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# Exploring the concepts of identity and social capital, their relationships and different approaches

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### Abstract

Today, in general, identity is a broad concept that includes individual, religious, collective, group, national, ethnic and transnational identity. Therefore, each person can accept multiple identities at the same time, such as belonging to family, religion, social class, which can be compatible with each other in the identity of each person, and such a person can show multiple loyalties that are different from each other geographically or socially. Since Iran itself has a variety of ethnicities in terms of race, language, religion, and culture, contemporary sociologists have used the concept of social capital to examine the quantity and quality of social relations. Therefore, in this research, in terms of the importance of the subject, the viewpoints and theories related to identity and social capital and its effective components, including social trust, social alienation, sense of social influence, social participation, social interactions, and their related theories have been discussed.

**Keywords:** Social capital, national identity, social trust, social participation, social interactions

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## **Introduction**

In general, identity has become one of the central concepts and topics in research, and many social and individual factors affect this field, one of which is the media. In today's era, the position of the media is such that it is impossible to imagine the life of human societies without their presence, and on the other hand, these media play a great role in many aspects of our social and individual activities. The expansion and development of mass communication tools in human life is so much that the current age is called the age of (communications) (Haqvardi Taganki, 2013).

On the other hand, identity is a broad concept that includes individual, religious, collective, group, national, ethnic and transnational identity. Therefore, each person can accept several identities at the same time, such as belonging to family, religion, social class, which can be compatible with each other's identity, and such a person can show multiple loyalties that he sees. Geographically or socially, they interfere with each other. But every human being gives more importance to some of them and places them in a hierarchy of internal and accepted loyalties (Burton, 1380). Considering the process of globalization, the increasing speed of social development and the arrival of the age of consumerism, in a way, the material and immaterial goods consumed by each person can be considered as a clear manifestation of his identity (Shikhavandi, 1378).

Nation and national identity are related concepts and basically a nation with its modern characteristics is necessary to form a national identity. National identity is the most comprehensive and broadest social identity at the level of society and it is a set of features, attachments and geographic, historical, cultural, epic and ethnic links that includes human life and the member of the society is proud of it. does" (Ruh al-Amini, 2013: 22).

According to Giddens, identities are constructed and tend to identify; Identities want to be seen and approved. Therefore, identity is both a process and a social structure, and it is also unique. According to him, a person's identity is something that is being created and its creation has no end. Because a person constantly spends his knowledge and information in the way of redefining and reordering his activities, identity and how to represent this identity in the world, for this reason, identity has a reflective state and is not fixed (Giddens, 1387: 82).

Social capital is one of the important concepts of the present era. Social capital is a collection of concepts such as trust, norms and networks that facilitate coordination and cooperation for mutual benefit and make society more efficient in coordinated activities (Wall et al., 1998). The theme of social capital in its objective and structural dimension at the level of Kann has been the attention of Emile Durkheim, its subjective or cognitive dimension at the level of wisdom considered by Weber and Mead, and its communication and interactional dimension at the level of the network of relationships has been cared for by Simmel-Wolf (Akbari , 1383). Thinkers such as Marx, Simmel, Durkheim, Weber, and Parsons paid attention to concepts such as urgency, collective interest, values, and social trust, each of which includes aspects of the concept of social capital (Bastani et al., 1386).

The concept of ethnic identity can be defined as that ethnic identity originates from the individual's position and belonging to the society, and people in their collective identity also have commitments such as gender identity, age identity, racial, ethnic, religious, class, regional, and national identity. And they are transnational. Therefore, none of these identities is in conflict with the other, but each one has its own weight in terms of the importance of the position, but all of them have a dynamic nature and are always changing. Therefore, identity is not a fixed thing, but rather a fluid and renewing process that family, tribe and tribe give to people. That is, a society consisting of a group of people who share the same temperament, blood, temperament, soil, culture and other things (Alikhani, 2013: 345). By summarizing the existing materials, in the end, the most important elements and components of national identity and ethnic identity include history, land, government, religion, language, and politics, cultural heritage, and a sense of emotional belonging and commitment to ethnicity, each of these components , items are arranged in the form of a spectrum from too much to too little.

With these definitions, it seems that identity is closely related to the concept of social capital. Social capital is the sum of real or virtual resources available to a person or group, which these people acquire by having durable networks of relationships and mutual understanding and more or less institutionalized (Field, 2003) and people According to the number of different social networks and relationships in which they occupy a position and play a role, they have different identities (Stryker and Burke, 2000). Social capital can influence people's attitudes and perceptions towards ethnic groups in the society, as well as their perception of their nationality and people, and can strengthen or weaken social identities and collective solidarity. Therefore, social identity is dependent on the interaction and blending of groups in each other, and the interaction of groups is also related to the quantity and type of social connections of individuals and groups (Hazarjeribi and Lahrabi, 2010).

## **Literature Review**

### **- Definition of identity**

From a lexical point of view, the word identity is derived from two words and is used in two seemingly contradictory meanings: 1- Absolute uniformity and sameness, 2- Distinction, which includes the stability of continuity over time (Golmohammadi, 2011).

