

## **Factors Affecting the Social Trust among the Youth (Case Study: Young People aged 15-29 in Hamadan)**

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### ***Abstract***

Social trust is one of the important factors of the social relations, the social order and also the social capital. It also possesses an effective role in the development of the society. Its increase and decrease will influence on the primary groups and institutions to the entire society. Social trust is influenced by various factors and variables. The change in these factors will change the extent of the social trust. Particularly, the issue becomes more important by the social changes and the isolation between the society and the traditional conditions. The study has been done aiming to measure the extent of social trust and its sub-branches among the young people of Hamadan and its effective and related important factors especially religiosity, social satisfaction, sense of security and sense of justice. The study has been done using the mixed theoretical approach based on Putnam, Colman, Giddens theories and survey method using questionnaires with 385 subjects (based on Cochran formula). Data has been analyzed by SPSS and the model exam (structural equations) has been done by Amos. The results of the study indicated that the extent of the social trust among the young people is average. The most trust is interpersonal trust and the less extent of trust is in the public dimension. There is a positive, strong and significant correlation between the variables of the religiosity, the social satisfaction, sense of security, and sense of justice and the young people's social trust. Also, there is a negative and reverse relationship between education, family expenses, area of residence and the social trust. 59% of the young people's social trust changes have been explained by the mentioned variables.

**Keywords:** Social trust, Young people, Religiosity, Sense of security, Social satisfaction.

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## 1. Introduction

The social relation which is the basis of forming a society is an innate need and also is a means for satisfying the other needs (Rafipour, 2001: 73). These relations are based on the trust. Additionally, the social capital is formed in the social relations. (Sharepour, 2004, 298). The increasing population and increasing gap between people's place and time cause "face-to-face" relations to be lost and replaced by the other relations. According to Simmel, the result of such conditions is instability in relationships and the decrease in social trust (Shareapour, 2004, 298). Trust is one of the most basic components in interaction establishment in today's societies, and when the social trust has to be eroded by various factors, the social order and solidarity are challenged too (Simmel, 2004, 178). Totally, the human society will be harmed. Social trust is of the categories having the important direct and indirect effects on society. It is one of the means of social order, external supervision, social solidarity, social cooperation and freshness and progress of the society. Social trust is the social capital of basic factors and economic development. Inglehart considers trust and satisfaction of life as the political and cultural traits. To Trust each other and having life satisfaction and happiness are highly correlated with the level of economic development (Sharepour, 2004, 318). Especially, the social trust is much more important in the new world, because, according to Giddens, the circumstances of trust relations which were face to face in pre-modern era have changed in the modern cultures. Additionally, one of its reasons is the increase in the gap level between time and place. The trust fields have been transferred from the local community to the abstract unstable systems (Giddens, 2004, 412-4). Trust crisis and crisis in social relations and contributions as well as the economic-social development are apparent in the new conditions where the community confronts the lack of integrity and inefficiency. In the new situation where the society is faced with incoherence, chaos and inefficiency, trust crisis and the crisis in relations and social participation and socio-economic progress are shown off. The young people situation and problems have always been of the important topics and are noticeable in two perspectives. The first view is retrospective and related to the study of socialization and transition, the cultural and social values and patterns and traversing the adolescence and youth period. The second approach is a glance at future and the study of the role and effect of the youth as those who make the future of the society. Thus, investigating the social trust particularly among the youth can present an image from the present and future of

the social relations, cooperation and the social capital fields and the economic development and interaction in various domains among individuals, groups and foundations, meanwhile, the social trust possesses several fields and has been influenced by various factors. The recognition of these variables, the relationship type and the extent of their solidarity are very important. The study of the extent of social trust and its different levels among the youth in Hamadan city and the factors affecting on the social trust are of the aims of the present study and the following variables and important factors are influencing on the social trust which have been investigated in this paper.

## **2. Review of literature**

The studies related to the social trust have been done in two forms in Iran. The studies which have been directly investigated the social trust and the ones which have considered the social trust as one of the secondary subjects and related variables. In measuring the national Iranian values and views, the social trust and its sub-branches have been included in the plan and it has been concluded that the social trust has been medium having a slight vacillation in the trust sorts (basic trust, personal trust, group trust, general trust, institutional trust, political trust and etc.) in various times and places.

