

Investigating Social Factors Related to Citizens' Social Solidarity in Baharestan City with an Emphasis on Social Capital

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ABSTRACT

Objective: Social solidarity, as one of the basic pillars of society, plays a vital role in strengthening the bonds and interactions between citizens. Social factors such as trust, participation, and collective identity are considered as key elements in the formation and strengthening of this solidarity. , It seems necessary to examine and analyze social capitals that can lead to strengthening the social solidarity of citizens. Therefore, the purpose of this research is to examine social factors related to citizens' social solidarity with an emphasis on social capital.

Method: The present study is applied in terms of purpose and is classified as a descriptive survey research. In terms of philosophy, this research is a deductive one that has been implemented based on the positivist paradigm. In terms of time index, it is also considered cross-sectional. To measure the research variables, a standard and researcher-made questionnaire was used, the validity and reliability of which were confirmed. The statistical population of the study consisted of all citizens aged 20 and above in Baharestan city. Based on the sampling method considered for the present study, it was a two-stage random sampling, which was obtained using the Cochran formula, and the sample size of 600 people was obtained. The hypotheses of this study were tested using the structural equation model and PLS software.

Results: The results finally indicate the effect of social capital on increasing communication between different social groups and strengthening the overall cohesion of the society, the formation of social relations and creating cohesion and social institutions and schools. Also, social institutions and schools play a mediating role in the effect of social capital on increasing communication between different social groups and strengthening the overall cohesion of the society.

Conclusion: Strengthening social capital by creating opportunities for civic participation and social interactions can lead to increased social cohesion. Finally, social policies that focus on strengthening connections and trust between individuals in society can help improve social cohesion.

Keywords: Social cohesion, social institutions and schools, formation of social relationships, social capital

1- INTRODUCTION

Cities and residential neighborhoods have long been among the most important physical divisions of cities and urbanization. Since ancient times, cities and their neighborhoods, as the most important part of urban life, have played a fundamental role in the lives of their residents. The existence of a specific lifestyle among people living in a neighborhood or a city has long led to the creation of common goals and interests among the people of those cities. However, today, the development trend in cities shows that cities and their neighborhoods are in danger of losing their identity due to disorderly and chaotic development. The loss of social relations between individuals in cities, urbanization, reduced cooperation, weakness of social institutions in cities, decreased security and attention to the protection and security of cities, and in short, the lack of empathy of citizens towards each other and the lack of participation of citizens in programs related to city affairs have caused many of the material and social capitals of cities to be destroyed and numerous problems and abnormalities to appear in cities (Orazani et al., 1402). In the meantime, the existence of social solidarity, which causes mutual cohesion between members of society, is essential

for coping with these problems and abnormalities. Social solidarity is a social process that strengthens trust, cooperation, and collective identity and creates a harmonious and sustainable social structure in cities. This is especially vital in new cities like Baharestan, which are often composed of geographically dispersed and culturally diverse populations. Evidence and results from various studies have shown that social cohesion is a multifaceted phenomenon that arises from various cultural, institutional, economic and collective conditions that strengthen the bonds between individuals and social groups in a society. A comprehensive approach is needed to strengthen social cohesion through policies and initiatives that promote knowledge, compassion, consultation, cultural respect, social inclusion, economic opportunities, collective solidarity and the maintenance of strong social values. While diversity and pluralism offer rich perspectives, a consistent emphasis on common humanity, ethics, ideals of justice and mutual responsibility helps to reconcile differences and maintain social cohesion across gaps in identity, interests or beliefs. Maintaining a just and humane system with strong yet balanced institutions is essential to nurture citizen loyalty and strengthen social cohesion (Garishi et al., 1401).

But despite the importance of social cohesion, understanding the social factors that help promote social cohesion to foster vibrant and inclusive communities can help policymakers and urban managers build and improve social cohesion in new cities and neighborhoods. Infrastructure plays a vital role in building social connections and enables residents to interact, share resources, and engage in collective action. Strong social capital networks facilitate the exchange of information, support, and resources, and promote cooperation and mutual assistance among citizens. This can increase social well-being, reduce social isolation, and foster a sense of belonging. The presence of social capital in a new community can be influenced by a number of factors.

including demographic composition, neighborhood design, and the availability of social and cultural amenities. Dense neighborhoods with mixed income and racial diversity tend to have higher levels of social capital due to increased opportunities for interaction and relationship development. Well-designed neighborhoods provide opportunities for social interaction and community building through access to public spaces, green areas, and shared spaces. Sociocultural amenities such as community centers, libraries, and leisure facilities provide spaces for residents to gather, socialize, and participate in group activities, helping to develop social capital. Social capital, defined as the networks, norms, and trust that enable cooperation for mutual benefit, plays an important role in strengthening social cohesion in emerging societies (Orazani et al., 1992).

Despite the potential benefits of social capital, emerging communities may face challenges in building and maintaining strong social ties. Factors such as rapid population growth, high turnover, and a lack of shared experiences can hinder the development of social interaction and trust. In addition, the physical layout of new communities can sometimes hinder social interaction due to limited access to public spaces and lack of opportunities for informal contact (Orazani et al., 1402).

Furthermore, socio-economic and cultural diversity in emerging communities can complicate the formation of social bonds. Residents from different backgrounds may bring different social norms, communication styles, and expectations, leading to misunderstandings and challenges in building cohesive relationships. Rapid urbanization in these areas may lead to transient populations and pose challenges in building sustainable social connections. Overcoming these challenges requires a tailored approach to community development that takes into account the unique social context of each neighborhood (Bojar et al., 2023).

This study aims to investigate the key social factors affecting the development of social solidarity and capital among the citizens of the new city of Baharestan. Baharestan is the first city established by the Islamic Republic of Iran, located 15 kilometers south of Isfahan. It has been about 25 years since the establishment of Baharestan. Given its habitability, Baharestan is home to educated citizens who are aware of their citizenship rights, and according to recent censuses, more than 70% of its population has a high school diploma or higher, and is therefore known as a knowledge-based city. However, despite such conditions and while physical infrastructure and housing have been created in the new neighborhoods of Baharestan, the amount of social capital and the bond between its residents requires further investigation (Garishi et al., 1401).