The concept of identity is rooted in mathematical sciences. It refers to the similarity of correlations between the two methods and "zero percent difference" in mathematics. The lack of difference in mathematics is related to the unconditional nature of things. Things that, regardless of the influence of external factors and conditions, have a very small (zero) difference from each other (Hajiani, 1390: 322). The term identity has been used in social sciences with this usage context. In social sciences, collective identity refers to the members of a group or category who consider themselves different from others (other groups and categories) and similar to the members within the group. In fact, identity has a dual purpose. On the one hand, it is based on similarities and on the other hand, it emphasizes the differences. Also, identity in social sciences (unlike mathematics) is mobile, flexible, variable, fuzzy, unpredictable and has a trend and continuity. In 1938, Weinersch defined identity as "the totality of self" and the way of expressing oneself based on the past. which is defined based on differences and similarities (Ibid.: 322).

Identity can also be considered as a person's self-awareness, which is not given to him as a result of the continuation of his social actions, but rather, he must create it continuously and continuously in his daily life. and also to be supported in his activities (Giddens, 1387: 81). In general, identity is a set of characteristics that determine a person, thing or inner feeling, the sense of identity is composed of different sets of feelings. The feeling of unity, the feeling of assimilation, the feeling of belonging, the feeling of value, the feeling of independence and the feeling of trust organized on the axis of existing will (Shikhavandi, 1383: 54). Identity - "I" of a person acquires skills that are necessary for independent action in society (Shaferz, 1384: 13).

- Different approaches about the concept of identity

In principle, it is important to pay attention to the fact that the concept of identity is one of the most complex concepts in the human sciences, and compared to other topics in this field, there are usually fewer written works about it. In the discussion of "identity", it is divided into two general categories, i.e. individual and social. For this reason, identity is a concept that is not assigned to a specific field and its traces can be found in all fields of human sciences, including psychology, social and political sciences, as well as history (Shamshiri, 1387).

- Cognitive-social perspectives

In fact, this point of view is the communication line of cognitive and social opinions and is rooted in society and social experiences on the one hand and in the individual and his cognitive ability on the other hand. Therefore, it gives importance to both intra-individual processes and interpersonal actions. "Self" in the cognitive-social perspective is a central concept that plays the role of mediator between inside and outside and is responsible for regulating behavior. The social cognitive approach of the concept of self is influenced by the penetration of social psychology and also the increasing attention of social psychologists to "self" due to its intermediary role. (Mohsani, 1375:53).

- Social science perspectives on identity

Since social sciences are considered the main origin of the concept of identity, for this reason this phenomenon has been discussed and researched from different angles and dimensions in the field of social sciences, therefore the volume of literature related to identity should be in the realm of social sciences followed up

Durkheim is considered one of the pioneers of sociology, he is one of the first thinkers who separated individual and collective identity. He believes that there are two existences "collective and special individual" hidden inside man. The collective existence of a person is related to the thought systems, feelings and habits that indicate the group or groups in which the person is a member and not the person's personality. These mentioned systems include: religious beliefs, moral beliefs and practices, national or professional traditions, and various collective opinions and opinions. This collective existence ultimately creates a part of the core of cultural and group identity. Durkheim then distinguishes "individual existence" which includes all the characteristics related to the individual domain. Including hereditary characteristics, memories and individual experiences resulting from the history of personal life.

According to the interpretation of some experts in the field of social sciences, "specific individual existence" is a phenomenon that can be seen in new societies. In fact, in primitive societies, the individuality of "I" does not exist in the real sense. "I" is only "social me". which develops after collective participation in myths, rituals and customs. Humans are defined only in the form of a group (Shamshiri, 2007:31).

#### -Iranian Identity

From Ahmad Ashraf's point of view, the historical concept of Iranian identity was formed in the ethnic, political and religious movements of the Sassanid era, and remained stable with ups and downs in the Islamic era, and was re-produced in the Safavid era and manifested as the identity of Iran in the new era. Farhang Rajaei, in his book "Iranian Identity Problem" (1382), has proposed the theory of the river model for Iranian identity in order to express the characteristic of the diminishing aspect of identity in Iran. At first, he proposed Iran as the next, which includes three elements of cultural heritage, political structure and the position of the monarchy, religious and cultural structure (based on Zoroastrian thought and religion, which was based on mystical individuality and tolerance). The second dimension is religion, which includes the elements of unity (both in Islam and in Zoroastrianism), equality, justice and mutual relations between Iranians and Islam. The third dimension is tradition, which includes moderation and moderation, chivalry and chivalry, architecture, painting, carpet weaving, holidays, etc. And finally, the fourth dimension is "modernization" which means the desire for freedom and the importance of the will of the individual and the law. In total, he has based the Iranian identity on four pillars (Hajiani, 1388: 221). Iranian identity means the Iranian people's belonging to the land, history and some common cultural values, such as customs, myths and religious beliefs. If concepts such as identity and national identity defined in the previous sections are placed next to perceptions of Iran, being Iranian and Iranian culture, one can get an understanding of the concept of "Iranian identity" (Ramazanzadeh, 1387).

#### - The main elements of Iranian identity

It is measured in the three dimensions of society, culture and government, which are considered equivalent to patriotism.