The results of the study done by Amir Kafi (2001) entitled “social trust and the factors influencing it” indicated that the trust was medium among the subjects and the extent of trust among men was higher than that of trust among women. Also, there hasn’t been a negative relationship between the education and the social trust.

Based on the results of Azkiya’s (2001) study entitled “The relationship between trust and the social contribution”, there is a direct and meaningful correlation between the trust and social participation. Also, the social trust among the villages has been in medium range.

The results of the study done by Qadimi (2007) entitled “the investigation of the extent of social trust and its affecting factors among the university students” has indicated that the average of social trust is less than the average and the sense of security is more than the average. And also there was a significant relationship between social status and personality and social trust.

The study done by Wousooqi and Aram (2009) entitled “social trust and the factors affecting it in Khalkhal city” indicated that there is a meaningful relationship among age variables, sense of security, satisfaction of life, common values and the extent of social trust.

The study done by Qoreyshi Rad and Sedaqat (2009) entitled “the study of the role of social-cultural factors related to forming social trust among the citizens of Tabriz city” confirmed a meaningful relationship between citizenship level variable, religious insight, social participation, social-economic status, cultural poverty, gender, marital status, education, age job and the social trust.

The study done by Ahmadi (2009) entitled “the study of the extent of social trust and its related factors” indicated that the subjects possessed medium and high level of social trust. Meanwhile, the generalized trust has been a bit less than the personal one. There has been a meaningful relationship between social-economic status and the social trust and there is a positive and direct solidarity too.

The study of social trust and social-cultural factors affecting on it done by Heydarabadi (2010) indicated that the extent of basic trust among the youth is more than other types of trust. The relationship between the religious beliefs and social trust is positive and meaningful and also, the extent of education and social class has a negative and reverse relationship with the social trust.

Also, regarding the posed views and the previous researches, the religiosity variables and its quadruple dimensions (ritualistic, consequential, ideological and experiential), and satisfaction in three domains of social satisfaction, sense of security and sense of justice, and also several field variables have been investigated. Upon which the model are provided below.

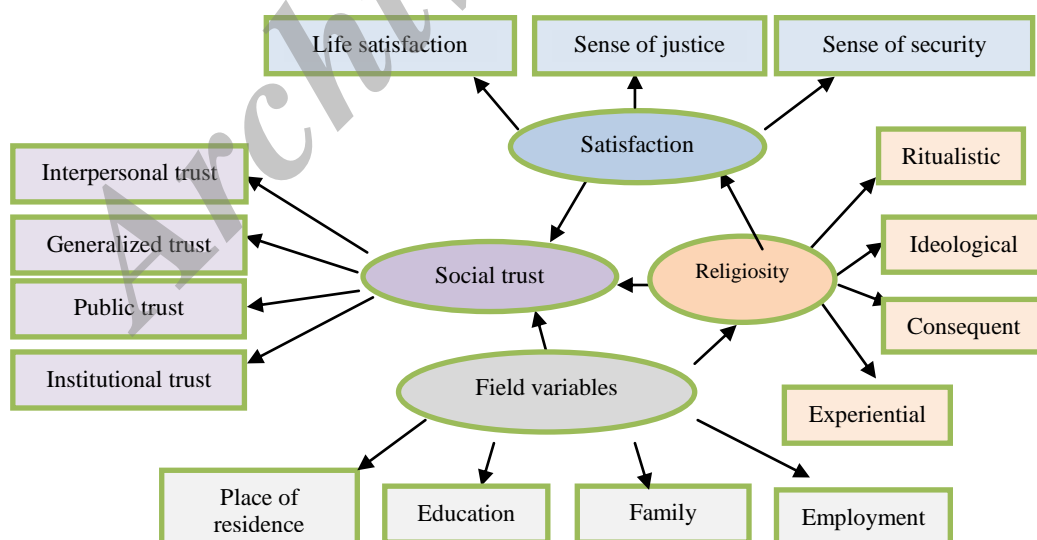


Figure 1. Conceptual model

### 3. Hypotheses

1. The extent of social trust of the youth has been evaluated as medium (average)
2. There is a relationship between youth's religiosity, its various dimensions and the extent of social trust.
3. There are relationships among sense of security, sense of justice, social satisfaction and in general satisfaction and the extent of social trust of the youth.
4. There is a relationship between the youth's religiosity and the extent of their satisfaction.
5. There are relationships among education, employment, youth residential area and the extent of social trust.