The emphasis on social capital in the context of the new city of Baharestan emphasizes the vital role of interconnected social relations in fostering a sense of unity and collective identity. Social capital, defined by networks, trust, and shared values, acts as the glue that binds individuals together in a cohesive social structure. In the rapidly evolving

urban landscapes of emerging cities, given the challenges posed by geographical dispersion, cultural diversity, and the rapid pace of urban development, the need to examine the social factors associated with social cohesion becomes essential. As the social fabric of Baharestan is transformed by the emergence of new neighborhoods, understanding the factors that influence social cohesion becomes central to community development and resilience. The complex interaction between social capital and citizens' sense of belonging and cooperation forms the basis of a harmonious and sustainable society. This research examines the subtle aspects of social bonding and seeks to discover how social factors shape the bonds that bind citizens in the growing city of Baharestan.

2- RESEARCH BACKGROUND

2-1- Empirical Background

Doost Hosseini et al. (1403) conducted a study entitled Analysis of the Effects of Equal Social Capital Indicators on the Creation of an Urban Creative Zone. This article analyzes the effects of social capital indicators on the creation of an urban creative zone in District 11 of Tehran. The results of the analysis show that the social participation factor is one of the most important indicators of social capital due to its greater impact, and the social cohesion criterion is in first priority with the highest importance score. Also, the social environment factor is one of the most sensitive indicators of social capital due to its greater impact than other factors and its equal negativity. Mohasses and Mirokily (1402) conducted a study entitled Components of Social Solidarity with an emphasis on analyzing the content of Surah Al-Imran. The research findings indicate that the realization of social solidarity requires attention to numerous categories with ideological, behavioral, and moral orientations. The realization of social solidarity, from a belief perspective, in the shadow of monotheistic belief, belief in the divine reward and punishment system, and from an ethical perspective, includes seeking justice, loving-kindness, avoiding arrogance, tolerance, peaceful coexistence, responsibility, lack of attachment to material things, adherence to covenants and agreements, paying attention to the characteristics of the pious, wisdom, and good faith towards others. Barati et al. (1401) conducted a study entitled Investigating the parameters affecting social solidarity in sustainable urban development. The results of the study showed that there was a significant relationship between the physical structure of the neighborhood and the promotion of social solidarity in the city of Noorabad. There was also a significant relationship between the sustainable urban space and the promotion of social solidarity in the city of Noorabad. There was a significant relationship between the sense of belonging and social unity and the promotion of social solidarity in the city of Noorabad. Arabpour and Mehdizadeh (1400) conducted a study entitled Meta-analysis of studies of social order and cohesion in Iran. The results of the study show that the lack of a single and agreed-upon definition among researchers has led to multiple definitions based on the orientation of the researcher and his ideology. On the other hand, the multidimensional and multilevel nature of correlation has led to different levels of analysis of the subject and sometimes reductionism by researchers. Budaghi et al. (2019) investigated the mediating role of attitude towards COVID-19 in the relationship between health literacy and health-oriented behavior of citizens during the COVID-19 pandemic. The study subjects were citizens aged 15-65 in Ahvaz city. The findings showed that the social solidarity variable has a positive and significant effect on the attitude towards the crisis variable, the social solidarity variable has a positive and significant effect on the participation of Kermani citizens in solving the COVID-19 crisis, and the attitude towards the crisis has a positive and significant effect on the participation of Kermani citizens in solving the COVID-19 crisis. Partovi et al. (2019) studied the influential role of performing arts in the revival of ritual cultures and strengthening social solidarity (improving citizen relations) in the case study of the coastal region of Ahvaz. The results of the study show that designing a public space in an appropriate location, taking into account the concept of sustainability, meaning durability and permanence, and encouraging and attracting citizens to attend public spaces, can guarantee the promotion of social solidarity of citizens and the revival of rich culture and ritual art.

Clark et al. (2023) conducted a study entitled Factors that Strengthen or Weaken Social Solidarity in Urban Green Spaces. The most effective way to increase social solidarity was to reduce crime, improve maintenance, and have physical space and amenities for people's communities with different characteristics. Similarly, studies show that perceptions of safety, the degree of preservation and maintenance of these spaces, accessibility and efforts to make these spaces inclusive for users with different cultural characteristics are factors that are considered important for social cohesion. Ziniklu and Dalkiran (2022) conducted a study titled From Social Capital to Social Solidarity: Syrian Refugees in Turkey and the Role of Non-Governmental Organizations. The studies showed that such organizations

are able to increase social solidarity with these activities. Because with these activities, refugees find greater adaptation to the national system of another country, which in turn creates stability and sustainable relations between the people of Turkey and Syria. Wan et al. (2021) conducted a study titled The Relationship between Public Green Spaces in the City and Social Solidarity. The results also show that the physical characteristics of public green spaces combine with environmental awareness, leading to the complexity of the impact of these spaces on the social solidarity of citizens. Keyser et al. (2020) conducted a study titled Assessing Social Solidarity and Social Capital in the Context of Food Security. The results showed that social capital, social solidarity, and participants in food industry communities (such as farmers' markets and gardens) were unique factors that could help develop and test interventions to improve food security, food access, and community health. Eckert et al. (2019) conducted a study titled Measuring and Validating Social Solidarity: A Bottom-Up Approach. The results of the study showed that countries with higher levels of social solidarity perform better in terms of output growth, lower levels of inflation and unemployment, lower suicide rates, higher life expectancy, and higher levels of people investing in education throughout their lives. Foa (2017) conducted a study titled Economic Rationality for Social Solidarity: Evidence from a Christian Country. The results of his study indicated a positive and significant effect of social solidarity on economic growth. Therefore, it can be said that the category of social solidarity, according to its nature is influenced by many factors, and its decrease or increase has various consequences.

