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To Study the Formation and Increase of Social Capital in Islamic Republic of Iran

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Abstract

In the era of the Islamic Revolution and later the traditional networks and connections available in Iran that were generally religious, such as: mosques, tekyehs (place of Shia mourning for Imam Hussein), religious boards and seminaries, along with also religious values and norms in society a particular form of social capital was created. The main objective of the study is to analyze the formation and increase of social capital in the Islamic Republic of Iran. To achieve this objective, descriptive and documentary data collection methods are used. The collected materials are then categorized and used using the tab technique to obtain considered results. Based on the results obtained, it can be concluded that the existing traditional networks in Iran that continued to the farthest reaches of Iran, religious norms are mentioned as effective factors in the creation and increase of social capital and a factor of confidence-building between social and religious leaders.

Keywords: social capital; social norm; social network; collective identity; stability and security.

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Formación y aumento del capital social en la República Islámica de Irán

Resumen

En la era de la Revolución Islámica y posteriormente las redes y conexiones tradicionales disponibles en Irán que eran generalmente religiosas, como: mezquitas, tekyehs (lugar de luto chiíta para el Imam Hussein), juntas religiosas y seminarios, junto también a valores y normas religiosas en la sociedad se creó una forma particular de capital social. El objetivo principal del estudio es analizar la formación y el aumento del capital social en la República Islámica de Irán. Para alcanzar ese objetivo, se utilizan métodos descriptivos y de recopilación de datos documentales. A continuación, los materiales recopilados se categorizan y utilizan mediante la técnica de ficha para obtener resultados considerados. Con base en los resultados obtenidos, se puede concluir que las redes tradicionales existentes en Irán que continuaron hasta los lugares más lejanos de Irán, se mencionan las normas religiosas como factores efectivos en la creación y aumento del capital social y factor de creación de confianza entre líderes sociales y religiosos. Podría suponerse que la revolución islámica fue producto del capital social y ayudó a formar este capital. Este capital apareció en forma de dedicación, apoyo sentimental y colectivismo.

Palabras clave: capital social; norma social; red social; identidad colectiva; estabilidad y seguridad.

Introduction

In Islamic Revolution formation era and, a special form of social relationships has been formed among Iranian based on trust that simplified their social actions for achieving their goals and ideals in that restless era. By passing crises of early revolution, trustworthy values faded out in all different levels of society. Governments that have an appropriate social capital and sympathy and trust run among their different levels (Micro, Middle and Macro) are able to deal with problems. For this reason, sympathy, trust, and social consistency in society is one of current needs of Iran society.

Nonetheless, there are still several challenges and issues in our society which should be addressed urgently. Take, for instance, internarial challenges, including the globalization of politics, economy, culture, communications, environmental crises, the crisis of spirituality and morality, expansion of the World Trade Organization, and global energy crisis. And Internal challenges, such as young population issues, employment crisis

and inflation, investment crisis, oil-dependent economy, drugs and AIDS, migration of talents abroad and so forth.

This study aims at finding answers to following questions: what are effective factors on increasing social Capital in Iran? Existing traditional norms and networks in Iran are basis of social participation of Iranian, their coherent presence in defending the country. Leadership and its coherence role in different social levels and groups solidarity, existence of justice, stability, and security in society, providing a basis for individuals and groups participation and supporting social networks, investment in social relationships resources are effective factors on social capital.

1. Theoretical framework and research literature

Social Capital refers to symbolic and material resources that is obtained via social connections and is used for purposive actions (Chan, 2003). It is a meta-disciplinary concept in human sciences that is about the role of social forces in communities' development. This approach shows the importance of social connections and structures roles in economic, social, and political variables. Promoting social capital indicators causes human capital; material and economic capital interact with each other, grow, and become dynamic.

Social Capital was used in its modern meaning in 1916 in Hanifan's writings the school supervisor of Western Virginia in the U.S.A. Wolkak and Narayan differentiated four fundamental approaches about social capital: socialism approach, network approach, institutional approach, and synergistic approach.

In another classification related to social capital, two kinds of social capital have been separated: in-group social Capital or bonding social capital and outgroup social capital or bridging social capital. In-group social capital refers to social links that is based on similarity and intimacy. In this dimension of social capital is emphasized on personal resources such as family, neighborhood links and friendship links. In contrast, outgroup social capital refers to connections that rely on common interests instead of relying on personal familiarity and shared identity.