### 4. Purpose of the study

- The investigation of the extent of social trust among the youth of Hamadan.
- The investigation of the relationship between religiosity and its dimensions, sense of security, sense of justice and social cost and youth residential area with the extent of social trust.
- The investigation of the relationship between Youth religiosity and the extent of their satisfaction.

### 5. Methodology

Regarding the research aims, the research has been done having the quantitative approach and measurement methods among the youth (aged 15-29). The sampling method is the share one based on the regions and district of the city hall. Gathering data has been done using questionnaires including 5 choices. The used indexes in the questionnaire have been based on the previous researches and are valid.

The stability of the questionnaire was measured in pre-test stage using the calculation of Cronbach's Alpha. The reliability of the indexes of all variables was confirmed having good scores. The variables of trusting on groups, trades and the social satisfaction are somehow acceptable (table 1). Data was analyzed using SPSS and the model test (structural equations) was based on Amos.

**Table1. The extent of Cronbach's Alpha of various indexes**

	The secondary indexes	The number of statement	indexes
0.786	Interpersonal trust		
0.697	Generalized trust		
0.821	Public trust	37	The social trust
0.815	Institutional trust		
	0.920		
0.705	Sense of security		
0.760	Sense of justice	24	satisfaction
0.687	Social satisfaction		
	0.873		
0.882	Ritualistic		
0.703	Consequential		
0.859	Ideological	20	religiosity
0.715	Experiential		
	0.901		
	0.957	81	The total questionnaire

## 6. Definition of the concepts

In this research, the social trust has been observed and measured based on the previous theories and researches in four important domains and dimensions.

1. The interpersonal trust consists of trusting on family members, relatives and friends.
2. Face-to-face recognition includes trusting on various groups and trades.
3. The public trust which has been measured based on the extent of positive and negative values and the moral features among the public.
4. Institutional trust includes trusting on different organizations and foundations and governmental offices.

The social satisfaction is of the social-cultural categories which include various dimensions (Mohseni, 2000, 245). Social satisfaction means the extent of satisfaction of welfare and relaxation, health, job, dwelling, development and success, recreation, family, having relationships with friends and relatives and life in general.

Sense of security is due to the person's status in the social system and is also based on the mechanism of resistance against threat which is ahead of the people in the society. Sense of security is created when the person feels that the government exploits its authority to establish stability and social order (Shamkhani, 2004, 21). The sense of security is being measured based on the extent of sense of relaxation and security in life, the extent of certainty about the lack of problem and insecurity and the

extent of confidence of the defensive power of the security and defensive systems of the country.

The sense of justice means the person's attitude towards the social formations, distributing power and wealth and other social and economic values (Shamkhani, 2004, 21). The criterion of sense of justice has also been the extent of belief on the existence or the lack of discrimination, justice, executing the law, competence and favoritism and sedition.

## 7. Findings

The subjects have been between the ages of 16 to 29 and the average is 23.34. The most frequency is related to the 22-year-old young people and is 11.4. The subject education is from the fourth grade of elementary school to M.A. degree with the average of 12.9 (a bit more than diploma) and the most frequency is related to B.A. degree that is 33.8.

51.7 percent of the respondents are women and 48.3 percent of them are men. 63.1 percent have been single and 36.9 percent have been married. Also, 24.4 percent were at work and 75.6 percent were jobless (unemployed, housewife, soldier, university student and student).

The result of the study show that more than 61.8 percent of the respondents trust on their close relatives and 24.4 percent are on average limit and 13.8 percent of them trust them less than average (little and very little).

The young people trust on groups in average range. Among various groups, the youth trust on teachers and on their own group mostly. On the other hand, the youth don't trust people morally. They believe that some features such as honesty, truthfulness, helping others, being loyal to their promises, and the like are low in the community.

The average of sense security in the young people is a bit more than average. Data indicated the young people's relative satisfaction towards life which its extent was more than average. To sum up, the satisfaction of 60 percent of the young people (59.3) was in average.

Generally, the extent of religiosity of the young people in Hamadan is much more than average. The less extent is related to the ritualistic dimension; so that, 55.5 percent of the young people rarely perform the religious activities (prayer, fasting, benediction and praise) or don't perform them, at all. 31.4 percent are sometimes doing the religious deeds. The most extent of religiosity is related to the ideological dimension; so that, 100 percent of the young people believe in God, prophes hood,

Imamate and resurrection. In the experiential (emotional) dimension, 75.6 percent have announced the extent of having relationship with God and trust on him and very much.