Next: cultural identity (Iranian collective cultural identity)

The meaning of this dimension is commitment, belonging and positive evaluation and feeling of emotional interest (national belonging) to Iranian culture. This dimension, which expresses the cultural aspect of national identity or patriotism, is a sign of the feeling of empathy, like-mindedness, belonging, pride and pride in common heritage and institutions and emotional and emotional interest in them, which causes national pride. The indicators of the cultural dimension are as follows:

1- Feeling of belonging to the heritage (including Persian language, literature, music, architecture, ancient celebrations (such as Nowruz and Syrian Wednesday), cultural traditions, literary celebrities and historical (and national historical) figures.

2- Belonging to national institutions and patriotism such as the flag, anthem and preference of the motherland, loving Iran.

3- Feeling of belonging to the culture and way of life (traditional) of Iranians such as customs, manners, taboos and social values and belief in the necessity of preserving Iranian traditions.

4- A sense of pride in the shared historical identity and historical attachment.

The second dimension: commitment and membership (participation in society).

It means the type of attitude and the quality of the relationship with other activists at the national level. Here, the set of personal attitudes and perceptions of the Iranian society is measured.

The main indicators of this dimension are:

1- A person's perception of the characteristics of individual Iranians (positive, negative) and belief in different and special characteristics of Iranians (especially positive characteristics). Followers of other religions, ethnic groups and cultural groups in Iran 4- Trusting the Iranian people 5- Preferring the Iranian people over other people

6-Feeling of cohesion, solidarity and empathy among Iranian people 7-Attitude towards social life and living conditions in Iran

The third dimension: the political dimension of national identity (national loyalty and sense of obligation, belonging and sense of responsibility towards the country of Iran, national harmony).

In more specific terms, a sense of duty in protecting the national community, belief in the independent national sovereignty within existing borders, awareness of existing national differences (from other nations) and commitment to national goals and basic institutions of the country (government, etc.) whose indicators are :

1-National awareness, awareness and nobility of the existence of Iran as a different country 2- Dependence and attachment to the fundamental values and basic institutions of the country 3-Emphasis on the independence of the country 4-Feeling of pride and satisfaction of being Iranian 5-Belief in the historical continuity of the country Iran 6-Belief in the necessity of independent national sovereignty 7- Commitment to the goals of the country 8-Inclination to defend the country and consider it necessary (Hajiani, 1388).

- The concept of social capital, intellectual and historical roots

Different definitions can be considered for the concept of social capital, and it seems that the newer the definition of social capital, the more valid and comprehensive it is. It is social.

The concern of the decline of social relations is one of the topics that is frequently seen in classical and contemporary sociology. Contemporary sociologists have used the concept of social capital to examine

the quantity and quality of social relations (Sharapour, 2010: 120). The principle of this concept was used in an article by a person named Hanifen in 1916, who served in education in the state of Virginia, USA. According to Hanifan, social capital includes assets that exist in people's daily lives, such as: sense of understanding, camaraderie and friendship, feeling of sympathy in social relations between individuals and between families that form a social unit. Hanifan's theory remained silent for half a century until in 1961, Jacob discussed social capital in his work called "Life and Death in Big American Cities" and its role in maintaining cleanliness, dealing with street crime in suburban areas. And the old city brought up. Economist Glen Lowry and sociologist Evan Light coined the term social capital in the 1970s to describe the problem of inner-city economic development. The first comprehensive explanation and interpretation of this term was done by Bourdieu in 1972. In the 1980s, James Coleman devoted an important chapter of his book "Foundations of Social Theory" to the discussion of social capital and explained its elements and components throughout this book. In the 1990s, the concept of social capital was made famous by the World Bank and Robert Putnam's book "One Man Bowling" (Pirahari, 1388:110). During the 1990s and so far, the concept and theory of social capital has been met with considerable favor by thinkers and researchers in various fields of social sciences (Turkmani 149:1388).

#### - Definition of social capital

Capital is a general resource that a community of people and social groups and ultimately the whole society use to achieve their goals. That is, the tools that an individual, group, institution or society uses to achieve its goals are called capital (Mousavi 72:1386). According to Pierre Bourdieu, capital has various forms: economic capital (wealth), cultural capital (competence, knowledge), symbolic capital (honor, prestige) and social capital (social ties and trust) (Sideman 1388:198). In a general sense, social capital is a type of investment in social relations that is defined by the expected return (Tusli 26:1386). According to their views, thinkers have defined different (not contradictory) definitions of social capital, the common chapter of which can be included in the following definition: social capital is the potential hidden in the relationships between and among people (and groups) of a society, which causes things to be done. It becomes them (Saadat, 1386: 177). The main idea of social capital is that family, friends and colleagues constitute a very important asset that a person can take advantage of in critical situations or use them for material benefits, and of course this applies to the group more (Tusli 26:1386). . The concept of social capital can generally be defined as resources that are the heritage of social relations and facilitate collective action. These resources, which are obtained through socialization, include trust, collaborative norms, and networks of social ties that bring people together in a coherent and stable manner within the group in order to achieve a common goal (Zahedi, 2012: 274). . In the definition of social capital, Putnam refers to the characteristics of social organization such as networks, norms, trust, which provide cooperation and coordination for mutual benefit among the members of a group (Putnam, 1995). Putnam defines out-group social capital as a bridge between different social groups. While in-group social capital connects only same-sex groups (Rahmani, 1385:114). and also based on the claim of Fukuyama (1999) who believes that the strength of family restrictions and requirements causes weak relationships between people who are not related to the family and different groups. In addition to this, the amount of association and participation in group activities (which constitutes the out-group social capital) Deh is related to people's materialism and it can be said: very materialistic people seek a direct return from social