Summary of previous research shows that social capital plays an important role in strengthening social solidarity. Various studies have shown that mutual trust, social networks, and civic participation are among the key elements of social capital that can lead to increased social solidarity. Also, factors such as social cohesion, a sense of belonging to the community, and positive social interactions have been identified as important components in this regard. Research shows that increasing social capital can help reduce inequalities and strengthen social bonds. In addition, social environments that provide more opportunities for interaction and participation usually have higher levels of social solidarity. Finally, social policies and programs that strengthen social capital can help improve social solidarity in urban communities.

2-2- Theoretical foundations

According to the aim of the present study, which is to investigate the social factors related to the social solidarity of citizens in Baharestan city with an emphasis on social capital.

Social Solidarity

Social solidarity is a multidimensional construct that must be considered together to address common social challenges. Academic literature highlights the importance of social solidarity by showing its connection with positive social outcomes such as environmental sustainability (Ozel et al., 2002), social stability (Steigendahl, 2011), increased overall community health (Craddock et al., 2010), or a positive response to the COVID-19 pandemic. However, despite the increasing attention to social solidarity, different definitions have been provided by different researchers. Social solidarity is usually defined vaguely in studies and research, which has led researchers to state that social solidarity is merely a pseudo-concept that researchers and policymakers can align with their own interpretations or values (Rao et al., 2021). On the other hand, some researchers also criticize its excessive breadth and confusing its original meaning with its causes and consequences. Thus, past studies have sought to provide an overview of existing definitions through extensive reviews of the existing literature (Schiffer and Vandernoel, 2018).

The earliest ideas about social solidarity can probably be traced back to the writings of Ibn Haldun in the 14th century. In those years, Ibn Haldun translated "asabiyya" as social feeling or social cohesion. ¹⁷ He defined asabiyya as a combination of unity and group consciousness.

Over time, many political scientists and economists, including Hobbes, Smith, and Tönnies, also conducted studies on the concept of social solidarity and its related concepts. Arguably the most prominent and influential study in contemporary work belongs to Emile Durkheim. Emile Durkheim (1893) states that the maintenance of social order is based on one of two forms of social solidarity. One is through the social solidarity inherent in traditional and small societies, which is social solidarity resulting from the homogeneity of individuals in those societies. Homogeneity of individuals in work, personality, education, and cultural and religious backgrounds is similar to each other. Another is through organic social solidarity, which is formed in modern or capitalist societies. This type of social solidarity

arises from the inherent interdependence of individuals due to the division of labor (Dragolo et al., 2016). In this regard, Georg Simmel (1964) showed that people in the pre-industrial era usually interacted and communicated with a small number of similar people. At the same time, with the growth and development of transportation and communication facilities, modern people could also communicate and interact with different social groups. This interaction with different groups allowed individuals to form their unique identities and access resources, but it also led to more conflicts and conflicts between these different groups (Chaiko, 2017). Table 1: Main and secondary dimensions of social solidarity

Explanation	Sub-dimensions	Dimensions
Strong and flexible social networks	Social networks	Social relations
High trust in other people	Trust in people	
Acceptance of people with different backgrounds and lifestyles as members of the community	Acceptance of diversity	
People have a strong emotional connection to their geographical area of birth and identity.	Identity	Communication
People have high trust in the policy-making institutions in the community.	Trust in institutions	
People believe that they will be treated fairly in the community.	Perception of justice	
People feel a responsibility to help each other.	Solidarity and assistance	Focus on the good and the bad.
People respect the basic rules of the community.	Respect for social laws	
People participate in political, civic, and community life.	Civic participation	

As can be seen from the table, existing definitions and operationalizations of social solidarity include a wide range of main and sub-concepts. Therefore, summarizing and categorizing these different approaches can seem like a difficult task. Hence, Schaefer and van der Noel (2016) made an extensive effort to organize the main elements among the definitions provided in the academic and political fields. In this way, they identified six common dimensions in the multitude of definitions of social solidarity, which are: social relations, sense of identity, desire for the common good and common good, shared values, equality and quality of life. In other words, social solidarity can be said to be about the quality, tolerance, trust and level of participation in social networks.

Social capital

In today's fast-paced and unstable world, material and financial assets are not considered "strategic assets", and scientists and researchers have concluded that success in the current world requires social capital in addition to human capital. In their opinion, social capital is actually a type of asset that is useful and beneficial to society and its members. (Rodrigo-Alarcon et al., 2018). Social capital is one of the most important assets and a key factor affecting the improvement of trends; social capital based on definitions is one of the intangible resources that emerge from the network of human relationships within society. This capital contains a set of shared values and norms that allow individuals to work together under a group or team and effectively achieve common goals (Khan et al., 2021). Many new management processes such as learning organization development, knowledge management, product and service development, internal and external customer satisfaction are all influenced by social capital. Therefore, social

capital is a very important asset and managers and officials should think about creating and improving this capital in society through structure, management style, culture development, laws and regulations, and human resource management development. Social capital has two concepts: capital and community, and from this perspective, it can be considered as an increasing and non-individual nature. This emerging concept, like other physical, economic and human capital, is of great importance and value, but of course it has a shortage of resources. Social capital enables individuals to create value, carry out activities, achieve their goals and take on a mission and duty in their lives (Zarei-Matin et al., 2016). Social capital is often focused on relationships between individuals; relationships that flow in all moments of daily life and throughout human life and affect their behavior and attitudes. Accordingly, social capital can be present anywhere, whether in dealing with relatives and friends at home, school and university, or in dealing with colleagues and acquaintances at work and study, or in dealing with people in society. Therefore, social capital is a set of norms existing in a social system that helps to promote and improve cooperation among members of that society and reduces the level of exchange and communication costs (Javanpour et al., 2017).

