi square	Degree of freedom	Sig.
Population	51.081	2	0.000
University education	25.212	2	0.000
Percentage of literate people	10.970	2	0.004
Percentage of employees	40.790	2	0.000
Distance from main road	1.909	2	0.592

Moreover, the researchers strived to specify the value and direction of the relationship between the

main parts of social capital. Spearman correlation test was used in this regard. The result were

indicative of a positive and significant relationship between the parts at a 99% confidence level and just the relationship between social solidarity and social network is at 95%

confidence level. This means that if any of the components of social capital is strengthened, other components and, overall, social capital will be strengthened (Table 10).

Table 10. Correlation between components of social capital

Source: Research findings, 2017

The first variable	The second variable	Correlation coefficient	Sig.
Social trust	Social solidarity	0.657	0.000
	Social participation	0.664	0.000
	Common norms	0.594	0.000
	Social Networks	0.516	0.000
Social solidarity	Social participation	0.559	0.000
	Common norms	0.837	0.000
	Social Networks	0.136	0.011
Social participation	Common norms	0.301	0.000
	Social Networks	0.447	0.000
Common norms	Social Networks	0.152	0.004

5. Discussion and conclusion

Examination of the items connected with social trust showed that the respondents considered the trust in the neighbors was the highest priority and the trust in the district governing at the lowest level. This may be because, unfortunately, state institutions at the local level have failed in obtaining the trust of the people. Of the villages studied, Sheet Kamarzard had the highest and Upper Kamareh the lowest level of social trust. Examining social cohesion indicated that, according to respondents, the inverse of the disagreement ending in the physical involvement had the highest priority, and the focus on the common interests in decision-making is at the lowest level. Among the villages examined, Lower Tang-e Shohan possessed highest and the Hassan Abad the lowest level of social solidarity. Furthermore, examining the components of social participation indicated that due to the respondents, the material and spiritual participation in the ceremony of the villagers has the highest priority and participation in construction projects and maintenance of the building and facilities of the village the lowest level. According to this, one can conclude that despite the areas of participation especially in events like participation in the rituals and programs of villagers, the participation of the society in the basic cases including the adoption of collective decision or maintenance of the village building is low. In other words,

participation is not seen in the main issues of rural development. Among the villages examined, Dalou Hassan Abad village has the highest social participation rate and Upper Kamareh the lowest level of social participation. Moreover, it was shown that of Upper Kamareh, with the lowest level of social trust, is also at the lowest level regarding social participation. Therefore, it appears that state institutions try to increase the social participation of villagers in carrying out construction projects and other cooperative activities and achieving sustainable development must work for strengthening and promoting social trust among the villagers. Examination of the items connected with norms and shared values was indicative of the fact that, according to respondents, the level of adjustment of the villages with each other received the highest priority and the existence of the morale of lending money and tools is at the lowest level. Of the villages examined, Lower Tang-e Shohan has the highest and Kamarzard the lowest usual norms and values. Furthermore, it was indicated that Lower Tang-e Shohan, which has the highest level of common norms and values, is at the highest level in terms of social solidarity too. Examining social network items also showed that respondents considered the solution of village problems in communication between residents is the highest priority and membership in associations is at the lowest level. This implies that social networks in the population under study

lacked maturity and development, and whereas numerous present problems are resolved in the village by communication between local people, local institutions or organizations have remained unaware, or membership has not been welcomed. Of the examined villages, Syah Khor is the most and the Lower Karim Haseleh has the least social networks. Field observations showed that local communities lacked in most of the villages surveyed. In general, Siyah Khor, Tang-e Shohan and Sheet Kamarzard ranked first to third in terms of social capital.

