

The Relationship between Leisure Time and Social Capital among Iranian Youth

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ABSTRACT

This paper is an attempt to study the relationship between leisure time and social capital. Attention is paid to the theoretical and conceptual aspects of the two constructs in the literature of the field. An attempt was made to study the association between leisure time and social capital within the framework of extrication between the individual and collective leisure times, as well as intergroup and intra-group social capital. Through a secondary analysis of national surveys data about the Iranian youth, the linkage between leisure time and social capital is statistically analysed.

Overall, the findings of the study show that the youth who spend most of their leisure time in collective leisure activities compared to the youth who spend their time in personal activities enjoy more social capital. Society in extending public spaces prepares the chance for the formation and promotion of collective leisure-time activities as contrasted with private and personal leisure- time activities. In cases where they meet the necessary conditions and capabilities, through attending these spaces, youth can reproduce and strengthen the constructive indices and components of social capital.

Keywords: Collective leisure, Iran, leisure time, personal leisure, social capital, youth

INTRODUCTION

How people use their leisure time has always been a key issue for past and present thinkers of social sciences. Leisure can be

measured in both working and rest times. Considering the role of social sciences and cultural studies in the modern era, leisure and its relationship with other social constructs, such as social capital, has become highlighted more than before and, in contemporary cultural studies, the way of spending leisure is known to be a matter of lifestyle.

ARTICLE INFO

Article history:

Received: 18 October 2017

Accepted: 01 February 2018

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The focus of this article is on leisure as a collective behavior in pastime that generally involves withdrawal from formal activities. Collective behaviors are associated with numerous activities such as spending leisure time with others in public spaces. The focus of social capital on social relations is in form of internal and external relations that are called bonding social capital and bridging social capital.

Meanwhile, the quality and quantity of leisure time, the ways of using and taking advantage of it, and its manifest and latent functions have created new fields for social and cultural studies to study and proposed new questions to answer. One of these questions is the relationship between different forms of leisure time and social capital, the subject of the present article.

Theoretical Framework

Social scientists have expressed different views on the conceptual definition of leisure time. Leisure, in terms of vocabulary, was synonymous with words, such as convenience, comfort, ease of work, and free from daily work. Therefore, leisure time is defined as the daily intervals between the imperative activities of the individual that can be enjoyed as the person wishes. In fact, leisure implies the relief from duties, society, family, and religion, and unlike occupation, it is not oriented toward profit or earning money. However, the ability, status, and financial resources available to individuals should not be ignored in how

leisure time differs from occupation or assignment.

Empirical investigations on leisure in social sciences started since the second decade of the twentieth century. Codifying the rule of eight-hour daily work and emerging concepts, such as culture and leisure community, made it further necessary to manage leisure time. In 1924, the International Labour Organisation held the first international meeting on the free time of workers. Most participants in the meeting believed that by moderating the working hours, leisure activities should be more disciplined. Lynd and Lynd's studies about leisure activities in (1957), Lundberg's study in 1934, *The Lonely Crowd* (2001) by David Riesman, and *Towards a Sociology of Leisure* (1966) by Dumazedier are some of the endeavours that created new theories and added to the empirical data and the richness of the sociology of leisure. From the perspective of Dumazedier, leisure is defined as activities that are free from duties and obligations with no economic and social purposes. Therefore, it is so pleasant as it recognises the individuals' freedom of choice. Dumazedier has expressed four types of activities: 1) working for a livelihood, 2) family obligations, 3) meeting socio-cultural obligations, and 4) activities leading to self-expression and self-realisation. In his opinion, spending leisure time includes a set of activities that are willingly performed by a person after he is released from the requirements of job, family, and society and takes pleasure for

relaxation, recreation, self-education and studying, or social engagement. Dumazedier expressed three functions for leisure time:

- 1) Rest in order to compensate for physical and mental fatigue caused by continuous load of work.
- 2) Have fun in order to relieve fatigue caused by uniform daily tasks in the workshop, office, or home.
- 3) Look for personal growth. Leisure releases individuals from daily work and routines. It enables the individual to grow physically and mentally and, thus, is effective in the formation of personality.