Table 2. Core elements of theoretical perspectives on social capital

Goal	Level of Analysis	Definition	Researchers	Row
Economic Capital	Individual/Group	The set of potential or actual resources that are made available to an individual through membership in a stable network of relationships that enables reciprocal services.	Bourdieu (1986)	1
Political Development and Democracy	Group	The basic components of social organization, such as trust, norms, and networks, that can improve social efficiency by facilitating coordinated action.	Putnam (1996)	2
Human Capital	Individual/Group	The aspects of social structure that actors use as resources to achieve their interests.	Coleman (1988)	3
-	Group	The sharing of a set of established informal norms or values by group members.	Fukuyama (2006)	4

Social capital is a new and emerging concept and subject that plays an important role in societies compared to physical and human capital and has been widely used in sociology and economics, and recently in management and organization. The absence of social capital causes the loss of effectiveness of other capitals and makes the paths of cultural and economic development and evolution uneven and difficult. Social capital, whether at the macro-management level or at the organizational management level, can create new understanding of economic and social systems and help managers better guide the system (Khan et al., 2020). The theory of social capital is inherently very simple and its core idea can be summarized in the word “relationships”. By establishing contact with each other and maintaining their relationships, members of society cooperate with each other and thus achieve their goals.

2-3- Theoretical framework

The theoretical framework of the research contains the opinions of experts on the research variables; The following are the theories about social capital, social connections and social cohesion: Durkheim (1998), in explaining and analyzing solidarity and social cohesion, has proposed social solidarity in two types: mechanical and organic. In mechanical solidarity, the level of social participation of individuals is such that almost all individual beings are subject to common feelings, which are in the form of collective conscience. Mechanical solidarity is the

interdependence of similar elements and homogeneous components in a social whole without internal distinctions and division of labor. However, organic solidarity in new contexts and with a new division of labor and social differentiation, in addition to increasing the scope of individual freedom, each individual thinks and acts freely and to a large extent about his or her own circumstances. Therefore, this type of social solidarity is derived from the division of labor and, consequently, functions and efforts that, like the labor process, complete the distinct members of a living being. Social cohesion finds form and meaning in a certain transcendental domain. Durkheim calls the feeling that arises in this interactive field a collective affect, which increases the consolidation of social solidarity. According to Giddens (2014), social cohesion cannot be ensured by top-down government action or by appealing to tradition. We have to make life more actively than was true in previous generations, and we must take more active responsibility for the consequences of what we do and the lifestyle habits we choose, and we must find a new way of balancing individual and social responsibilities. In another definition, social cohesion means that the group maintains its unity and is consistent with its unifying elements. Social cohesion is a feeling of solidarity and mutual responsibility between several people with several groups or several people in a society or group. In fact, social cohesion can be defined as the feeling of unity of individuals in society and solidarity in social relations in group interactions based on shared values (Chelby, 2016).

On the other hand, Thomas (1993) mentions three types of cohesion (emotional, normative, and instrumental). Kindy and Chan (1999) also believe in relation to family cohesion that the cohesion and stability of a society depends on focusing on the integration and strengthening of the most basic unit, which is the fundamental unit of the family. He believes that the plurality of cultures, social inequality, economic deprivation, social turmoil, etc. show that there is a need to cultivate and strengthen social cohesion in different forms in states. He also believes that social cohesion depends on family cohesion (Benjamin et al., 1997).

From a sociological perspective, solidarity is a phenomenon according to which, at the level of a group or a society, members are dependent on each other and mutually need each other. This does not require the rejection of awareness and moral negation based on confrontation and responsibility, but rather an invitation to establish and acquire these values and a sense of mutual obligation (Biro, 2009).

Breidal (2019) believes that the awareness of having common and identical values and norms with other members of society leads to the emergence of positive feelings and trust among individuals and will increase cohesion among members. People such as Madunsela (2018) and Schaefer and van der Nevel (2017) in other theoretical frameworks consider one of the characteristics of cohesive groups to be a common view on various issues and believe that consensus on norms and values is inherent and constructive of social cohesion and leads to increased social cohesion in society by increasing the predictability of behavior and increasing trust between actors. Social cohesion includes indicators such as a tendency towards social values, a tendency towards social order, a sense of belonging, social participation and ethnic convergence.

In recent studies, governments, organizations, and non-governmental institutions cannot alone provide broad and sustainable guidance and leadership of cities (Grossi and Naqvi, 2011). Social capital is a characteristic that maximizes the ability to organize collectively, cooperatively, and voluntarily to solve group or public problems. If social capital, that is, the ability to collectively use resources for public purposes, does not exist, it is unlikely that financial and human capital alone can lead to results such as the growth and development of cities. In fact, real communication networks of social relations are considered an integral part of social capital, and the denser these networks are in society, the greater the likelihood of citizens cooperating to secure mutual benefits. In fact, society plays an important role as a local government in the field of urban life, and city councils, as one of the participatory manifestations of social capital, play an important role in the management of neighborhoods and cities at the local level.

Citizens' membership in local institutions can be considered as one of the dimensions of social capital. Local institutions such as trade associations, professional associations, city and local councils, which organize individuals in civic institutions, lead to the formation of specific cultures of these institutions, and while creating higher levels of participation, they also cause social belonging, indirectly control behaviors, interactions, and social and economic communications dependent on existing norms, and reduce the costs of many informal controls (Alavi, 2012). Also, the creation of these institutions is one of the structural solutions for increasing social capital, because individuals

achieve a common identity in the competition of institutions, which provides the basis for group cooperation to solve problems, and subsequently creates trust networks that lead to more committed individual connections, which, if properly guided, reduce the costs of formal supervision and supervision in organizations.

Social networks reinforce strong norms of mutual transaction. These norms reinforce communication networks that rely on good reputation, loyalty to promises, and acceptance of local community norms of behavior, and these networks facilitate communication, and subsequently improve the quality of activities and lead to sustainability (Latifi and Azimi, 2017).

On the other hand, civil institutions, which are subsets of the urban structure, strengthen social capital with specific content and goals at different levels. These centers, considering their mutual interactions with all citizens, are considered a type of social asset for urban management, which can be made actual, given their functions. Accordingly, the existence of productive and storage resources such as common ideals, high social cohesion of citizens, provides strong incentives for urban and neighborhood progress, and the enjoyment of amenities and comfort in the city. From a functional perspective, social capital in the development of a culture of public oversight strengthens bilateral relations and interactions between citizens and civil society institutions (Sharbatian, 2016).