Upper Kamareh, Lower Karim Haseleh, and Kamarzard had the lowest ranks, respectively. Furthermore, the villages examined were classified into three levels of high social capital, medium social capital and poor social capital regarding social capital. According to this, of the 22 villages examined, nine villages (40.9%) were as high the villages with high social capital, 5 villages (22.73%) as villages with medium social capital and 8 villages (36.37%) as villages with poor social capital. Testing first hypothesis indicated a significant difference between the studied villages according to the population criteria, university education, literacy rate and percentage of employed people at a confidence level of 99%. However, there were no significant differences in the distance from the main road. Examination of the second hypothesis indicated a positive and significant relationship between social capital components at 99% confidence level and only the relationship between social solidarity and social networking was approved of at 95% confidence level. In general, the results were indicative of the fact that in some components of social capital like social participation, social trust, and social networks, related to the functioning of local institutions, the institutions have not had sufficient performance and planning to win the trust and participation of the people as well as create and strengthen social networks.

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Nonetheless, social solidarity and common values and norms as more the function of the ethnic and native characteristics of the villages have a better status relative to the other components and are in the first priority and second ranks in terms of the effect level.

Suggestions

1. Local authorities on a regular and continuous base in villages, holding reflection sessions with villagers on the problems of the villages, and specifying the plans and actions and presenting the performance report to the people
2. Polling the people and giving significance to the people's demands and prospective on the implementation of the programs and the priority of the projects to win the trust of the people
3. Holding community and public programs with cultural, artistic or sporting roles in a proper time
4. Strengthening and extending reliance on the national and religious values, particularly among the youth of the village, and increasing interactions and connections between residents and local authorities, and using this potential for education and empowerment, empathy and social solidarity of villagers.
5. Using indigenous and local norms and values, and the promotion of religious teachings stressing the social participation of people in the community, and educating and raising the awareness of villagers about the significance of their participation and its role in society
6. Strengthening common norms and values in the villages and enhancing them in workshops or religious ceremonies
7. Building and strengthening NGOs and different cooperatives and changing the attitudes of villagers towards collective actions and membership in local associations.

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سنجش سطح سرمایه اجتماعی سکونتگاه‌های روستایی (مطالعه موردی: دهستان حسن آباد شهرستان اسلام آباد غرب)

مجتبی نوری*^۱ - جعفر توکلی^۲

۱- کارشناسی ارشد جغرافیا و برنامه‌ریزی روستایی، دانشگاه رازی، کرمانشاه، ایران.

۲- استادیار جغرافیا و برنامه‌ریزی روستایی، دانشگاه رازی، کرمانشاه، ایران.

تاریخ پذیرش: ۱۳ مرداد ۱۳۹۷

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چکیده مبسوط

۱. مقدمه

سرمایه اجتماعی نقش مهمی در توانمندسازی جوامع روستایی دارد و تلاشی برای تضمین توسعه پایدار روستایی است؛ تقویت آن باعث افزایش مشارکت و ارتباط فرد با افراد دیگر شده و این مشارکت و انسجام باعث پایین آمدن هزینه دستیابی به اهداف و برنامه‌های توسعه‌ای می‌شود. بنابراین با توجه به اینکه پیشرفت و توسعه پایدار، مستلزم حضور، اعتماد و مشارکت آحاد روستاییان در روند توسعه است و این امر امکان‌پذیر نیست، مگر آنکه روحیه مشارکت، اعتماد و همبستگی اجتماعی را به شکلی مدرن و در قالب تشکل‌های دولتی و غیر دولتی در روستا بالا برد. لذا برای افزایش سطح توسعه در روستاها و دستیابی به توسعه پایدار، استفاده و تقویت سرمایه اجتماعی ضروری می‌باشد.

۲. مبانی نظری تحقیق

سرمایه اجتماعی جامعه شامل رسوم، روابط، نگرش و ارزش‌هاست که بر تعاملات بین مردم حاکم است و به توسعه اقتصادی و اجتماعی منجر شده، و عنصری مطلوب برای انجام همکاری‌های درون گروهی است که هرچه میزان آن بالاتر باشد دستیابی به اهداف گروه با هزینه کمتری انجام می‌گیرد. اگر در گروهی ویژگی‌هایی مانند اعتماد و هنجارهای مشوق مشارکت و سرمایه اجتماعی به اندازه کافی فراهم نباشد، هزینه‌های همکاری افزایش خواهد یافت و تحقق برنامه‌ها، پرهزینه و زمان‌بر خواهد بود. در مقابل، وجود سرمایه اجتماعی به میزان کافی و مناسب، سبب

