

Artículo de investigación

Recognition of the relationship between social capital and cultural intelligence among employees of Tehran Abfar Company

Reconocimiento de la relación entre el capital social y la inteligencia cultural entre los empleados de Tehran Abfar Company

Reconhecimento da relação entre capital social e inteligência cultural entre funcionários da Tehran Abfar Company

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Abstract

This study aims to investigate the relationship between social capital and cultural intelligence among employees of Tehran Abfar Company. This research is descriptive-survey method. The statistical population includes all employees of Tehran's Abfar Company, which has 234 people, which is considered as a statistical sample by census method. The data collection tool was a questionnaire that was used to determine its validity by cronbach 's alpha method, where the average number was 0.810 which showed acceptable validity of the data collection tool, and spss software was used to analyze the validity of the data. Social capital with an average of 3.44 was at a level above the average also cultural intelligence with an average of 3.8 at a level was above the average. The results of the research hypothesis test indicated that the main hypothesis of the research, entitled The Relationship between Social Capital and Cultural Intelligence of Tehran's Abfar Company with a correlation coefficient of 0.550 at 99% confidence level, had a meaningful and direct relationship in the positive direction. However, the sub-hypotheses of the research on the significant relationship between the components of social capital and cultural intelligence at the 99% confidence level were all confirmed.

Keywords: Social Capital, Cultural Intelligence, Empowerment, Organizational Identity.

Resumen

Este estudio tiene como objetivo investigar la relación entre el capital social y la inteligencia cultural entre los empleados de Tehran Abfar Company. Esta investigación es un método de encuesta descriptiva. La población estadística incluye a todos los empleados de la compañía Abfar de Teherán, que tiene 234 personas, que se considera una muestra estadística por el método del censo. La herramienta de recopilación de datos fue un cuestionario que se utilizó para determinar su validez mediante el método alfa de cronbach, donde el número promedio fue de 0,810, que mostró una validez aceptable de la herramienta de recopilación de datos, y se utilizó el software spss para analizar la validez de los datos. El capital social con un promedio de 3,44 estaba en un nivel por encima del promedio, también la inteligencia cultural con un promedio de 3,8 en un nivel estaba por encima del promedio. Los resultados de la prueba de hipótesis de investigación indicaron que la principal hipótesis de la investigación, titulada La relación entre el capital social y la inteligencia cultural de la compañía Abfar de Teherán con un coeficiente de correlación de 0.550 a un nivel de confianza del 99%, tuvo una relación significativa y directa en la dirección positiva. Sin embargo, se confirmaron las sub hipótesis de la investigación sobre la relación significativa entre los componentes del capital social y la inteligencia cultural en el nivel de confianza del 99%.

Palabras claves: Capital social, Inteligencia cultural, Empoderamiento, Identidad organizacional.

Resumo

Este estudo tem como objetivo investigar a relação entre capital social e inteligência cultural entre os funcionários da Tehran Abfar Company. Esta pesquisa é do método descritivo-survey. A população estatística inclui todos os funcionários da Abfar Company de Teerã, que tem 234 pessoas, o que é considerado uma amostra estatística por método de censo. O instrumento de coleta de dados foi um questionário que foi utilizado para determinar sua validade pelo método alfa de Cronbach, onde o número médio foi de 0,810, o que mostrou validade aceitável da ferramenta de coleta de dados, eo software spss foi utilizado para analisar a validade dos dados. O capital social com uma média de 3,44 estava em um nível acima da média também a inteligência cultural com uma média de 3,8 em um nível estava acima da média. Os resultados do teste de hipóteses de pesquisa indicaram que a principal hipótese da pesquisa, intitulada A Relação entre Capital Social e Inteligência Cultural da Empresa Abfar de Teerã com um coeficiente de correlação de 0,550 a 99% de confiança, teve uma relação significativa e direta na positiva direção. No entanto, as sub-hipóteses da pesquisa sobre a relação significativa entre os componentes do capital social e inteligência cultural no nível de confiança de 99% foram todas confirmadas.