In an urban society, social relations and the cohesion of citizens with the executive organizations of comprehensive urban management lead to a decrease in the level of costs that urban management must spend on the city. In fact, this effective connection and trust between citizens and the urban management sector will cause part of the costs to be spent on more basic matters that will lead to the development of cities and neighborhoods, including sustainable health (Fukuyama, 2008). In the implementation process of urban management and neighborhoods, the stronger the cultural and social areas of urban and local management have with each class of citizens and make citizens aware of mental, psychological and physical risks, the greater the social cohesion of citizens in maintaining health and increasing citizens' trust in urban management (Malkan and Malkan, 2016).

Bayat et al. (1400) in a study titled "Investigating the Impact of Social Capital of Non-Governmental Organizations in Markazi Province on Democracy" showed that the social capital of non-governmental organizations in Markazi Province has a positive and significant impact on democracy and social cohesion. Mafi and Abdollahzadeh (2018) conducted a study aimed at evaluating the social sustainability of the city of Mashhad as a whole and showed that one of the indicators affecting social sustainability is social capital, which is directly related to cordial relations with neighbors, mutual thinking and consultation with them in solving problems, and trust in neighbors. Chavadzadeh and Alavi (2018) in a study titled "Comparative Analysis of Social Capital in Neighborhood Sustainability in Old and New Contexts" showed that there is a direct and significant relationship between social capital variables and neighborhood sustainability. Shafia et al. (2016) in their study titled Achieving Sustainable Local Development through the Social Capacity of Residents and Economic Activities of Informal Neighborhoods confirmed that social capacity is a mental construct that is influenced by the main motivations of the actors to be present in the neighborhood. Baratali et al. (2015) in their study titled The Role of Social Capital in Neighborhood Development concluded that neighborhood sustainability can be achieved by strengthening social capital. Paying attention to the mental concept of social capital is an undeniable condition for realizing the objective concept of sustainability.

With the entry of social capital into urban society, social relations between residents are strengthened, economic development will be institutionalized by utilizing the talents and latent capacities of citizens; traditions and rules governing social relations, urban areas must have a platform for social and cultural activities, and with the emergence of cultural centers, a tool for increasing social participation and carrying out voluntary work is provided (Rostami et al., 2021). Social capital plays an important role in the formation of solidarity; because social capital promotes the prosperity and prosperity of a neighborhood and expands the level of economic, cultural and artistic relations in other urban, national and transnational areas, and pays special attention to improving technology, developing infrastructure, and increasing production (Zanganeh et al., 2015).

Social communications of any society are known through formal and informal networks of communication between individuals. Some of these networks are at the same level (horizontal) and bring together citizens with equal status and power. But others are vertical networks that link citizens together on the basis of unequal hierarchical relationships. In most cases, networks include a combination of vertical and horizontal relationships. The denser the social networks in a society, the more likely it is that citizens will be able to cooperate for mutual benefit. An example

of peer-level partnership ties is kinship ties, which play a special role in solving collective problems; but at the societal level, the strengthening of cooperation of kinship networks is less than that of civic participation networks (joint membership in local institutions). Civic participation networks that bypass social gaps lead to broader cooperation, and thus various types of social participation networks constitute an important part of the stock of social capital of a society. Mutual relations between sources of social capital, namely trust, norms, and participation networks, which are self-reinforcing and increasing, are characteristics of civil society. The absence of these characteristics, namely, breach of promise, distrust, deception, exploitation, isolation, disorder, and disorder, reinforce each other in maintaining false periods of underdevelopment. Underdevelopment also provides suitable conditions and a platform for anomic actions and behaviors (Abbaszadeh et al., 2017).

One of the components of social capital is social cohesion. From Durkheim's perspective (2011), social cohesion can only be defined by confronting what he calls the abnormal. Disorder, selfishness, poverty, incoherence, and the imposed division of labor are all examples of false cohesion from Durkheim's perspective. Durkheim believes that social cohesion occurs when individuals' emotions are regulated by cultural symbols, so that individuals connected to the community are socialized; where actions are regulated and coordinated by norms, and inequalities are considered legal. According to Durkheim, social cohesion is mostly created through social connections such as national and religious festivals and ceremonies, thus increasing and consolidating social capital.

Participation in urban activities increases the bonds of community members and can serve as a basis for social control. Also, participation in activities leads to monitoring by other community members, which is itself a type of participation. Therefore, high levels of social participation strengthen social organization and promote social capital (Messner and Rosenfeld, 2010).

Coleman (2011) points out that when trust is high, individuals try to maintain trust in each other by observing norms and gaining the trust of the other party, and as Pantham (2005) points out, when participation networks are strong and dense, the likelihood of citizens cooperating for the collective good is greater. The reason for this is that networks of participation, firstly, increase the potential cost of breaking a promise, so opportunism and selfishness endanger individual interests, and on the other hand, these networks reinforce strong norms of reciprocal exchange.

According to Bourdieu's theory, family origin and various assets of families, especially their cultural assets, play a much more important role in the progress of family members in various fields than the functioning of some socializing factors, organizations and important social institutions, such as education and social communication media. By proposing concepts such as character, Bourdieu seeks to show that humans, regardless of which social class they belong to, often reflect the identity and cultural characteristics of the same group or social class in many areas of life, especially their behaviors, attitudes and beliefs (Bazgoli et al., 1400). This capital can be studied in three categories: embodied, objectified, and institutional cultural capital. Embodied cultural capital is a kind of internal wealth and an inseparable part of the individual that is intertwined with the person in whom it is embodied. Objectified capital refers to all cultural objects and goods. Institutional cultural capital is achieved through institutionalized regulations and is effective in improving the social base through various educational qualifications.