These functions are more related to the social-psychological dimensions. On the other hand, collectivist leisure, in addition to the psychological functions, purports collectivist functions mainly in improving social participation, social cohesion, socialisation, and social identity. Therefore, a fourth function must be added to the above three functions in order to better demonstrate the linkage between leisure time and social capital. It is known as the communicative and participative function. The communicative and participative function of leisure time helps to strengthen social cohesion by providing the opportunity to establish family, friendships, teams, and professional relationships; it provides a basis for collaborative activities. Moreover, it increases accountability and civic engagement. Although the concept and use of leisure time are the fundamental issues, it is affected by social and cultural

differences of communities and, therefore, it is an expression of cultural and social specificities.

Leisure time and social capital

According to the collectivist, communicative, interactive, and participative nature of leisure time, its relationship with social capital makes it constitutive of quantity and quality in terms of the amount of social relations it preserves. Hence, there is a significant relationship between social and cultural scholars' view. The quantity and quality of social relationships has always been a major interest of social theorists. Nowadays, the concept, as understood by many nineteenth-century social scientists, is the investigation topic for social capital scholars who have revised it in the social capital framework with a new format. Coleman (1988) defined social capital as a variety of entities with two elements in common: they all consist of some aspect of social structure, and they facilitate certain actions among actors. That facilitates collective action, generated by networks of relationships, reciprocity, trust, and social norms.

It is obvious that considering the essence of social capital and the content of leisure time, a link between these two constructs can be thought of and investigated. This linkage is mainly interactive and the very interaction should be observed in terms of the production and reproduction of social capital and the erosion of it, as well as the role that social capital plays in the development of collectivist leisure. In

Ingen and Eijck's opinion (2009), leisure activities especially further people's social capital among groups that are already gifted with high levels of civic engagement and helping. In addition, the effect of various forms of social capital, such as inter- and intra- group social capital based on the extent of relations, should not be ignored. In this respect, the relationship between leisure time and different forms of social capital can be indicated in the following table.

Table 1
The relationship between social capital and leisure time

Inter-group Leisure time	Intra-group	Social Capital
Weaker	Weak	Personalised leisure
Stronger	Strong	Collectivist leisure

On one hand, the linkage between leisure and social capital can be also considered in the "third space". The concept of the third space or public sphere was used to separate public space from the home and the workplace. These are places where public services are available for leisure. The type of space and the quality and quantity of services offered in it affects the social capital in micro- and macro- scales. The presence of appropriate third spaces or public spheres increases the possibility of the presence of people in these spaces, thereby, improving social interactions between intra- and inter-groups and promoting social capital in micro and macro scales. However, as the services provided in the third or public space are devised by public policy formulated by

government officials and NGOs, it increases the trust in public and state institutions and invigorates social capital at a large-scale.

Leisure time as input for social capital

While working hours are necessary for producing economic capital, leisure is the important input for generating social capital. The relationship between leisure time and social capital may not be linear and its effects are manifested in the production of social capital due to the effect it has on social inputs, such as social norms, identity, and time management. Although the metaphor of time as a production factor for social capital is not taken for granted unanimously, its influence on the quality and quantity of relations and interactions is acceptable. The time that is spent on affairs relating to the interaction with family members, friends, obtaining information, mutual assistance, protection and preservation of common cultural values, emotional support and other civic, participatory and collective activities, has an important role in the production of social capital. With this viewpoint, if we consider social capital as an asset and also take into account the potentials and backdrops that produce this asset, then, the role and effect of time cannot be ignored in the production of assets and social capital.

In social capital literature, the concept of 'available time' was observed to improve social capital. In this case, the time devoted to mutual aid between friends, neighbours, and extended family members, as well as activities in the form of formal communities and visiting friends and neighbours, enhances

trust in society and the feeling of belonging to the community. According to the findings of Putnam in Italy, Hemingway suggests that specific forms of leisure activity contribute to the development of social capital central to democracy and democratic citizenship. Participation in specific forms of leisure activity was, in Putnam's findings, strongly and positively associated with the existence of social norms of tolerance and trust, which, in turn, support democratic attitudes and practices. The longer these social norms had existed, the greater their association with democratic social capital (Hemingway, 1999). Leisure time and production of social capital through the development of intergenerational relationships in collectivist leisure time is a notable issue.

In Putnam's belief, television, which is one of the main sources of leisure in America, is an effective factor in the erosion of social connections and the reduction of civic activities, with a higher incidence seen among the younger generations of Americans (Putnam, 2000). He concluded that Americans prefer to be alone rather than join political and social movements. It is observed that, although the relationship between leisure and social capital was analysed in theoretical and experimental ways to reach considerable related data, the theoretical results and experimental results do not demonstrate the relationship to be extensive or persistent. Therefore, firm and decisive judgements cannot be achieved in relation to the relationship between various forms of leisure and social capital. By the way, the presence of theoretical

and experimental consensus should not be neglected in terms of the impact and interaction between collectivist leisure and social capital.