James Coleman for defining social capital used its role and function and presented a functional definition of social capital. Accordingly, social capital is not a single object, but it has different things that have two common features. All of them have a social structure and facilitate individual certain actions into structure, He believes that social capital in turn is made when relations among individuals is changed in a way that facilitates action (Coleman, 1988).

Fukuyama believes that social capital is a tangible sample of an informal norm that promotes collaboration between two or among several individuals. He believes that trust, networks, civil society that relate to social capital are production of it not its constituent elements. Fukuyama has recognized transaction expenditure as expenditure that are imposed on all organizations and cultures in the lack of social Capital (Fukuyama,1995).

Glen Loury in his criticism of income racial inequality neoclassic theories and their political consequences has reached to social capital concept. Loury argues that orthodox economic theories are individualistic, and they have only considered individual human capital and creating a field for competition based on individual skills (Loury, 1976).

Nun Lin by presenting social resources theory (1982) discussed that access to social resources and using them can lead to better economic-social conditions. From Lin's viewpoint in most of societies valuable resources are wealth, power and social basis thus individual social capital is measurable in terms of the amount or variety of people whom an individual has direct or indirect connection with them (Tavasoli and Mousavi, 1995).

2. Methodology

In this study for defining concepts, indicators, and variables and to compile research theoretical literature, related resources to topic, books and articles, journals, quarterlies and authentic internet websites in Persian, English and Arabic have been collected. Then collected materials have been categorized and have been used by fiche technique and finally data were analyzed to obtain considered results.

3. The Formation of Social Capital

3.1. Islamic Revolution

Most people who were members of mosques networks informally also participated in religious boards. Some people besides having membership in these two informal networks (mosques and religious boards) were members of formal network of Islamic schools. Wideness (and compaction) of networks on one side and membership in different networks on other side provided conditions for establishing stronger connection and simplified cooperation for a common collective action like participating in March and demonstration.

Social traditional networks have similar functions in most Islamic countries. For instance, at the same time with revolutions known as The

Arabic Spring (Arab Revolution) in Egypt, mosques were usually practical replacement for traditional political tools such as parties, organizations and social movements that were suppressed over the past decades and did not have any power to mobilize and organize demonstrators in face of sovereignty (Bardici, 2012).

In Islamic countries that do not have freedom of speech and their press, media and political parties do not have any effective roles in society, mosques would be able to have important roles as the most coherent social network independent of government (Esposito, 1999; Sadeghi Rad and Mousavi, 2020). In the Islamic Republic, isolated institutions and social traditions got into community again and reconstructed Iranian lost identity in a crucial and sensitive period in the Western modernity era. Iranian sought development in return to Islamic and Iranian root.

3.2. Increase of Social Capital in Islamic Republic of Iran

- **Leadership**

Imam Ali in Nahj al-Balagheh in explaining the role and position of leader in society said: "leader is like a firm rope that unifies pieces and connected them. If this rope is torn all pieces will scatter and each piece will go to one side and can never be collected" (Sayed Razi, 2005: 445). In another saying he pointed to pivotal ruler and said: "leader or ruler of a society is like a mill axis that individuals circulate around him regularly" (Fakhar *et al.,* 2016: 127).

Mir Mohammad Sadeghi utilizes Between Centrality concept for explaining active connector role in analyzing connectors' network. In this model, social capital is formed for pyramid head. Other connected heads benefit of this relation, too. Between Centrality concept shows that players who establish relation among structural holes in a network have more centrality. A player with high Between Centrality is an actor that has been able to connect two different parts of network. In normal situation this is not possible. That is, lack of actor causes lack of connection between two parts of network (Mir Mohammad Sadeghi, 2012).

Leader symbolic capital not only creates social capital for leader and causes confidence and trust to different strata of society but also this capital spreads in different social layers and it produces social capital for society and keeps different social groups together and ties their destiny to each other around leadership entity.

"Velayat-e Faghih[4]" is religious democracy in political system. It guarantees "political institutes continuity" and in social dimensions it

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4   Shiites believe that after the prophet of Islam and Shiite imams, jurists as the deputies of the twelfth imam have the exclusive right to rule

guarantees "social network continuity" and is an important part of social Capital in Iran, it injects "certainty" "trust" and "hope" to social strata.