According to the t-test (table 2) and the fact that sig (0.379) is bigger than %5, the first hypothesis concerning the extent of social trust of the young people is confirmed.

**Table 2. Statistics related to the social trust**

Social Trust	N	Mean	t	Sig	Mean Difference	95% Confidence interval of the difference	
						Lower	Upper
	385	3.0343	0.880	0.379	0.3430	-0.423	0.1109

Based on Pierson's correlation result, there is a positive and strong correlation between the religiosity of the young people and the social trust ( $r=0.726$ ) and this relationship is significant at the 0.01 level ( $\text{Sig}=0.001$ ); that is, the extent of social trust increases by increasing the extent of religiosity and these changes are meaningful. Consequently, religiosity is an important factor in trust. There is a positive and average correlation among the ritualistic, consequential, ideological and experiential dimensions of the youth's religiosity and their social trust. The extent of correlation coefficient ( $r$ ) of the mentioned variables and the social trust respectively, are as follows: 0.636, 497/0, 547/0, and 610/0. And these relationships are significant at the 0.01 level ( $\text{sig}=0.001$ ). Thus, the extent of social trust increases by increasing each of these dimensions of religiosity.

The sense of security and sense of justice and the social satisfaction play important roles in creating the personal and social tranquility and certainty. The test results also show that there is a positive and average correlation between these variables and the social trust. The extent of correlation coefficient ( $r$ ) of the mentioned variable with the social trust is respectively as follows 0.542, 0.459, 0.601 and these relationships are significant at the 0.01 level ( $\text{Sig}=0.001$ ). That is, the extent of the social trust increases by the increase in the sense of security, sense of justice and the social satisfaction.

Generally, there is a positive and strong correlation between the youth satisfaction which is acquired by considering and calculating three important indexes such as sense of security, sense of justice and the social satisfaction and the social trust ( $r=0.737$ ) and this relationship is significant at level of 0.01( $\text{Sig}=0.001$ ). That is, the extent of social trust increases by increasing the extent of satisfaction.

There is a positive and average correlation between the youth religiosity and their satisfaction ( $r=0.693$ ) and this relationship is significant at level of 0.01 ( $\text{Sig}=0.001$ )



That is, the extent of satisfaction increases by increasing the extent of religiosity and these changes are meaningful. There is a positive and strong correlation between the various dimensions of trust and young people's social trust ( $r \geq 0.8$ ) and this relationship is significant at the level of 0.01. There is a reverse and weak correlation among education, family expense, residential place and the social trust. The extent of correlation coefficient ( $r$ ) of the mentioned variables towards the social trust is respectively as follows: 0.105, 0.116 and 0.167 and the relationship between education and family expense with the social trust is significant at the 0.05 level and the relationship between the residential place and social trust is significant at the 0.01 level. That is, the extent of social trust will decrease by increasing education, family expense (family income) and the residential place. On the other hand, the more the region is well-to-do, the less the young people social trust will be.

**Table 3. The extent of various variable correlations with the social trust**

Sig	Pierson's correlation coefficient	variable
0.001	0.801	interpersonal trust
0.001	0.847	generalized trust
0.001	0.834	public trust
0.001	0.865	institutional trust
0.001	0.737	satisfaction
0.001	0.542	sense of security
0.001	0.459	sense of justice
0.001	0.601	social satisfaction
0.001	0.726	religiosity
0.001	0.610	ritualistic dimension of religiosity
0.001	0.547	consequential dimension of religiosity
0.001	0.497	ideological dimension of religiosity
	0.636	experiential dimension of religiosity
0.040	-0.105	education
0.023	-0.116	family expense
0.001	-0.167	region

There is a positive and medium correlation between the young people religiosity dimension and the kinds of trust ( $0.7 \geq r \geq 0.3$ ) (Except for the correlation between the special trust and the ideological and consequential dimensions which are approximately weak).

This relationship is significant between trusting on groups and ritualistic dimension at the level of 0.05 ( $\text{Sig} = 0.024$ ). That is, the extent of the kinds of trust in young people increases by the increase in the extent of religiosity in each ritualistic, consequential, ideological, and experiential dimension. There is a positive and average correlation between the satisfaction indexes (sense of security, sense of justice and the social satisfaction) and kinds of trusts ( $0.7 \geq r \geq 0.3$ ) (Except for correlation between the special trust and sense of justice which is approximately weak).