interaction, while less materialistic people do not seek material benefits (ibid: 115). And finally, according to Fukuyama, the simplest definition of social capital is that social capital is a set of values and informal norms shared by a group that make members of a group cooperate with each other (Fukuyama, 1995). Next, social capital is a concept that is used in experiences, economics, humanities and public health to refer to the communication within and between groups. Although there are complementary definitions for this concept, in general, social capital has been considered as a cure for all the problems of modern society. The main idea is that the network Social connections have value. Just as a screw (physical capital) or university education (human capital) can increase productivity both individually and collectively, social connections also affect the productivity of individuals and groups.

**Table 1:** Definition of social capital from the point of view of different thinkers (Mousavi and Alipour, 2011)

Social capital is a kind of property of people in social relations and includes honesty, friendship, friendship and feeling of sympathy.	Honey Fan
Social capital arises from obligations and social connections, which can be converted into economic capital under certain conditions.	Yurdio
Social capital is commitments and expectations, information channels and social norms.	Coleman
Social capital is a resource that the actor obtains from certain structures, then uses it to achieve his own interests. Also, social capital arises from changes in the relationships between actors.	baker
Social capital is formed from relationships between friends, colleagues and generally from public communication and creates opportunities for a person to use his financial and human capital.	Bart
Social capital refers to the characteristics of social organization such as trust, norms and networks that facilitate coordination and cooperation for mutual benefit.	Putnam
Social capital is the culture of trust and tolerance in which the extensive networks of voluntary organizations grow.	Inglehart
Social capital is the facilities and voluntary processes created in civil society that promote collective development and evolution.	Thomas
A set of elements of the social structure that affects the relationships between people and forms the institutions of production or utility.	Schiff
Social capital is defined by its function and is not an independent entity, but a set of different elements that have two common characteristics, all of them include some social structures and some of the actors' actions facilitate the scope of the structure. Social capital is productive.	Coleman
Social capital includes knowledge, trust and norms embedded in social networks.	Wolkak
Social capital is the social relations between people that occur naturally and help to acquire valuable skills and characteristics in the market and promote them.	Laurie
A network of mutual social relations that affects a person's behavior and provides causes for economic growth.	Panar
Social capital shows that actors have the ability to achieve benefits in the light of membership in social networks with other social structures.	Ports
Social capital is the product of social activities and deep interactive networks that encourage community members to cooperate, cooperate and participate.	Molinas
Social capital refers to institutions, relationships and norms that shape the quantity and quality of social interactions and societies.	Bank



Social capital is an informal norm that promotes cooperation between two or more people.	Fukuyama
Social capital refers to the collection of formal and informal networks that people use to allocate or produce goods and services. The point is that the subject of social capital is the frequent relationship between people.	rose
Social capital connects societies and trust, participation and social networks are its components.	Paldam

- Theoretical approaches to the concept of identity

In the topic of the existing theories for the concept of identity, three main approaches can be proposed, each of which looks at this problem from a different angle. Each of these theoretical spectrums are mentioned below, and then the theories of different thinkers about identity are mentioned.

#### A- gem oriented approach

In this approach, identity is a construct at an interactive level or an exchange process. Here, man is not an agent of free recognition, but a person from a group, a group that divides the world into insiders and outsiders. McGreen believes that the western man always refers to the differences he has with others to define his identity. He writes: "In the 16th century, for Europeans, the basis of otherness was not belonging to the religion of Christ; in the 18th century, according to the Enlightenment thought, otherness was interpreted as being ignorant; in the 19th century, time (history) distinguished Insider and non-insider were considered in Europe and finally in the 20th century, culture was used in this work. Sikos believes that a chain of hierarchical contradictions structures Western thought and governs its political action. He mentions contrasts such as "culture-nature", "head-heart" and "speaking-writing" and links them to the contrast of "man-woman". He states that one side of the conflict is always superior and each pair is based on the elimination of one of the two sides of the conflict. These dialectical structures also dominate the formation of mentality and, with Lemaal, the emergence of gender distinction. Now pay attention to the "male-female" contrast. In the patriarchal society, women have been represented as "the other" who is necessary for the formation and identification of man's identity, but has always been a threat to it. Sexism is therefore tied to a power structure where otherness is tolerated only when it is repressed. The famous story of Sleeping Beauty is an example and confirmation of this. The woman is represented as a sleeper who has a negative mindset (negligence) until she is kissed by a man. The kiss grants her existence (awakening) but only in the process of immediately submitting her to the "prince's" desire. According to Irigaray, Western rationalism is characterized by the principle of identity in which ambiguity and duality are reduced to a minimum. Deleuze also tries to analyze this approach under the title "official philosophy of the state apparatus" in the West.