4. Investment in social relationships resources

Social resources theory is one of theories that is used for conceptualization of social capital (along with two other theories of weak tie's theory and structural split). This theory roots in Lin and Coauthor studies in 1981, it does not consider current connections in network useful without resources inside it. Based on this theory only current resources inside network can be considered as capital. From Lin's viewpoint, valuable resources in most societies are wealth, power, and social basis. Thus, individuals' social capital is measurable according to the rate or variety of others' features that an individual has direct or indirect connections with them (Tavasoli and Mousavi, 1995).

Briefly, according to this theory members of network have valuable resources that can help them to achieve their goals (Fafchamps, 2006). When without any expectations to mutual action we help others then mutual action will take place, that is, mutual action is a process that is created by social capital via helping others. When a person helps someone, a ring is added to endless chain. Whenever and wherever that person needs to be helped this investment will help him (Fafchamps, 2006). The amount of social capital owned by an individual depends on the size of connections network that can mobilize effectively.

Additionally, it depends on capital volume (economic, cultural, or symbolic) is owned by people who are in relationship with him. Someone who has wider relationships has more social capital. These relationships should have significant trust, intimacy, and depth. Leana and Pil (2006) justified that the value of individual connections or the amount of his social capital depends on the number of connections he establishes and the amount of relationships capital (cultural, social, and economic). Thus, investment in more communicational networks, paying attention to networks quality and the amount of capital (cultural, social, and economic) that these networks give a person or group are important in the kind of investment in social relationships and it can lead to social capital increase.

In the weakest and the most general formation, fundamental claim is that social capital is a resource that actors can use to achieve their goals (Leana and Pil, 2006). Individuals, organizations, or institutes should increase the quality and volume of their communicational networks and relationships for achieving and saving more volume of this capital. This capital has been generalized in all social levels not only in a special level (individual, group, society) it has been created and acts among these levels.

It is widely believed that social communications need work. Correlation inside networks is possible only because it increases material and symbolic benefits of members. Thus, preserving them needs collective or individual investment strategies to change accidental relations such as neighboring, kinship and cooperation relations to social relations that can be used directly in short term or long term. Accordingly, investment changes to an endless effort for collectivism (Leana and Pil, 2006).

From social capital viewpoint, success depends on social position of individuals in organization rather than their features. Thus, individual position in social relations network determines individual's social capital limit (Hajikarimi and Farajian, 2009).

When we can invest in our relations, we also would be able to invest in associations, groups and organizations that we depend on them. For instance, most of nonprofit institutes have an emergent need to financial, service, time, and help. To reinforce personal resources such as voluntary participation in an event or serving in a committee are considered an investment in our social Capital (Fafchamps, 2006).

For cooperating among different micro, middle and macro levels in society, being a sense of trust is necessary. The enemy of social coherent is something that John Platt calls it social traps. To achieve to goals is subject to cooperation of all people. Thus, in situations that people cannot trust others' cooperation lack of cooperation is considered as a kind of logical behavior. Effective cooperation for achieving common goals happens when people trust others 'cooperation (Rothstein, 2005). According to social trap logic even individuals who want to play fairly, continue their treacherous behavior because they believe that almost all other people betray (Rothstein, 2005).

Rothstein believes that social trust is not produced from bottom it is produced from above. More precisely there is a special kind of political institutions that produce trust. Governmental institutional and policies that produce political, legal, and social equality and have been formed based on justice, honesty and impartiality produce trust (Rothstein, 2005). The existence of trustworthy public political institutions produces social capital. Conversely, the existence of discriminatory or corrupt political institutions causes social capital erosion in society (Rothstein, 2005).

Promoting social capital is time consuming and long term. Promoting it is impossible or difficult in short term. Intervention policies in social capital should be stable that is, conditions and tools of its performance should be considered in wider time interval. Social capital resources have been distributed unfairly and unevenly and individual communicational networks and social groups do not have the same power and quality. Government intervention for eliminating these inequalities by approving

appropriate rules for simplifying the poor access to social capital resources and no hoarding by influential groups is very vital.

There are different ways to increase social capital. The first strategy is to invest in micro level. In this strategy development projects are made by social networks, exchange equipment, norms, traditional authority systems, kinship structures, local systems values, and beliefs. Another strategy is to invest in middle level units of organization such as villages, towns, and cities and in organization units that act inside these space units. The third strategy is to invest in macro level. This kind of investment is expensive and more comprehensive that it can be implemented. Thus, investment in this level is difficult despite this fact that it can have wide effects on economic development. Thus, more practical strategy is to invest in special organizational units inside economic, political, and lawful systems (Serageldin and Dasgupta, 2001).