METHODS

This study is based on secondary analysis quantitative data. The research method includes the analysis of existing data from data national surveys that were conducted in Iran. In this study, research questions were used to collect secondary analysis quantitative data. Questions were included regarding the relationship between spending leisure times and social capital among youth. Data were collected through national surveys in Iran, including Iranians' Values and Attitudes in 2003; 2005, The Values and Attitudes of the Iranian Youth in 2005, Measurement of Social Capital in 2015 and Iranians' Values and Attitudes in 2016. Activity in leisure time is classified in two parts: personal activity and collective activity. For measuring personal activity in leisure time some activities are described including watching TV, watching videotapes, internet, computer games, listening to music, learning artworks, reading books and newspapers, listening to radio, and watching satellite. For measuring collective leisure time, other activities are considered such as socializing with friends and with family, going to the cinema, theatre, park, and recreation centres, traveling, going to a friend's party and going to pilgrimage. Social capital is measured by proxy's institutional trust, public trust, association participation and number of friends. For

the statistical analysis of data, we used the statistical ANOVA test to determine the mean of three indicators of social capital for issues relating to any of the leisure activities, and Chi-Square for testing the association between variables.

Findings

The study of the relationship between leisure times and social capital demands independent quantitative and qualitative studies. Nevertheless, in this study, the relationship between different forms of leisure and social capital was analysed according to three indicators and by referring to the mentioned surveys. Three indicators¹ used in this article to measure

social capital were institutional trust, association participation, and number of friends. Institutional trust was assessed through a combination of trust and belief in the success of a set of social, cultural, political, and economic institutions. Association participation was measured based on the number of associations and social institutions in which the individual participated. The number of friends was measured by asking about the number of friends of either sex (for both boys and girls). The ANOVA technique was used to determine the mean of the three indicators of social capital for issues relating to any of the leisure activities.

Table 2

The amount and relationship of personal activity in leisure time and social capital

Leisure activities	Amount	Institutional trust	Means Association participation	Number of friends
Watching TV	a lot	64/97	26/1	73/8
	a few hours per week	83/95	37/1	43/8
	a few hours per month	29/93	36/1	23/8
	rarely	2/96	36/1	22/8
	never	23/92	4/1	38/10
	total	19/97	28/1	65/8
	F	3/5	$\frac{3}{4}$	59/0
Watching videotapes	sig	000/	002/0	673/0
	a lot	79/96	24/1	47/9
	a few hours per week	07/97	24/1	16/8
	a few hours per month	38/95	33/1	41/8

¹It is clear that social capital indicators are much more than the three criteria presented in this article. However, as no data was available other than the three mentioned indicators, it was sufficient to use these three.

Table 2 (continue)

Leisure activities	Amount	Institutional trust	Means Association participation	Number of friends
Internet	rarely	92/97	36/1	37/8
	never	41/99	38/1	78/8
	total	18/97	28/1	64/8
	F	96/6	5/4	69/1
	sig	000/	001/0	15/0
	a lot	78/95	49/1	92/10
	a few hours per week	1/95	49/1	7/8
	a few hours per month	09/95	39/1	47/8
	rarely	93/95	42/1	9/7
	never	65/98	14/1	06/8
	total	16/97	28/1	64/8
	F	31/15	15/40	11/6
Computer games	sig	000/	000/	000/
	a lot	65/97		
	82/96	38/1		
	43/1	29/10		
	16/9			
	a few hours per week	78/95	35/1	05/8
	a few hours per month	35/96	38/1	02/9
	rarely	81/97	17/1	83/7
	never	16/97	28/1	65/8
	total	65/97		
	82/96	38/1		
	43/1	29/10		
16/9				
F	38/3	4/21	47/4	
sig	009/0	000/	001/0	
Listening to music	a lot	87/95	28/1	01/9
	a few hours per week	92/96	28/1	93/7
	a few hours per month	51/97	27/1	93/6
	rarely	94/99	32/1	87/7
	never	85/99	26/1	37/11
	total	17/97	28/1	63/8
	F	33/14	4/0	17/4
	sig	000/	807/0	002/0
Learning artworks	a lot	82/98	45/1	86/10
	a few hours per week	8/98	47/1	38/7
	a few hours per month	96/96	36/1	48/8