#### B- Constructivist approach

Social constructivism is one of the approaches that was formed against gemologists. These thinkers believe that identity is a social construct and is formed and gained meaning in a specific time and place. Diana Foss has brought up the debates between gemologists and structuralists in her book. From Fass' point of view, the relationship between these two approaches is not a relationship of substitution or an "either this or that" relationship. Based on Fass' opinion, several important principles in constructivism can be proposed:

1- What is observed in the outside world is not natural but is created by society. For example, the concept of gender in history should not be justified on the basis of the natural distinction between men and women, because this concept has arisen in social construction.

2- Concepts are the product of specific economic and social arrangements.

3- Not only is knowledge socially constructed, but it is also perpetuated through action and reaction between members of the society. Therefore, the continuity of human knowledge has a social aspect rather than its efficiency in dealing with realities.

4- There is a relationship between knowledge and social action, that is, every social structure requires a certain type of social action.

In an approach aligned with constructivists, Marx discusses identity as a class structure. From his point of view, our point of departure to reach real human beings is not what humans say, imagine and perceive or what they say, think, imagine and perceive about them. The products of their thoughts change (Tajik, 2014: 39-40).

Some also believe that identity is primarily a geo-political issue and is related to the origin and survival of a nation and is considered an important part of human spiritual existence. Basically, people are known not only by their first and last names and the characteristics of the group they live in, but also by the characteristics of the part of the earth's surface on which they live or were born. In other words, geographical conditions have a great impact on civilizations and their progress through the influence on people's culture and customs. From this point of view, having an identity means being special and distinct, remaining stable and stable, and belonging to the community. Each person considers himself to have an identity when he is sure of his distinction, stability and being in a group. Place is the most important factor that provides these needs of human identity. To put it more clearly, the demarcation and delimitability of the place and consequently the space, makes it possible for people to gain the peace and security necessary for life by feeling distinct, stable and belonging to the group. Place and territory not only fulfills the need for social differentiation by making objective demarcations possible through geographical features, but also makes identification easier by strengthening natural, social and cultural boundaries. The place is not only boundable and delimitable, but also stable. Different theorists believe that a person feels continuity and stability when he has fixed and stable references in his life. Unlike space, which provides a fluid and centerless world for people, a place with certain dimensions and fixed elements creates a stable world. Heidegger also defines identity based on the local factor and in the course of a historical process (Tajik, 1384). : 4-49). Some theorists consider identity as a cultural construct. Culture is the most important and richest source of identity. Individuals and groups always find their identity by resorting to various cultural components and elements. Because "these components and elements have a significant ability to meet the need of humans to distinguish themselves and integrate into the community. In other words, culture is both differentiating and unifying. Culture is a difference-oriented category and creates a certain way of life. These differences and characteristics not only provide the possibility of identification, but also give meaning to human life. When we talk about culture, we refer to the ways that people make their lives meaningful individually and collectively through

communication with others. Of course, this relationship becomes meaningful if it is established within the framework of identity boundaries and at the same time helps to strengthen and consolidate such boundaries (Tajik, 2014: 50). From a psychological point of view, many personality theorists consider identity primarily based on individual and personal feelings and desires. From this point of view, identity consists of: feeling of personal distinction, feeling of personal continuity and feeling of personal independence. "Therefore, in a sense, the issue of identity is the same as the issue of personality, and identity is the feeling that a person has towards the continuity of his mental life and the oneness and unity that he always feels in his mental states in the face of changing external circumstances. It usually appears in the attitudes and feelings of the individual, but the basis of its formation is collective life. The social identity manifested in the personality has no meaning apart from the social world of other people" (Tajik, 2004: 51)

### C - New approaches

In recent decades, many different approaches and approaches such as discourse approach, postmodernism, post structuralism, post-Marxism, psychoanalysis, etc. have been proposed in the field of identity issues.

The discursive approach focuses on how to produce and organize discursive distinctions and actions and deny the role of any natural factor as well as the pre-existing social agent element in the formation and definition of identities. In other words, in the eyes of a discourse analyst, identity is woven into a circle of continuities, discontinuities, traditions, heresies, repetitions, abstractions, and in a relationship derived from relationships in time, contemporaneity, succession, cohabitation, mechanism, inconsistent. It is rational and irrational. Finding meaning or identification is the product of the subject's position, status and status. The meaningfulness of identity implies its fictitiousness. Meaning making has a contractual nature and acquires its identity in the context of discourses. Of course, the discourses themselves are not based on the nature and form of stability, so the identity boundaries are always shaky and the statuses and positions of identity are constantly falling. Post-constructivists and post-modernists, like discourse theorists and contrary to the fundamentalist and structuralist approaches that try to make identity a natural and fixed thing They believe that identity is a historical and enduring thing. This phenomenon, like many other phenomena, is a product of "time and coincidence" and is not determined by meta-historical logic or principle. The fact that this is historic means that identity and meaning are changeable and there is no natural boundary in this field. According to Derrida, every identity is relational, and the recognition of a distinction is the presupposition of the existence of every other identity. There is no fundamental historical transformation in the process of which the entire identity The forces involved have not changed. That is, in fundamental historical developments, the identity of all forces changes. In other words, it is not possible to think about victory in the shadow of an absolute cultural and identity stability.