For increasing social capital, it should be tried to reinforce social relations. In addition, an appropriate environment for individuals' social activities and movements and social groups should be developed. Government should be aware not to harm individual social capital savings unless they use their social capital for achieving their misconduct goals (Leana and Pil, 2006). Destruction of social Capital is simpler than its renewal so a cost of repairing should be considered for social capital that is usually in form of time. Time is main cost of formation and reinforcement of social Capital (Bueno *et al.,* 2004).

5. The effect of stability and security on social capital

Lack of security in society causes individual leave public domain and continue their lives and activities in fear and isolation. Feeling of security causes individual not to be concern about interaction with others in social environment and peace will flow in society and will lead to train social healthy characters who have collectivism spirit.

Whether individual or collective, social capital is formed and accumulated during time. Accumulation such capital needs to be sure of future, trust is a kind of investment in relationships among people based on expectations and time.

Crises sometimes promote social coherence and make society members turn to collective energies. They sometimes have a privative effect on social trust level in mentioned society and dominates distrust atmosphere on society. Thus, crises, social and political conditions of country can also have effect on increasing or decreasing social trust level.

Stability of political, social, and economic structures is one another factor of increasing social capital in society. Breakdown of social relations or social organization can be very devastating for social capital. It does not mean for creating trust society should be static. Changes also have comparability with trust. But on the condition that social changes happen regular, gradually and in a certain and coordinated route. Ambiguous future causes security loss and makes long term planning impossible because long-term investment needs a safe and stable environment and insecurity wastes capital.

Some studies emphasize on social capital role in increasing social stability and security. Social Capital is basis of cooperation, trust, and active participation in social life, and it is formed in the context of social mutual relationships can originate from feeling of security and peace (Lindström *et al.,* 2003). Political instability is in direct relation with the amount of social capital in political system. For this reason, Fine talks about the necessity to pay attention to social capital. He claims that without understanding and measuring social capital, we cannot reach an appropriate model for managing society (Fine, 2001). With this approach, it is determined that social capital can be influential in instability discussion on several ways (Holladay, 2009).

Society that does not have security, mental and physical existence of its members will be in danger, all current capital will be lost, what happened for Iranian in borders during imposed war[5]. An unwanted and imposed war that followed by internal coherence in Iran but from another angle it destroyed stability and security in some regions and consequently it destroyed social capital. To provide security for citizens for voluntary presence in social institution is one of state inherent duties in modern societies.

Requirements for political security, political freedom and institutional requirements should be reinforced for motivation actors for productive activities. So that networking among productive activities reinforced in next stages because security is prerequisite for relations networks formation. To encourage and reinforce civil institutions formation citizen security for voluntary presence in social institutions, avoiding taking responsibility of social, cultural, and economic different parts depend on the existence of stability and security (De Carolis and Saparito, 2006).

6. Justice

We encounter deep inequalities in the field of political power, social basis and having economic resources. Social justice means reducing these

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5   The war between Iran and Iraq which lasted from 1980 to 1988.

inequalities so that this process leads to equalities (Pasipanodya, 2008). Andrew Heywood believes that social justice supports ethical distribution of profits and rewards in society that are analyzed according to wage, profit, health care, welfare benefits and the like (Heywood, 2015).

We do not intend to consider increasing the amount of social capital subject to observe justice in resources distribution, but it is believed that there are several factors that have role in creating and promoting social capital. Respect people rights is one of these factors. Social Capital has a close relation with people rights. Granting rights to people makes them satisfaction and trust level increase, finally social coherence will be increased and presence of people in important political, social, cultural, and economic domains will increase, it provides more people participation in national plans.

Government can increase trust among citizens by creating equal societies and providing context for opportunities equality, it helps better economic improvement. The relation between government procedures in distributing opportunities and increasing trust as the core of social capital theory is observable. Government powerful and efficient institutions (such as three forces of executive, legislative and judiciary and all related organizations and institutions) can produce and promote social capital by taking a set of measures. It seems spreading and developing authority of citizens and consequently active participation in society require government commitment and obligation (Slaughter, 2009).