From the perspective of social effectiveness, social institutions with a high ability to organize the behavior of residents through institutions such as family, school, and highly cohesive communities can develop collective effectiveness. Collective effectiveness consists of mutual trust and participation in monitoring youth and maintaining public order. Societies with high effectiveness generally experience low levels of violence and deviance (Sickle, 2013). Therefore, the higher the social trust, social participation, and social cohesion, the lower the level of social anomie.

Thus, according to the above-mentioned materials and theories, the hypotheses proposed in the research can be stated as follows:

- 1- Bonding social capital plays an important role in forming social relations and creating cohesion in the new city of Baharestan.
- 2- Bridging social capital increases connections between different social groups and strengthens the overall cohesion of the society.

3- Demographic factors such as age, education, and income have a moderating effect on the relationship between social capital and social cohesion.

4- Social institutions and schools can act as effective mediators in transforming social capital into social cohesion.

Based on a review of the background of studies and models of past studies, in order to answer the main research question, the research model presented in the study was selected as the most appropriate model to test the hypotheses. In this model, the formation of social relations and creating cohesion in the city of Baharestan and increasing communication between different social groups and strengthening the overall cohesion of the society are the dependent variables. Social capital is the independent variable. The mediating variable is social institutions and schools, and the moderating variable is demographic factors such as age, education, and income.

3- RESEARCH METHOD

The research method is always a function of the subject and research question. In terms of research philosophy, this research is a type of research with a positivist philosophy. In terms of time horizon, this research is a cross-sectional study, and data were collected during the summer of 1403 through sampling. In line with the survey method, this research uses a questionnaire as the primary data collection tool. This methodological approach, combining the strengths of cross-sectional survey research with a focused questionnaire, positions the research to gain valuable insights into the social dynamics affecting social cohesion in a specific urban context and emphasizes the role of social capital. The statistical population of the present study consists of all citizens aged 20 and above in Baharestan city, which, according to the latest statistics, was about 950,000 people. → The sampling method considered for the present study was two-stage random. Various methods are used to determine the sample size in research. Two common methods for this are the use of Charles Cochran's formula and the Morgan table. In this context, after accurately determining the size of the community in the data collection period, the sample size based on the Cochran formula was obtained as a sample size of 600 people, questionnaires were distributed among the sample individuals and continued until 600 healthy questionnaires were collected. After collecting the data, it was analyzed using the Smatter PLS software and structural equations.

3-1- Research instrument

The instrument used in the present study is a standard and researcher-made questionnaire. The questionnaire of this study consists of two parts: individual questions and specialized questions. Individual questions include gender, age, education, and specialized questions, consisting of 112 questions. The questionnaire responses are graded on a Likert scale from very high to very low.

In order to examine the face validity, the questionnaire was provided to 8 social science experts and elites (university and research institutes) and they were asked to evaluate the validity of the items, which was approved in the first stage out of 112 items. In the next stage, in order to measure the initial reliability of the tool, the scale was provided to 35 respondents. The results of the reliability measurement using Cronbach's alpha method for the social cohesion variable were 0.77. Then, for each dimension of the social cohesion variable, the Cronbach's alpha was obtained, which was 0.76 for participation in the local community, 0.80 for group participation, 0.79 for feeling of security and trust, and 0.74 for relationships in social networks. The results of the reliability measurement using Cronbach's alpha method for the variable of strengthening the overall cohesion of the community were 0.75. Then, for each dimension of the variable of strengthening the overall cohesion of the community, the Cronbach's alpha was obtained, which was 0.82 for social cohesion, 0.76 for social participation, 0.77 for social flourishing, 0.72 for social acceptance, and 0.79 for social acceptance. The results of reliability measurement using Cronbach's alpha method were 0.74 for the variable of formation of social relations and creation of cohesion in Baharestan city, 0.76 for social institutions and schools, and 0.81 for the variable of demographic factors such as age, education, and income. Considering that the increase in the number of items has a positive or negative effect on Cronbach's alpha depending on the type of correlation between questions, a high Cronbach's alpha also indicates a positive correlation between questions. Finally, a questionnaire with the necessary face validity and reliability was provided to the respondents for answering. Considering that the questionnaire was designed with questions with closed answers with 5 options in the form of a Likert spectrum, scores of 1, 2, 3, 4, and 5 were considered for the options "I completely disagree", "I disagree", "I have no opinion", "I agree", and "I completely agree", respectively. To measure the scale/dimension, the data was

first entered into the SPSS statistical software. To score the questions with negative semantic load, the responses were scored in reverse using the recoding command. To measure the score of the questionnaires, the item sum command was used and for each scale/dimension, the related questions were entered and the sum of the coded values was calculated for each respondent and finally, the data file selection command was used to call the data from SPSS software to PLS software.

Table 3: Indexing and dimensioning of research variables

Sources	Item number	Number of items	Dimensions	Variables
Delawiz (2005)	۱-۷	۷	Participation in local community	Social cohesion
	۸-۱۴	۷	Group participation	
	۱۵-۲۱	۷	Sense of security and trust	
	۲۲-۲۹	۸	Relationships in social networks	
Keys (1998)	۳۰-۳۶	۷	Social solidarity	Strengthening the overall cohesion of society
	۳۷-۴۲	۶	Social cohesion	
	۴۳-۴۷	۵	Social participation	
	۴۸-۵۴	۷	Social prosperity	
	۵۵-۶۱	۷	Social acceptance	
Ghomsheh and Mirzaei (2018), Talebi (2011)	۶۲-۸۹	۲۸	-	Formation of social relations and creation of cohesion
Khodai and Rezaei (2010), Mahdavi and Pilton (2011)(۹۰-۱۰۸	۱۹	-	Social institutions and schools
Researcher-made	۱۰۹-۱۱۲	۴	-	Demographic factors

- Research findings

In the present study, structural equation modeling with a variance-based or partial least squares approach and SmartPLS software are used to test the final model and validate it. In fact, the purpose of testing and validating the research model is to determine whether the effect of the research variables is significant or not. Also, using model validation, the effect of different parts of the model on each other is determined. The research model was tested and validated in terms of reliability and internal consistency of the model and construct validity. Before evaluating the measurement model, first the reliability of each construct's indicators (internal consistency reliability) is examined. Divergent validity and convergent validity are used for the validity of each construct. In order to examine the reliability of internal consistency, two criteria, Cronbach's alpha coefficient and construct reliability (composite reliability), were used for the suitability of the measurement model. The Cronbach's alpha value obtained is more than 0.70 and, according to Nunnally and Bernstein (1994), indicates high internal consistency of the model's constructs. Also, the reliability of the construct (composite reliability) obtained is more than 0.70 and, according to Fornell and Larker (1981), has appropriate reliability. Also, the factor loadings for the items were more than 0.40, which are statistically significant (acceptable) according to Heer et al. (2011). In this study, the average variance extracted (AVE) was used to measure convergent validity.