Postmodernism is based on the fact that identity is not necessarily fixed or continuous, but is variable and dynamic, and this approach always tries to take shape and change in relation to the currents that we are the representatives or audience of, through the cultural systems that surround us. to explain identity from a historical and not a biological point of view. Man is the subject of different identities at different times, identities that are not coherent around "I". Therefore, determining the identity of a person is constantly

changing. From the point of view of post-constructivists, identity is contingent, temporary and acquired (not definite). Identity should be seen as a process that the discourse acts that preserve or reject certain identities transform it into reproduction. Identities are not absolute, but relational and relative. Every human becomes meaningful in relation to something else, and identity is always defined in the form of difference and not something inherent to a particular individual (Tajik, 2014, 61-55).

- identity theorists

- Friedrich Barth

According to Barth (1969), identities are not immutable and eternal and change over time, for example. Being German in 1871, 1912, 1945 had different meanings, according to Barth, identities are processible and practical. Barth insists that cross-border interaction between groups is inevitable. Continuity of revision and flexibility of identity in practice and in situation is the most important subject of Barth. Despite his anthropological subject, Barth strongly emphasized the individual's role and decision-making in the construction of identity, which actually complements or supports Giddens' reflective theory. In the beginning, he strongly emphasized the productivity of the individual to produce his own identity, and from 1969 he spoke about the worlds of speech or Ceylon tradition in the discussion of pluralism in complex societies. The basis of his argument is that people seek participation in different ways in different cultures and usually several discourse agents participate at any time and with degrees of intensity and weakness. In describing the people of Bali, he writes: Balinese people participate in multiple and more or less contradictory speech worlds. These people create different partial and simultaneous worlds in which they live and build the cultural order of reality by using several sources and many pieces. Therefore, he rejects the demarcation of identities and exaggerates the existence of cultural differences (Hajiani, 2008: 90). He believes that values change due to interactive experience and concepts such as individual choice and individual decision-making are decisive. Barth's most important problem is the concept of "border". He understands the boundaries between identities as a product of dynamic social interaction, especially among those who have different identities. What is the border of a particular identity? And where is it located? In fact, the border is nowhere and nothing. Boundaries can be found in the interaction between members of groups with different identities. Basically, borders are located anywhere and in any situation. Instead, we should rely on interactive processes (Jenkins, 1381: 167).

Anthony Smith's theory of national identity

According to Smith's approach, national identity replaces terms such as national character and national consciousness, which were more common in the 18th and 19th centuries of the early 20th century. From Smith's point of view, national identity is "the constant reproduction and change of values, institutions, memories, myths and traditions that constitute the distinctive heritage of nations, as well as identifying the identity of individuals with that pattern and heritage and with its cultural elements (Smith, 2002: 29).

According to this definition, there are 2 types of important relationships, first: between the collective and individual levels of analysis, there is continuity and change of identity and emphasis. In order to accurately understand the national identity, the balance between the components must be observed.

Collective identity cannot be reduced to individual identity, because collective identities are defined based on shared values, norms, memories, and symbols, and these are separate from individual identification issues (ibid.: 31).

Regarding continuity and change, it should be stated that collective cultural identities are not fixed and are subject to the processes of change and dissolution, and these changes may be gradual, cumulative, sudden or continuous. Therefore, the concept of "reinterpretation" has been emphasized. The process of symbolization reconstruction includes re-selection, re-combination, re-encoding of pre-existing values, symbols and memories and adding new cultural elements to them. Nevertheless, national identity is also a central value from the worker's point of view (ibid.: 33). For the formation of national identity, Smith introduces two models, the first is vertical and aristocratic and was created through bureaucracy and cultural administrative reforms (such as conscription, market economy, church authority) and the second is from the path of nationalization, mobilization, and language. It is proposed by intellectuals. The threefold direction of intellectuals is "conscious return and modernization of tradition", "dissolution and transformation of modernity" and trying to combine the elements of tradition and modernity. Next, what seems important in Smith's view is the difference between the two concepts of national identity and nationalism, which is actually the non-political, non-aggressive and non-ideological aspect of nationality, but nationalism is considered the peak of national identity and its strengthening. In this situation, nationalism is presented as an extreme and violent movement that uses the element of the nation and the element of nationality to pursue political goals inside or outside the country and uses the national identity in the direction of specific political goals (ibid.: 44). . In this research, the concept of national identity, which has a non-political and non-ideological aspect, is mostly used. There are three major approaches to studying identity, which are divided into three approaches in Hajiani's book:

1- Social identity approach: which is mostly proposed by social psychologists and its history goes back to Levin's work in 1948. Levine believed that people need an emotional framework for group identification in order to maintain their sense of well-being. These ideas were later developed by Tajfel and Toz in 1979. According to Tajfel-Turner's theory, group membership is ensured by the feeling of belonging and positive participation in the group. In this approach, membership in two different groups is considered problematic and critical, because it causes conflict of attitudes, values and behaviors. This approach was connected with the symbolic interaction theory through the works of Stryker in 1980. Stryker emphasized the importance of common perception about the meaning of one's ethnic identity, which leads to membership in a group and differentiation from other groups.