Table 2 (continue)

Leisure activities	Amount	Institutional trust	Means Association participation	Number of friends
	rarely	8/96	31/1	02/8
	never	36/96	04/1	27/9
	total	14/97	28/1	64/8
	F	84/4	04/43	99/5
	sig	001/0	000/	000/
Reading books, newspaper...	a lot	93/96	54/1	08/9
	a few hours per week	98	35/1	53/8
	a few hours per month	58/96	22/1	9/7
	rarely	01/97	09/1	28/8
	never	28/96	9/0	5/10
	total	17/97	28/1	65/8
	F	16/2	14/67	57/2
	sig	071/0	000/	036/0
	Listening to radio	a lot	69/98	42/1
a few hours per week		42/98	43/1	62/8
a few hours per month		27/98	44/1	37/8
rarely		13/97	29/1	18/8
never		75/95	14/1	92/8
total		18/97	28/1	66/8
F		51/7	15/28	8/0
sig		000/	000/	523/0
Watching satellite		a lot	35/92	05/1
	a few hours per week	98/92	28/1	21/9
	a few hours per month	47/92	22/1	5/8
	rarely	74/93	31/1	17/8
	never	93/98	3/1	49/8
	total	2/97	28/1	65/8
	F	5/43	87/8	15/1
	sig	000/	000/	329/0

Source: Values and attitudes of Iranian youth (2005)

The data presented in Table 2 show that the average of institutional trust and association participation versus watching television in leisure time is statistically different among the youth under study. Young people who

spend more time watching TV during leisure time have higher institutional trust. Young people who spend more time watching TV, have a lower association participation average. There is no significant relationship

between watching television during leisure time and the number of friends of the studied youth.

There is a significant difference between watching videotapes and the level of institutional trust and association participation of individuals. As the amount of watching videos during leisure time decreases, the level of institutional trust and association participation increase. It is observed that watching TV and video during leisure times is in negative association with the level of institutional trust of the studied population. This means that by increasing the amount of watching TV, the mean level of institutional trust increases too. However, an increase in watching videos causes a reduction in institutional trust. Participants with a high volume of watching TV during leisure time have an institutional trust mean of 96.62, while participants with a low volume of watching TV have an institutional mean of 92.23. The people who reported watching videos “a lot” and “never” in their leisure time had an institutional trust average of 96.79 and 99.42, respectively. The situation is related to the nature and scope of authority and choice of the youth. Regarding watching videos with a friend, no significant difference was observed. Though watching TV and watching videotapes are both considered as personal leisure activities, the limited choice of TV channels and programs compared to the wider options in watching videotapes may partly explain different means in the personal experience of watching the two media

and the consequential varying degrees of institutional trust. There is no significant relationship between watching videos and the number of friends of the studied youth.

There is a significant relationship between the time spent on the internet, computer, computer games, and learning of art works with the three indices of social capital, while there is a significant relationship between the time spent listening to radio and watching satellite with the two indices of institutional trust and association membership. Reading books has no significant relationship with institutional trust, but it shows a statistically significant relationship with the two indicators of association membership and the number of friends. There is no statistically significant relationship between these two categories and the number of friends. Listening to music also has a significant relationship with institutional trust and the number of friends, but it shows no significant relationship with association membership. Statistics show that by decreasing the amount of use of the internet, computer, computer games, listening to music, and watching the satellite, the mean of institutional trust increases. Among the proposed cases that spend leisure time personally, increase time in listening to the radio and learning artwork causes an increase in the institutional trust mean. With increasing the use of internet, computer, computer games, learning artworks, and studying, an increase in the average of association membership and the number of friends is observed. There is no

statistically significant relationship between watching videos, and watching satellite with listening to the radio, watching movies, the number of friends.