Table 5. Results of convergent validity and internal consistency reliability of the research variables

Cronbach's alpha coefficient	CR	AVE	Dimensions	Variable
0.880	0.907	0.583	Participation in local community	Social capital
0.902	0.922	0.630	Group participation	
0.911	0.929	0.652	Sense of security and trust	
0.911	0.929	0.522	Relationships in social networks	
0.970	0.975	0.847	Social Solidarity	Strengthening the overall cohesion of society
0.951	0.961	0.804	Social Cohesion	
0.954	0.965	0.846	Social Participation	
0.956	0.964	0.792	Social Prosperity	
0.961	0.967	0.809	Social Acceptance	Social relations
0.968	0.973	0.816	Unity	
0.969	0.974	0.844	Participation	
0.918	0.940	0.759	Sense of Belonging	
0.959	0.966	0.780	Urban Physical Design	Social institutions and schools
0.948	0.959	0.727	Social Institutions	
0.965	0.969	0.760	Schools	

The AVE value should be greater than 0.50. The value of all AVEs obtained for all components in this study is greater than 0.50, which, according to Fornell and Larker, indicates appropriate convergent validity. Therefore, the model developed in this study is suitable for describing and explaining the concepts in question. The results related to the internal consistency reliability of the model and convergent validity are presented separately for the main research variables. In this section, the research model is tested to determine whether the coefficients are equal to zero or not. After testing the regression coefficients using the Bootstrapping test, the T-Value can be reported. Its standard value is greater than 1.96, and the greater the absolute value of this value is than 0.3, the stronger the effect. β also indicates the path from an exogenous variable to an endogenous variable. The value of the beta coefficient is between +1 and -1. Considering the path coefficients, which indicate a positive and significant effect between the main paths of the final research model, it can be stated that the research model has acceptable validity in terms of path analysis.

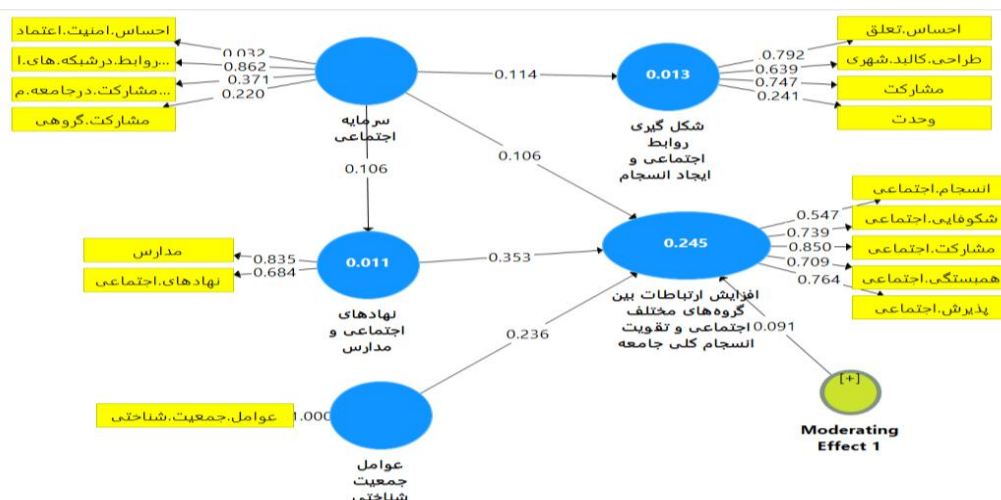


Figure 2. Standardized coefficients and factor loadings of the research model

defined correctly in a model, the structures have a sufficient effect on each other and in this way the hypotheses are confirmed correctly. Hensler et al. (2009) have determined three values of 0.02, 0.15 and 0.35 as low, medium and strong predictive power values.

Table 7. Stone-Gaiser statistic values of research variables

R ² adjusted	R ²	Status	Stone-Geisser criterion Q ²	Variable
0.54	0.55	Good	0.35	Social institutions and schools
0.53	0.53	Good	0.36	Forming social relationships and creating cohesion
0.86	0.85	Good	0.59	Increasing communication between different social groups and strengthening the overall cohesion of society

The GOF index is used to measure the overall fit of the model. The standard value for this index is between zero and one. The closer the value is to one, the better the quality of the model. Therefore, if the overall fit value is 0.1, it indicates a low fit, if the overall fit value is 0.25, it indicates a moderate fit, and if the overall fit value is greater than 0.36, it indicates a high fit (Wetzels, Schroeder, & Van Appen, 2009). Since Communality is the same as the AVE value, it was examined using the average AVE and the average overall fit of the model. According to the value obtained for GOF, the overall fit of the model is estimated to be 0.67. The overall fit of the model is considered desirable. The results of the overall fit of the model are presented in Table 8:

Table 8. Overall Fit Index of the Research Model

R ²	(AVE) = Communalities	Latent variable
0.86	0.74	Increasing communication between different social groups and strengthening the overall cohesion of society
-	0.51	Social capital
0.53	0.74	Forming social relationships and creating cohesion
-	0.87	Demographic factors
0.64	0.71	Social institutions and schools
0.68		GOF