2- Acculturation approach: as a framework for studying ethnic identity, in this approach, ethnic identity becomes possible only with group membership over time. Because in ethnically and racially homogenous societies, ethnic identity is a really meaningless concept. The concept of acculturation with cultural attitudes, values, behaviors that are defined in the distinction between two different cultures, or in other words, how subgroups adapt to the larger society. In this approach, two methods have been followed: the one-dimensional model that focuses on the relationship and influence of the larger and stronger ethnic group with the smaller group, and the next model that considers acculturation to be two-dimensional and on the relationship between ethnic and traditional culture and mutual relations in culture. It emphasizes dominant and ethnic. In fact, the abstract of this approach is as follows: the approach of identity

construction was seen in the above two approaches, dynamic and changing ethnic identity (in terms of time and content), but in this approach, ethnic identity is formed through the active process of decision-making and Self-evaluation is considered. For example, Weinrich wrote in 1988 that ethnic identity is not a finished whole, but rather a complex process that is constructed by people (members of an ethnic group). This approach was developed based on Eriskon's theory in 1968 and the theory of self-identity construction. According to Eriskon's theory, an acquired identity is the result of a period of discovery and experience gained during childhood. This theory was developed by Marcia in 1966 and 1980. Finally, in this approach, it is assumed that a person is not committed to a specific identity and is constantly developing himself. Cross in 1987, Kim in 1981, Atkinson and his colleagues in 1981 and finally Faizi in 1981 developed this approach in ethnic studies and debates (Hajiani, 2008:278).

#### - Theoretical approaches of social capital

In the context of the theories proposed in the conceptual field of social capital, it is possible to examine the issues in terms of approaches and also theoretical viewpoints. Rose (1999) examines social capital in three approaches:

##### A- Situational approach

In this approach, social capital is defined through instrumental and situational terms. Since social capital is a tool, it is considered the endogenous characteristics of social relations and it differs from one person to another and from one situation to another. For this very reason, and also due to the variety of networks and users that change from one situation to another, social capital cannot be reduced to a few units and then summarized in a report of the statistical characteristics of the community. Theory Coleman is in this approach regarding social capital.

##### B- Cultural approach

Culture is the source of trust and participation and shapes social capital networks. Social capital belongs homogeneously to people belonging to the same culture. so that it is consistent from one situation to another. This implies that the social capital of that country should be identified for each specific country. Fukuyama refers to the cultural differences of social capital to explain the differences of different economic systems. Empirically, the theory of culture puts forward the hypothesis that the homogeneity of social capital among the people of a society, the congruence of social capital in different situations, is essential (Mousavi, 2011).

#### - Social capital theorists

##### -Pierre Bourdieu

Bourdieu proposed the first systematic analysis of social capital, which is the strongest analysis among the analyzes that introduced the concept of social capital in the contemporary sociological discourse. Some experts claim that Bourdieu's theory is the most consistent sociological theory in explaining the

concept of social capital. Bourdieu's view is a leftist approach. According to his belief, capital allows a person to control his own destiny and that of others (Ritters, 2013: 274).

According to Bourdieu's definition, capital is accumulated labor that is monopolized by agents or a group of agents and enables them to seize social forces (Bourdieu, 1986: 284).

Bourdieu first divides social capital into several broad components, which, according to his point of view, make it impossible to explain the structure and function of the social world, unless we re-introduce capital in all its forms - not only as it is proposed in economic theories. Capital, depending on the context in which it operates and the more or less expensive cost of transformations that are the precondition for its effectiveness in the discussed context, shows itself in three basic forms: economic capital, which immediately and directly, it can be converted into money and may be institutionalized in the form of property rights, cultural capital that can be converted into economic capital under certain conditions and may be institutionalized in the form of educational skills; And finally, social capital, which is made of commitments and becomes economic capital under certain conditions, or it may take the form of nobility and aristocracy (Bourdieu, 1986: 243).

- Robert Putnam

Putnam 1993 to 1998 is one of the recent researchers of social capital. His main emphasis is on how social capital affects different political regimes and democratic institutions. It has shown itself well. He describes the role of social capital and civil society in his two important areas, Southern Italy and the United States. Putnam considers social capital to be a set of concepts such as trust, norms, and networks that will create optimal communication and participation among the members of a community and will ultimately provide their mutual benefits. From his publication, trust and mutual communication in the network are resources that exist in the actions of community members. Putnam considers social capital as a means to achieve political and social development in different political systems. His main emphasis was on the concept of trust, and according to him, this was the factor that could lead to political development by establishing trust between the people, statesmen, and political elites. Therefore, trust is considered a valuable source of capital, if it exists in a large amount in a government, political growth and social development will be greater (Akhtar Mohagheghi, 54: 1385).

Francis Fukuyama

Fukuyama's studies on social capital are at the macro level. He considers social capital at the level of countries and in relation to economic development and believes that high levels of social capital, honesty and trust make people eager to do collaborative and cooperative work (Qani-Rad, 1384:105). According to Fukuyama, social capital is the set of norms of a social system that increases the level of cooperation among members of that society and lowers the level of exchange and communication costs. Social capital promotes the intangible norm between two or more people. Norms that promote social capital. Norms that promote social capital can include the norm of mutual relations between two friends to complex doctrines such as Confucianism and Christianity. Norms should find objectivity in real human relationships. Interpersonal norms exist potentially in our interactions with all people, but are only actualized in our

relationships with our friends. What is worth considering is that participation in values and norms by itself does not produce social capital, because these values may be negative. On the contrary, they produce norms of social capital that lead to group cooperation, and therefore these norms are related to values such as honesty, fulfillment of commitments, and two-way communication (Fukuyama, 1384:11).