Table 3
The relationship between collective leisure activities and social capital

Leisure activities	Amount	Institutional trust	Means Association participation	Number of friends
Socializing with friends	a lot	17/97	42/1	21/10
	a few hours per week	14/97	33/1	42/8
	a few hours per month	9/96	2/1	38/7
	rarely	96/96	18/1	79/6
	ever	49/99	95/0	24/7
	total	18/97	28/1	66/8
	amount F	6/1	3/25	5/9
	sig	178/0	000/	000/
Socializing with family	a lot	3/100	34/1	25/11
	a few hours per week	98/98	3/1	34/8
	a few hours per month	1/96	3/1	2/8
	rarely	37/95	27/1	56/8
	never	92/94	08/1	98/9
	total	17/97	28/1	62/8
	amount F	7/17	4/4	7/3
	sig	000/	001/0	005/0
Going to the cinema and theatre	a lot	41/109	22/1	7/16
	a few hours per week	74/99	44/1	24/8
	a few hours per month	67/96	33/1	64/8
	rarely	8/95	34/1	28/8
	never	3/98	21/1	79/8
	total	17/97	28/1	66/8
	amount F	34/14	9/7	1/7
	sig	000/	000/	000/
Going to parks and recreation centres	a lot	39/101	3/1	21/12
	a few hours per week	14/100	42/1	82/8
	a few hours per month	97	35/1	88/7
	rarely	24/96	23/1	21/8
	never	17/96	13/1	36/10
	total	18/97	28/1	66/8
	amount F	54/13	14/15	1/7
	sig	000/	000/	000/

Table 3 (continue)

Leisure activities	Amount	Institutional trust	Means Association participation	Number of friends
Going to pilgrimage	a lot	66/92	98/0	4/9
	a few hours per week	95	14/1	24/8
	a few hours per month	25/99	48/1	95/7
	rarely	88/101	73/1	9/8
	never	87/105	7/1	98/12
	total	19/97	28/1	65/8
	amount F	2/0	19/0	09/0
	sig	039/0	038/0	008/0
Going to travel	a lot	57/111	4/1	27/19
	a few hours per week	95/100	45/1	59/7
	a few hours per month	99/98	59/1	06/9
	rarely	93/96	29/1	3/8
	never	78/95	02/1	04/9
	total	19/97	28/1	66/8
	amount F	02/15	3/44	46/8
	sig	000/	000/	000/
Doing exercise	a lot	9/100	55/1	62/9
	a few hours per week	98	45/1	73/8
	a few hours per month	02/94	33/1	09/8
	rarely	79/95	12/1	04/8
	never	74/96	91/0	54/8
	total	19/97	28/1	65/8
	amount F	68/29	86/88	06/2
	sig	000/	000/	084/0
Going to a friend's party	a lot	73/99	45/1	81/12
	a few hours per week	58/98	32/1	13/9
	a few hours per month	08/96	37/1	55/8
	rarely	19/96	28/1	93/7
	never	18/99	19/1	28/8
	total	17/97	29/1	65/8
	amount F	89/11	46/8	44/7
	sig	000/	000/	000/

Source: Values and attitudes of Iranian youth (2005)

Table 3 refers to that part of leisure activities that have a more collectivist nature compared with those outlined in Table 2. All cases presented in Table 3, except socializing with friends, which do not show a significant relationship with institutional trust, show a significant relationship with three social capital measures. With the increase in

socializing with friends during leisure time, the association participation mean, and the number of friends show an increase. With increasing socializing with family, going to the cinema and theatre, going to parks and recreation centres, going on pilgrimages and tourism travels, exercising, and going to friends' parties, the means for the three social capital indicators increase. A decrease in the participation in religious ceremonies increases the mean of the institutional trust and association participation. The average

number of friends of individuals who mostly participate in religious ceremonies is 9.4 compared to the average number of friends of those who never have participated in the religious ceremonies is 12.98.

In *Iranians' Values and Attitudes (2003)*, the data of which is provided in Table 4, the relationship between the way of spending leisure time (i.e. alone or with others) has a significant relationship with the public trust among the youth (persons aged 18 to 29 years).

Table 4
Distribution of the relationship between spending leisure time and amount of trust

Public trust	Spend leisure time		
	Alone	With others	Total
Little	43.9	30.7	31.4
Somewhat	52.6	58.1	57.9
A lot	3.5	11.2	10.7
Total	100.0	100.0	100.0

Pearson Chi-Square= 12.44 Significance =.002 N=2200 static=.38

Source: *Iranians' values and attitudes (2003)*

In *Iranians' Values and Attitudes of (2005)* as observed in Table 5, this relationship is a significant relationship, which indicates that collectivist leisure among young people

has a more positive relationship with social trust and is one of the important measures of social capital.