Therefore, the value of the GOF criterion is equal to:

$$GOF = \sqrt{0.71 * 0.64} = 0.67$$

5- CONCLUSION

The present study was conducted with the aim of investigating the key social factors affecting the development of social solidarity and capital among the citizens of the new city of Baharestan. This study follows a correlational study based on the findings of the theories and perspectives of experts to better understand the factors affecting the increase in social solidarity of citizens in the new city of Baharestan from the perspective of social capital. The model examined in this study examines the interaction of various factors affecting social solidarity in the new city of Baharestan. Social capital as the main pillar includes familiarity, trust, participation, and social networks. This model expresses the direct effect of social capital on social solidarity and considers mediating factors such as demographic institutions, cultural habits, and economic factors. It also specifies control variables related to demographic and environmental characteristics and confounding variables of measures to strengthen social activities, social networks, and build trust. The final results include increasing social cohesion, improving the quality of life and sustainable development of

society and provide a basis for sociological research and analysis. The results of the present study show that, according to the definitions, research and important perspectives on social capital in relation to individual interactions according to the theories of Pantum; Durkheim and ... and examining the hypotheses proposed in this study, social capital has a direct and significant impact on the formation of social relations and creating cohesion and increasing communication between different social groups and strengthening the overall cohesion of society. The results of the study showed that the existence of social capital in a new society can be influenced by several factors, including population composition, neighborhood design and the availability of social and cultural facilities. Well-designed neighborhoods provide opportunities for social interaction and community building through access to public spaces, green areas and common spaces. Sociocultural facilities such as community centers, libraries, and leisure facilities provide spaces for residents to gather, socialize, and participate in group activities, helping to develop social capital. Social capital, defined as networks, norms, and trust that enable cooperation for mutual benefit, plays an important role in strengthening social cohesion in emerging societies. The results of this study are consistent with the studies that will be mentioned below. Borchhi et al. (2023) in a study titled *The Relationship Between Social Support and Social Solidarity* showed that social capital is directly related to the three characteristics of social solidarity: participation, trust, and identification. Keyser et al. (2020) also showed that social capital can lead to social solidarity in the area of food security. Doost Hosseini et al. (1403) showed in their study that the factor of social participation is one of the most important indicators of social capital due to its greater impact. Sohrabi et al. (1402) showed that one of the factors affecting social cohesion is ethnocentrism, religious ceremonies and social classes. Taherpour et al. (1402) showed that by developing social capital, the ground for the realization of social cohesion can be prepared. Zanganeh et al. (2016) showed in their study that social capital plays an important role in the formation of solidarity, because social capital causes the prosperity and prosperity of a neighborhood and expands the level of economic, cultural and artistic relations in other urban, national and transnational areas. Buterman et al. (2014) in a study titled *Multidimensionality of Social Solidarity Indicators in Belgian Local Communities* showed that social cooperation takes place more easily in communities that have more social capital in terms of structure and culture. Chavadzadeh and Alavi (2018) in a study titled *Comparative Analysis of Social Capital in Neighborhood Sustainability in Old and New Contexts* showed that there is a direct and significant relationship between social capital variables and neighborhood sustainability. Shafia et al. (2016) in their study titled *Achieving Sustainable Local Development through the Social Capacity of Residents and Economic Activities of Informal Neighborhoods* confirmed that social capacity is a mental construct that is affected by the main motivations of actors to be present in the neighborhood. Baratali et al. (2015) in their study titled *The Role of Social Capital in Neighborhood Development* concluded that neighborhood sustainability can be achieved by strengthening social capital. Parsons (1975) considers structure in its most general sense as a set of relatively stable patterned relationships between units and concludes that social structure is specifically a patterned system of social relations between actors. He states that such patterns of social relations should be considered as normative patterns, that is, social institutions. According to Parsons, social institutions constitute the framework or skeleton of a society. Therefore, social structure is conceptually a reality whose elements are culturally patterned expectations, which are called social institutions. According to Parsons (1960), social institutions are normative patterns that specify what is felt in a given society to be desirable, acceptable, or expected ways of acting or relating to society. Parsons (1945) states that it is through institutions that social structure can be considered a system of patterned relationships between actors, in terms of their capabilities to play roles, in relation to others. According to the research results, it seems that the components of human needs, supervision, flexibility, self-sufficiency and variety and choice are more important than anything else in participation.

The citizenship of different social groups in urban public spaces is emphasized. A participation that seems to be based on the presence and face-to-face meeting of citizens in urban public spaces and the carrying out of activities and establishing conventional social interactions by them in such spaces. In fact, such citizen participation in urban public spaces will guarantee the social goals and strategies of sustainable development in design and planning. Considering the social and physical changes in metropolises, there is a gap in research that leads to the presentation of a model of connection between the components of social capital and social solidarity with the architecture of urban spaces (open, public and personal spaces). Therefore, it must be said that social norms and values, by influencing the behaviors of residents and promoting a sense of responsibility and expectations of neighbors from each other, are a solution for increasing public participation and also reducing social problems in cities. Improving the level of social capital indicators of individuals can, in the process of providing services and development, lead planners and designers in

designing urban spaces towards synergy and harmony, both in terms of form and content (social) as a single architectural and urban whole. In conclusion, it should be said that in a society where social capital exists and all individuals cooperate together based on a set of common norms and values and with trust, there is the best opportunity for the progress of all individuals in that society and the possibility of developing a wide range of individual cooperation between individuals in the society.

Considering the results obtained, it is suggested to urban officials and policymakers to create a suitable platform for the flourishing and development of social capital, so that ultimately the basis for cooperation, progress and cohesion of individuals in cities is created. For this purpose, a strategic focus on human resource management methods that are positively related to urban social capital can be effective. Culture building to promote team activities at different levels of society and using a reward system can be effective in developing social capital. It is also suggested that a larger sample size be conducted, taking into account gender, age, and educational level (separately), so that more complete results can be obtained by studying and examining both genders, age groups, and educational levels.

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