Additionally, this relationship is significant at the level of 0.05, (except for the correlation between trusting on groups and satisfaction indexes which is significant at the level of 0.05 ( $\text{Sig} = 0.024$ )). That is the extent of the kinds of trusts in the young people will increase by the increase in the sense of security, sense of justice and the social satisfaction.

In order to investigate the relationship between gender, marital status, job conditions, education, life expense, and the residential place of the young people with the social trust, T and F tests have been used as displayed in the table 4. According to the descriptive findings, the average of the employed young people's social trust is 2.92 and that of the unemployed ones (jobless, housewife, student, university students and soldier) is 3.07. The test results indicate that there is a meaningful difference between the extent of social trust in working and non-working young people ( $t=2.81$  and  $\text{sig}=0.005$ ). On the other side, the young people's social trust has been decreased by working.

The F test shows that the average of the social trust in educated groups has been different and this difference is meaningful; so that, trust in ill-educated young people in under diploma degree, is more than the rest and trust in people who possess education is more than technician. The less trust is related to those who possess diploma and technician degrees. Also, the average of social trust among the residents of different districts (city hall) is different and meaningful. The more we move towards the wealthy districts, the less the trust will be.

This condition is true about the family expense. The average of social trust among the young people having families with different life expenses (income) is different and meaningful. The extent of social trust increases by the decrease in life expense.

**Table 4. T and F tests for the relationship among gender, married life and working conditions with the social trust**

F	(sig) meaningfulness	T	Average	variable	
--	0.062	1.87	2.99	Woman	Gender
			3.08	Man	
--	0.522	0.640	3.02	Single	Married life
			3.05	Married	
--	0.005	2.81	2.92	Working	Working condition
			3.07	Non-working	
9.322	0.001	--	--	Education	
3.281	0.012	--	--	Residential place	
4.084	0.003	--	--	Family expense	

By investigating the slight difference in the extent of social trust between men and women and also between single and married people, it can be the difference hasn't been meaningful and confirmed.

The several variable regression outputs for determining the extent and share of effect of independent variables in verifying the social trust show that multiple correlation coefficient between the social and the factors affecting on it is 0.769. The determining coefficient shows that the independent variables explain 59 percent of the related variable variance. That is, 59 percent of the youth social trust changes are verifiable by sense of security, sense of justice, social satisfaction and religiosity variable. Sig is also less than 0.05. The hypotheses of being linear and meaningfulness of the model are confirmed.

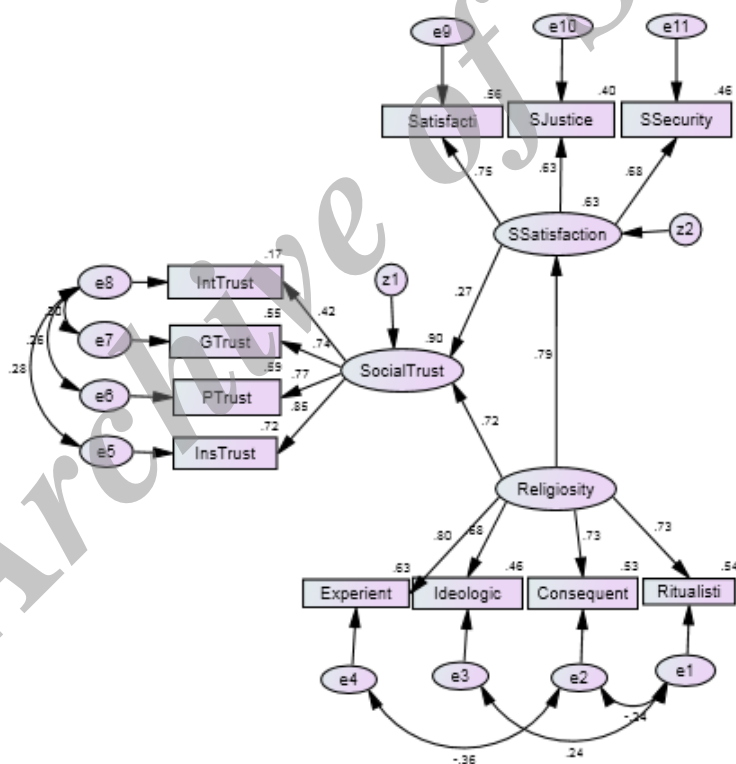
The coefficient of the variables "sense of security, sense of justice, social satisfaction and religiosity is in 0.01 (sig=0.001) and the coefficient of sense of security variable is significant at the level of 0.05 (Sig=0.004). The mentioned variables and the constant amount influence on the dependent variable. The variable coefficient of sense of justice isn't significant at the level of 0.05 (sig=0.405). According to the standard coefficients, religiosity is the most important and effective variable.