برقراری انسجام اجتماعی و اعتماد متقابل شده و هزینه‌های تعاملات و همکاری‌های گروهی کاهش می‌یابد و در نتیجه عملکرد گروه با هزینه کم و در زمان کمتر بهبود می‌یابد. مؤلفه‌های سرمایه اجتماعی نیز شامل: ۱. مشارکت اجتماعی و عمل جمعی، ۲. انسجام و همبستگی اجتماعی، ۳. اعتماد اجتماعی، ۴. هنجارها و ارزش‌های مشترک، ۵. شبکه‌های اجتماعی می‌باشد.

۳. روش تحقیق

روش تحقیق حاضر، کاربردی، کمی، پیمایشی است و به منظور گردآوری اطلاعات و شناسایی روستاهای هدف تحقیق از دو روش جمع‌آوری اطلاعات یعنی روش اسنادی و میدانی استفاده شده است. برای جمع‌آوری داده‌ها از سطح روستاهای مورد بررسی از روش میدانی و ابزار پرسشنامه استفاده شد. در این راستا پرسشنامه‌ای در قالب ۵ مؤلفه که شامل ۳۵ گویه می‌باشد طراحی گردید. لازم به ذکر است عملیات میدانی به روش پرسشگری مستقیم انجام گرفته است. در تحقیق حاضر، سطح تحلیل ۲۲ روستای دهستان حسن‌آباد، بخش مرکزی اسلام‌آباد غرب و جامعه آماری پژوهش شامل ۲۳۹۹ خانوار با جمعیت ۹۵۹۶ نفر می‌باشد. رویی تحقیق با استفاده از نظر اساتید و کارشناسان دانشگاه مورد تأیید قرار گرفت. همچنین پایایی پرسش‌نامه با روش آلفای کرونباخ محاسبه و معادل ۰/۸۳ می‌باشد. برای تعیین حجم نمونه از فرمول کوکران استفاده شده است. براین اساس حجم نمونه ۳۳۱ خانوار برآورد شده است که برای پوشش دادن احتمال خطا، حجم نمونه را به ۳۵۰ خانوار افزایش داده‌ایم. توزیع حجم نمونه در روستاهای مورد بررسی با روش انتساب متناسب می‌باشد. البته جهت پرهیز از

* نویسنده مسئول:

مجتبی نوری

آدرس: گروه جغرافیا، دانشکده ادبیات و علوم انسانی، دانشگاه رازی، کرمانشاه، ایران.

پست الکترونیکی: Email: Mojtaba.nouri2015@gmail.com

اجتماعی که مرتبط با عملکرد نهادهای محلی می‌باشند، این نهادها عملکرد و برنامه‌ریزی کافی نداشته‌اند بطوریکه در جلب اعتماد و مشارکت مردم و همچنین ایجاد و تقویت شبکه‌های اجتماعی چندان موفق نبوده‌اند، در حالیکه مؤلفه‌های انسجام اجتماعی و ارزش‌ها و هنجارهای مشترک که بیشتر تابع خصوصیات و ویژگی‌های قومیتی و بومی روستاها هستند وضعیت بهتری نسبت به مؤلفه‌های دیگر دارند و از نظر میزان تأثیرگذاری در اولویت اول و دوم قرار دارند. پیشنهادات زیر برای تداوم و افزایش سرمایه اجتماعی در منطقه مورد مطالعه ارائه می‌شود:

۱. حضور مسئولین محلی به صورت دوره‌ای و مداوم در روستاها، برگزاری جلسات هم‌اندیشی با روستاییان پیرامون مشکلات و مسائل روستاها و شفاف سازی طرح‌ها و اقدامات انجام گرفته و ارائه گزارش عملکرد به مردم.