- James Coleman

Coleman's approach to social capital is based on the theory of rational choice and based on his previous works in the theory of social exchange. According to Ben Fine, the concept of social capital is an extension of the theory of social exchange. Oh pointed out the links between social exchange and social capital and believes that the theory of social exchange has raised many of the same issues as the theory of social capital. How to link micro and macro theory and how to link economic factors with non-economic factors, including And (Fine, 1385:124).

Coleman has turned the simple theory of social exchange into the theory of social capital by applying the basic theory of economics, and within the framework of this theory, he has developed his idea about social capital. The concept of social capital is a burden for Coleman to describe how people can cooperate. Capital Social has a wide place in Coleman's research and includes the foundation of social order, which is well presented in the book *Foundations of Social Theory* (1994). Social capital is a useful resource that everyone can obtain through social relationships, so it is possible to receive that Coleman sought to link economics and sociology through the rational choice approach and the concept of social capital (Mousavi, 2011: 55).

- Social capital from Chalapi's point of view

According to Chalapi, social capital means relational options of social position. Four types of relational options can be imagined for each potential social position. These options include: social relations, forced relations, discourse relations and exchange relations. Relational options for the position occupier are potentially valuable resources that can be converted into various assets for the actor in social relations. In other words, the set of relational options related to social position constitutes a potential source of increasing social rank (Chalpi, 1375:170).

He believes that the dominant aspect of social capital is generally the options of emotional relationships and social position. Therefore, the person who has occupied a higher social position in such an order has more influence and respect. Therefore, by using his influence and respect, he can force more people to do something according to his desire and purpose by activating their commitments. In other words, it can be said that for the occupant of a social position, the relational options of that position can be a potential capital that can become reserves of power, wealth, influence and knowledge in social relations (Ibid.: 38).

According to Chalapi's point of view, the erosion of social capital leads to relational disorder. The meaning of relational disorder is the low level of: 1- density of social relations 2- sparseness of social relations 3- multiplicity of social relations 4- intensity of social relations 5- variety of identities in social relations. In the conditions of relational disturbance, social mutual respect And social justice decreases. This disorder damages the strength of the community and increases the vulnerability of the individual,



because the relationship disorder can lead to social isolation, feeling of helplessness and passivity (ibid.: 147). If, for any reason, the warm relations within the society turn cold, and the activists' sense of belonging to the society turns cold, and the activists' sense of belonging to the society weakens, social trust, normative order, and collective and public obligations are weakened in the same proportion (ibid.): 157).

- The relationship between social capital and identity

Social capital is the potential and actual resources that result from ownership of a durable network of institutionalized relationships between individuals and group memberships. In fact, social capital does not appear in individuals, but in relationships between individuals. The concept of social capital shows how the social structure of a group and the norms of hAkm can act as a resource for people of that group. In simpler words, a person is connected with social networks in different ways and to different extents and with different qualities during his social life. This network is effective in his attitudes, behavior and actions, in addition to being effective in other individual capitals such as economic capital, human capital and cultural capital, social capital is also influenced by his attitudes, beliefs, opinions and ways of thinking. Put. Social capital directly and indirectly affects the degree of tendency towards national identity and ethnic identity in different ways (Rezaei, 1384).

Based on this, three indicators of social trust, social participation and social interactions have been considered to measure social capital. Social trust, which is related to intra-group social capital, is measured in this research in the form of interpersonal trust, institutional trust, and trust in guilds. Variables such as membership in associations and political participation are used to measure participation, which mostly includes out-group social capital. Social interactions, which are related to communication social capital, are also measured in terms of the radius and type of communication. Now, considering social trust, social participation, and social interactions for social capital, we are looking to see what change will occur in women's national identity orientation by changing the amount of these three aspects of social capital. The meaning of social trust is mostly trust in family and friendship groups as well as distant acquaintances, in the following, the meaning of participation is a process that includes a variety of individual and group actions in order to interfere in determining the fate of oneself and the society and influencing the decision. Giri is about public affairs. Also, interaction means the interactions that take place between two or more people that ultimately lead to coordination.

## **Discussion & Conclusion**

This article is done with the aim of investigating and re-examining the concepts of identity and social capital, their relationships and different approaches. Therefore, in this research, the viewpoints and theories related to identity and social capital and its effective components, including social trust, social alienation, sense of social influence, social participation, and communication Social theories related to them have been discussed. The results showed that one of the main factors affecting identity and its sub-dimensions was social trust. In this way, for the growth of the dimensions of identity, it is possible to plan on influencing the trust of society and improving it. This trust is achieved when expectations are met in social events. Since one of the important parts of trust is trust in governing structures and institutions,

increasing public trust can have a direct effect on people's identity. Social problems, including unemployment, can completely affect this public trust and will ultimately have a negative effect on the identity of the youth. To improve the indicators of trust, participation and social interactions, there is a need for macro-planning and changing old and outdated ideas to new, modern and at the same time localized ideas.

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