By the computed entrance of satisfaction indexes (sense of security, sense of justice and social satisfaction) into the regression equation, the results show more effect of satisfaction variable.

**Table 5. The extent of social trust regression equation**

(sig) meaningfulness level	Standard coefficient $\beta$	The main variables of the model	The determining coefficient $R^2$
0.001		The constant amount	
0.004	0.124	Sense of security	
0.405	0.033	Sense of justice	
0.001	0.220	Social satisfaction	<u>0.59</u>
0.001	0.519	Religiosity (religious tendency)	

Chi-square	DF	P value	RMSEA	AGFI	GFI	IFI	CFI	TLI	CMIN/DF
87.628	35	0.000	0.063	0.928	0.962	0.974	0.974	0.959	2.504



Structural model of social trust

**Figure 2. Structural model of the social trust**

The purpose of the structural model is to measure the latent variables by a collection of references and analyze the structural relations among the latent variables (Qasemi, 2013, 221) and how much the gathered data support the S model (Qasemi, 2013, 129)? More than thirty fit indexes for the model have been introduced which are classified in three general groups: absolute, comparative and parsimonious (Qasemi, 2013, 130). Here, some of the model fit indexes are investigated.

The amount of chi-square of the model is 87.628 and its meaningfulness ( $p=0.000$ ) shows that it is unacceptable because this index is sensitive to the sample volume (the same: 147) and it isn't a suitable criterion for evaluating the model.

The Goodness-of-Fit index and the Adjusted Goodness of Fit index ( $GFI=0.962$  and  $AGFI=0.928$ ) indicate that the model is acceptable. Non-Normal Fit index ( $TLI=0.959$ ), Comparative Fit index ( $CFI=0.974$ ) and Incremental Fit Index ( $IFI=0.974$ ) are indicating that the model possesses very good fit. The amount of the relative chi-square (normal) ( $CMIN/DF=2.504$ ) and the root mean square error of approximation ( $RMSEA=0.063$ ) from the parsimonious index indicates that the model is good and acceptable. Thus, the model fit indicates that the S model, the experiential one and the trust are close.

Also, because no amount of the table "Residual Correlation Matrix (Standardized Residual Covariance) isn't bigger or equal to  $\pm 1.96$ , it can be concluded that the model fit is acceptable (Abarashi and Hussein, 2012:105)

The output of Amos software regarding the estimation of the regression coefficient indicates that with changes in the amount of religiosity and satisfaction, social trust will change.

In addition to direct effect, religiosity affects the social trust indirectly by influencing the extent of satisfaction. This relationship has been direct and this means that with increasing religiosity and satisfaction, the social trust will increase.

Table 6 shows these relationships, their extent and meaningfulness. It means that these relationships are confirmed by the model (Abareshi and Hussein, 2012: 97).

**Table 6. The regression coefficient and regression weight**

			Coefficient	(S.E) statistic t	C.R critical Ratio	P (meaningfulness)
Satisfaction		religiosity	0.697	0.063	11.08	***
Social trust	←	Satisfaction	0.304	0.101	3.013	0.003
Social trust	←	religiosity	0.731	0.096	7.605	***
Ritualistic	←	religiosity	1			***
Consequential	←	religiosity	0.922	0.077	12.030	***
Ideological	←	religiosity	0.936	0.065	14.480	***
Experiential	←	religiosity	1.010	0.070	14.345	***
Personal trust	←	Social trust	0.459	0.055	8.413	***
Trust on groups	←	Social trust	0.792	0.048	16.370	***
Public trust	←	Social trust	0.846	0.049	17.320	***
Basic trust	←	Social trust	1			
Social satisfaction	←	Satisfaction	1			
Sense of security	←	Satisfaction	0.882	0.075	11.796	***
Sense of justice	←	Satisfaction	0.857	0.077	11.094	***

## 8. Discussion and conclusion

Trust is the basis of the human relationships in the individual and social level. The defined relationships in the social trust is one of the means of social investment which has become more important in the new world by increasing the people's time and place intervals and transferring the trust fields from the local society to the abstract systems. When the extent of trust decreases in the society, the social relationships and investment, the social participation and cooperation and; in general, the human society encounters risky situation.