۲. تقویت پایبندی به ارزش‌های ملی و مذهبی علی‌الخصوص در میان جوانان روستا و افزایش تعاملات و ارتباطات بین ساکنین و مسئولین محلی و نیز استفاده از این پتانسیل به منظور آموزش و ترویج، حس همدلی و انسجام اجتماعی روستاییان.

۳. استفاده از هنجارها و ارزش‌های بومی و محلی و تقویت آنها، ترویج آموزه‌های دینی که بر مشارکت اجتماعی مردم در جامعه تأکید نموده‌اند و نیز آموزش و افزایش آگاهی روستاییان در خصوص اهمیت مشارکت و نقش آن در جامعه.

۴. ایجاد و تقویت سازمان‌های مردم‌نهاد و تعاونی‌های مختلف و تغییر نگرش روستاییان در زمینه فعالیت‌های جمعی و عضویت در تشکل‌ها و انجمن‌های محلی.

کلیدواژه‌ها: سرمایه اجتماعی، سطح بندی سرمایه اجتماعی، رتبه‌بندی سرمایه اجتماعی، حسن آباد.

تشکر و قدرانی

پژوهش حاضر حامی مالی نداشته و حاصل فعالیت علمی نویسندگان است.

خطا و امکان مقایسه روستاها، در روستاهای با جمعیت ۱۵ خانوار و کمتر تمام‌شماری صورت گرفته است.

۴. یافته‌های تحقیق

بررسی مؤلفه‌های سرمایه اجتماعی در روستاهای مورد بررسی نشان می‌دهد که روستاهای سیاه خور با امتیاز ۱۲۸/۴۴ در بالاترین رتبه، تنگ شوها سفلی با امتیاز ۱۲۶/۹۴ در رتبه دوم و شیت کمزرد با امتیاز ۱۲۶/۵۰ در رتبه سوم قرار گرفتند. همچنین روستاهای کمره علیا با امتیاز ۱۱۵/۰۹، کریم حاصله سفلی با امتیاز ۱۱۴/۶۶ و کمزرد با امتیاز ۱۱۴/۰۹ به ترتیب در پایین‌ترین رتبه‌ها قرار گرفته‌اند. از مجموع ۲۲ روستای مورد بررسی ۹ روستا (۴۰/۹ درصد) به عنوان روستاهای دارای سرمایه اجتماعی بالا، ۵ روستا (۲۲/۷۳ درصد) به عنوان روستاهای دارای سرمایه اجتماعی متوسط و ۸ روستا (۳۶/۳۷ درصد) به عنوان روستاهای دارای سرمایه اجتماعی ضعیف شناخته شده‌اند. به منظور سنجش تفاوت روستاهای مورد بررسی از نظر سرمایه اجتماعی، براساس معیارهای جمعیت، تعداد افراد دارای تحصیلات دانشگاهی، درصد افراد باسواد، درصد شاغلین و فاصله روستاها از مسیر اصلی گروه‌بندی شدند. نتایج گویای آن است که از نظر سرمایه اجتماعی بین گروه‌های جمعیت، تحصیلات دانشگاهی، درصد افراد باسواد و درصد شاغلین تفاوت معنادار در سطح اطمینان ۹۹ درصد وجود دارد، درحالیکه در گروه فاصله از مسیر اصلی تفاوت معناداری مشاهده نشد. به بیان دیگر عامل فاصله روستاها از جاده اصلی تأثیری بر میزان سرمایه اجتماعی آنها نداشته است. همچنین بین مؤلفه‌های سرمایه اجتماعی ارتباط مثبت و معنادار در سطح اطمینان ۹۹ درصد برقرار است و فقط ارتباط بین انسجام اجتماعی و شبکه‌های اجتماعی در سطح اطمینان ۹۵ درصد می‌باشد.

۵. بحث و نتیجه گیری

که نتایج بدست آمده نشان می‌دهد در برخی از مؤلفه‌های سرمایه اجتماعی همچون مشارکت اجتماعی، اعتماد اجتماعی و شبکه‌های

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