Table 5
Distribution of the relationship between spending leisure time and the amount of trust

Public trust	Spend leisure time		
	Alone	With others	Total
Little	40.1	28.3	28.8
Somewhat	51.9	57.1	56.8
A lot	8.0	14.6	14.4
Total	100	100	100

Pearson Chi-Square= 14.9 Significance =.001 N=4389 static=.34

Source: *Iranians' values and attitudes (2005)*

In addition, according to data of national surveys (2003; 2005) in Table 6, the general trust of young people who spend their leisure time alone is less than the general trust of the youth who spend their leisure collectively with others.

Table 6
Compared means of general trust

Spend leisure time	General trust	F	sig	Eta
With others	38.9441	9,299	.002	.072
Alone	36.7000			
Total	38.8431			
With others	39.4107	8,998	.003	.052
Alone	37.6746			
Total	39.3454			

Source: Iranians' values and attitudes (2003, 2005)

The score of association membership, which is an indication of commitment and civic participation among young people, who spend their leisure time in the community with others is also higher than that among young people who spend their leisure alone.

Table 7
Compared means of association participation

Spend leisure time	Association participation	F	sig	Eta
With others	1.8789	7.661	.006	.058
Alone	1.3304			
Total	1.8510			
With others	1.8504	7.474	.006	.041
Alone	1.4368			
Total	1.8329			

Source: Iranians' values and attitudes (2003, 2005)

A total mean score of the three indicators of social capital for those who spend their time on collectivist activities shows higher values compared to those who spend their time on personal and private activities. Therefore, in spite of exceptions in the studied population in terms of the use and impact of TV, radio and religious ceremonies, the obtained experimental findings generally agree with the theoretical literature discussed above in terms of the linkage between leisure time and social capital.

Table 8
The compare means of institutional trust

Spend leisure time	Institutional trust	F	sig	Eta
With others	19.7923	3.529	.05	.02
Alone	19.4567			
Total	19.7700			

Source: Iranians' values and attitudes (2016)

The statistics in the above table shows that the mean score of institutional trust among the young people who spend their leisure

time with others is again higher than young people who spend their leisure alone.

Table 9
The compare means of association participation

Spend leisure time	Association participation	F	sig	Eta
With others	1.8634	12.386	.000	.05
Alone	1.3812			
Total	1.8297			

Source: Iranians values and attitudes (2016)

According to the findings of the survey Iranians' Values and Attitudes (2016), the rate of association membership among young people who spend their leisure time with others is higher than young people who spend their leisure time alone.

DISCUSSION

Today, the importance of leisure-time activities for improving psychological, cognitive, emotional and social development of youths is recognized in all societies. Scientists of social sciences have argued leisure time as an important part of life policy and quality of life, not only due to social development for individuals but also for strengthening growth and extending social capital and civil society. Thus, leisure

time is one of the aspects of life that has a major role in the improvement of social life. The findings of this article showed that collective activities in leisure time associate with measures of social capital such as institutional trust, public trust, association participation and the number of friends, measures that are important for social integration, dynamic social order, social tolerance and social democracy. Thus, for governments it is critical to pay attention to the contribution Leisure-time activities in social and cultural polices. Thus, social policy must try to prepare the situation, context, and opportunities that give way to easier access to collective leisure activities, so that more leisure activities are sustained in the collective form. In the meantime,

individuals who spend their time in personal and private leisure activities continue to do so along with improving their presence in the interactive social activities, again enhancing the general rate of social capital in the society.

CONCLUSION

For a comprehensive and detailed analysis of the subject in this study, further data is needed. However, the present article is based on secondary analysis of available national data and there are limitations as a result. Considering the importance and role of the social capital construct, in both forms of intergroup and collective, the social freshness and dynamism needs to be measured by the social, cultural, and political officials of the society. Among different mechanisms that might reinforce this construct, collective leisure is one of the most important. However, the linkage and the interaction between this mechanism and the social capital construct should not be neglected because, in a society where social capital is rich and suitably evolved, the formation and development of collective leisure activities are more viable. The theoretical and empirical literature and findings presented in this paper show that the collectivist leisure activities have a significance relationship with and a notable effect on improving the indicators and items related to social capital. Consequently, the collective leisure strengthens interpersonal trust, collaboration and mutual cooperation, inter-generational linkages, unity, and social

cohesion. It is effective in the reproduction of social support, generation of trust and mutual aid, and contributes to the maintenance and stability of social capital.

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