The social trust is of the categories which possess the important role and direct and indirect effect on the social order, correlation and cooperation, synergies and the economic development of the society. The recognition of the Young people's problems including their trust extent is remarkable regarding how they become social and the fields of forming trust and its relationships for transferring values and social and cultural patterns and also the Young people's roles as those who make the future of society which reflect the previous periods of time in the form of individual and social actions. The social trust possesses some levels and secondary divisions which are affected by various factors and variables.

The results of the study showed that the most trust is related to special and interpersonal dimensions and the average of this trust is more than medium in the Young people.

The generalized trust is another dimension of trust and is the most important element of social investment which is used as a distinctive index between the communities which possess high level social investment and the low level one. The generalized trust can be measured by the extent of trusting on groups and trades.

The public trust is another dimension of trust and is focused on the preaching the positive and negative and the moral characteristic among the public.

The basic trust is of the defined dimensions according to Gidnez's view (1998), Williams (1970), Putnam (Sharepour, 2004) and Pakston (Adibi Sadeh, 2010). The basic trust denotes the extent of acceptability and efficiency and people's trust on foundation (official and governmental).

In general, social trust of the youth in Hamadan is at an average level. The results of the previous studies have evaluated the social trust in medium which show the relative distrust. The reason is related to the social, cultural and economic conditions of the society, the kind of socializing people, the extent of commitments of the members of the society to the social values, the social relationship level and the extent of organizations and foundations' efficiency.

There is a meaningful and positive correlation between various dimensions of trust and the Young people's social trust which is the repetition of the result of the previous researches.

There are various factors and variables which are effective in strengthening or wearing out the trust. According to Giddens's theory (1998 and 2004) Erikson (1968), Tunis (Miztal, 2001), Oslaner (kiakajouri, 2012), Fukuyama (Heydar Abadi, 2010) and Szetompka (Zahirinia, 2015) religion and religious values are of the factors of trust.

The result of the study showed that there is a positive and meaningful correlation between religiosity and the social trust and religiosity and, in fact, its various dimensions are the basic factors in the trust. That is, the extent of trust increases by expanding religiosity and the religious values. Such result has been acquired in the previous researches.

According to Inglehart (1999), the life satisfaction and the open space of the social relationships supporting the existent social order are related to each other and of the signs of positive view towards the world in which the person live. According to Putnam, those who have successful and satisfactory lives possess more trust than those

who suffer from poverty, unemployment, discrimination, exploitation and the social deprivation (Kiyakajouri, 2012).

Based on Fukuyama (1995), trust and cooperation in the developed countries are caused by the cultural characteristic and the social investment. Giddnes (1999) believes that there is a positive relationship between the kinds of trust and sense of security.

By observing the slight difference in the extent of social trust among men and women and single and married ones, these differences aren't meaningful and confirmed. It differs from the results of some previous researches which confirm the meaningful relationship between gender and the social trust.

59 percent of the Young people's social trust variations can be clarified by the sense of security, sense of justice, the social satisfaction and religiosity (ritualistic, consequential, ideological and experiential) variables which correspond with the results of the previous studies. Sense of security and religiosity are the important variables in clarifying the extent of social trust.

To investigate the research aims, Amos software was used. The different indexes indicate the acceptable fit of the model and confirm the research hypotheses. The output of the software "Amos" indicates that the extent of social trust changes by the changes in religiosity, the social satisfaction, sense of security and sense of justice. Meanwhile, religiosity affects directly on the social trust. It also affect indirectly on the social trust by affecting on the extent of satisfaction (the social satisfaction, sense of security and sense of justice).

To Sum up, when we become far from family and relative, the Young people trust isn't favorable.

On the other hand, there will be kind of distrust which indicates the instability in the moral and social values and the chaos in the social norms and also disorder in group relationship and inefficiency in foundations and organizations. The existence of different social problems, the passing state of the Iranian society, instability and weakness in the tendency towards the law, the lack of social commitment and other different factors are influential in the extent of social trust which are needed to be investigated more.



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