Preventing the formation of Intergraph and exclusive relations networks in government structures and creating equal opportunities for all groups to take advantage of facilities and present potential and actual abilities is necessary (Newton, 1997). Favorable institutional conditions for the formation of social capital should have features that guarantee equal opportunities for actors to use stable participation and collective interest produce (Hawe and Shiell, 2000). Suppose people know that government is benevolent of all citizens and does not take measures in favor of a certain group and knows all positive or negative outputs and consequences. In that case, it will help to improve public trust in society (Evans, 1996).

By presenting different approaches about trust, Trifunovic suggest different variables as effective factors on trust. Among suggested factors in their study, there is a meaningful relationship between ethical values and feeling. Their study showed that social trust would be increased by increasing ethical values and justice for respondents (Trifunovic *et al.,* 2010).

Sociologists believe that public goals such as democracy, social security and social justice should be improved for promoting outcrop social capital so that, individuals would be able to trust each other more (Papagapitos

and Riley, 2009). For improving social trust and moving toward justice, vertical links among groups should be decreased and horizontal links would be increased. In other words, having stable deep and rich networks of relations, self-confidence and trust would be simplified (Kajbaf and Rahimi, 2011).

7. To promote and support social networks

In the valuable book's introduction, "social capital," the social capital concept is comprehensively and briefly stated: the basis of the social capital theory is obvious. Its central theorem can be summarized in a phrase: the importance of relationships. People can make effort to obtain things that cannot achieve them by their own by communicating with others and maintaining it. People are connected to each other via a set of networks, they tend to join in common values with other members. Whereas these networks compose a resource they can be considered as maker of capital. When reserving capital is useful it can be useful in other fields. Generally, when you know more people and have more common perspectives you can earn more social Capital (Leana and Pil, 2006).

Each individual has a social network. This network can include different kinds of relations such as friendship or emotional links, neighboring or spatial proximity in office, relatives' relations…every relation has implications on whole social capital reserving of an individual. All tribes, nomads and rural assemblies and religious sects are based on common norms, these norms can be used for realization of common goals (Fafchamps, 2006). Some viewpoints about networks formation believe that people who have same intellectual line can make friend and then share common activities.

- **Common values** 》 **networks** 》 **common activities**

It is better to say networks are formed around common activities and places. This is a principle of focused organization of social network (Feld, 1981). In this case, physical proximity concentrated social networks. We make friends with those who we work with them not with those who are like us. We do not seek to find people to make friends, but we make friends with people who share a common physical environment (Fafchamps, 2006).

- **Proximity** 》 **networks** 》 **similar function and common information**

Physical architecture expresses a special kind of architecture that involves in creating social capital. Individual physical separation increases functional distances. Important thing in civil engineering in social capital is designing and making a special architecture of civil spaces that within them togetherness and physical connection of people and having collective

spirit is important such architecture has been in Iran traditional houses. Several families lived in a common house, families communicated daily and continuously, and they had intimacy. Religious places and shrines besides their religious function, were places to collect people and decrease negative individualism feeling and promote collective spirit. This function of physical environment has been considered by social capital ideologists.

Public places can provide neighboring, face to face communications and showing informal norms in neighborhoods, strengthen these relationships and increase social capital. Thus, appropriate civil designs can prevent many social harms by providing appropriate places for social communications, creating social feeling toward place, and promoting collective identity. Urban space with symbolic architecture elements and mass formation zone acts like a container of constituent's factors of social Capital (Brondizio *et al.,* 2009).

Generally, the number of social participation networks in each group, organization or society represents the rate of their social capital. Thus, the wider participation networks in a group, organization or society, the richer social Capital (Hooghe and Stolle, 2003). Successful group activity leads to promote trust networks.

By the advent of the internet, type and amount of change that is created in individual social capital means individual social capital cannot be measured only by measuring his real-world events, but his social capital is a collective of his real-world actions and virtual world actions. Virtual world offers many facilities to people and groups. Some of these facilities can increase individual social capital in real world and others decrease it (Vaezi, 2007; Ewing, 2009). The internet usage causes the lack of communication in family, friends' relationships but it can create a chance to interact with more people by joining in new networks. These networks have different economic, political, cultural, social, and communicational functions and decrease face to face interactions.

Electronic media are effective communicational tools that can connect isolated people to others. These media can help to create associations and enable face-to-face conversations (Fafchamps, 2006). The most important feature of internet in social capital issue is loss of body incarnation. Klotz organized his all criticism based on it. Objective and face-to-face relations are important factors in social capital formation. Non-incarnation, lack of certain norms that are respectful to everyone, lack of social coercion and strong organization are if the most important limitations of virtual communities in social Capital (Klotz, 2004). Uncertainty of individuals' identity in virtual social relations and fake identities destroys trust among members of virtual networks.

8. To provide participation field for all people in the community

To encourage and promote guild, professional and social institutions and to encourage to create and promote social institutions are structural solutions for increasing social participation. Individuals gain common identity in social institutions. It makes them spread group cooperation. Successful group activities lead to trust networks.

Interactions of social participation networks members are based on oral communications and other participation form when there are not any stutter or fear of telling the latent problem. Social participation networks are healthy. Understanding and communication principle should exist, and problems should be solved by strong reasoning and logic. Having social participation networks represents the rate of society social capital. The wider participation networks, the richer social capital in society. But social network expansion is not criteria of social capital richness and its usefulness. Participation should be consciously and for social legal goals. (Leana and Pil, 2006).

Governments that encourage people to present in social activities and devolve most of society affairs to social groups provide individual participation and improve cooperation among different social groups. In contrast, centered governments dominate on institutions and domains presence of state is felt in all cases. It decreases social participation and consequently social capital would be decreased. Having favorable conditions for different social groups' activities leads to more participation. Positive social development is obtained when social coherence is reinforced, and society would be less vulnerable against social breakdown (Galtung, 1996).

When social and mental effects of participation are internalized in society, social capital is formed. Social Capital has several fundamental functions: it improves society ability to present government function. It increases possibility of action and mutual cooperation. It simplifies relations between citizens and government. It decreases information disadvantages and increases information effectiveness. It increases informal society. It decreases controlling costs and improves self-control force. It improves quality of decisions. Government monitoring is decreased consequently controlling costs are decreased. Social Capital affects political and social participation, hope, exhilaration, and social correlation.

Society should be convinced that has power to influence political, economic, and social decisions. Thus, decreasing participation costs, promoting and encourage social groups to participate by granting authority and submitting social duties to them and sharing power with them will increase social participation and social trust.

Conclusion

At first social capital formation during two periods of Islamic revolution and the sacred defense was studied. Existing traditional networks in Iran that continued to the farthest parts of Iran, religious norms are mentioned as effective factors in creating and increasing social capital and trust creation factor between society and religious leaders.

The sacred defense was formed in line with revolution. Iran society faced an enemy that wanted to destroy new values of society. Correlation process, social coherence and deep changes happened in the fronts. It almost covered all society. It could fade away religious and ethnic gaps that were forming. It put the nation in a line. Warriors' sacrifices in the fronts were beyond usual level of social capital theories.

Imam had a determining and coherent role in both eras of revolution and sacred defense. All ethnic, religious and social groups trusted him completely and obeyed him in different social-political scenes. Imam excluded Islamic thoughts, religion and society from historical isolation. Imam Khomeini organized social capital and coherent and strong communicational networks by connecting all social groups around velayat-e faghih and created social coherence. Leader considers as a symbolic capital, sign and axis of society, hearts connectors. Society can be a coherent and united unit in the shadow of leadership that trust is in all its parts.

Religion as a part of Iran society identity has a determining role in creating and increasing social capital. Preserving society religious identity leads to social coherence and sympathy. National identity forms another dimension of Iran collective identity that includes language, history, customs, and national celebrations.

Investment on more communicational networks and paying attention to networks quality and the amount of capital (cultural social economic) is important in type of investment in social relations and it can lead to social capital increase. To preserve this capital needs individual or collective investment strategies having a sense of trust among micro, middle and macro levels of society is prerequisite of cooperation among these levels. Social Capital because of its nature needs a stable and safe environment for growing and improving.

Social Capital has close relationship with justice and nation rights. Granting rights to nation increases trust and people satisfaction level and finally increases union and social coherence and provides situations for people presence in important political, social, cultural, and economic scenes and more participation in national programs. There is a clear relation between government procedures in distributing opportunities and increasing trust as the heart of social capital theory.

Encouraging to create and promote social, professional institutions is one of structural solutions for increasing social capital. Successful group activity leads to improve trust networks. Individual social capital is a set of actions in real and virtual worlds. Most of researchers refer to the role of virtual networks in increasing social capital. Having a positive look to this phenomenon and providing conditions for spreading it can lead to social coherence.

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