Palavras-chave: Capital Social, Inteligência Cultural, Empoderamento, Identidade Organizacional.

Introduction

In one of the last two decades, social capital has been regarded as one of the main topics of interest in the scientific and academic circles of the world. Widman & Hanigz (2006) Presenting the theory of shared reputation and access, providing access to information resources, providing control and influence, and, along with them, expressing elements of trust as credibility, reliability, accountability and trust in competence as the main indicators of social capital Pays. On the other hand, the greatest helplessness of a person is the inability to cooperate and to establish an understanding with others (Hersley and Blanchard, 2001). Patterson (2004) argues that cultural intelligence is the same as the ability to apply the skills and abilities of a person in different cultural environments. Barker (2005) believes that understanding the difference between national cultures is one of the determinants of the way people behave. The existence of social capital along with human capital and intellectual capital in any organization is one of the essential requirements for the growth and development of the organization, In fact, social capital is one of the most intangible assets of any organization. On the other hand, organizations over the course of their lives will face various problems, including unpredictable crises, various environmental changes, adaptation to new cultures, new and updated technologies, and so on. This is a natural thing for

any organization, so an organization that can devote itself to these changes can possibly use them as an opportunity for growth, and vice versa, an organization that cannot devote itself to these changes is confused and weak, and as a result, there will be a movement towards decline, which can be very decisive for employees' cultural intelligence in this regard. Therefore, social capital can be viewed as an important asset in the organization and cultural intelligence as a factor in knowing the differences and cultural complexities of organizations. Social capital and its effective factors are important for organizations, one of which can be cultural intelligence. Therefore, the present research aims at understanding the relationship between social capital and cultural intelligence among the employees of Tehran Abfar Company and the main question of the research is as follows:

Is there a relationship between social capital and cultural intelligence of Tehran Abfar Company?

Based on internal studies conducted by Vida Andishamd (2009), seven of the seven main components (Empowerment, Organizational Identity, Cooperation and Public Benefit, Knowledge Sharing and Intellectual Capital Creation, Trust and Solidarity, Participatory Management, Awareness and Attention), related to Government Organizations It is recognized

that the introduction is being tried, also, according to the studies, the dimensions of cultural intelligence based on the Cultural Intelligence Theory of Sunn & Ng and others (2006) include (metacognitive (strategy), cognitive, motivational, and behavioral). In one of the last two decades, social capital has been regarded as one of the main topics of interest in the scientific and academic circles of the world. Wiedman and Hanigz (2006) presenting access to information resources, providing control and influence through a shared reputation and credibility theory, and along with them, the components of the element of trust, called credibility, reliability, accountability and trust in competence as the main indicators of social capital, are addressed. On the other hand, the greatest helplessness of a person is the inability to cooperate and to establish an understanding with others. Patterson (2004) argues that cultural intelligence is the same as the ability to apply the skills and abilities of a person in different cultural environments. Barker (2005) believes that understanding the difference between national cultures is one of the determinants of the way people behave. The existence of social capital along with human capital and intellectual capital in any organization is one of the essential requirements for the growth and development of the organization. In fact, social capital is one of the most intangible assets of any organization. On the other hand, organizations over the course of their lives will face various problems, including unpredictable crises, various environmental changes, adaptation to new cultures, new and updated technologies, and etc. and this is a natural thing for any organization. An organization that can devote itself to these changes may be able to use them as an opportunity for growth, and vice versa, an organization that cannot devote itself to these changes, is confused and weakened, and as a result, moves towards deterioration in advance it will be that the level of cultural intelligence of staff in this field can be very decisive. Therefore, social capital can be considered as an important asset in the organization and cultural intelligence as a factor in knowing the differences and cultural complexities of organizations. The social capital and its effective factors have been important for organizations which one of these factors can be cultural intelligence. Therefore, the present research aims at understanding the relationship between social capital and cultural intelligence among the employees of Tehran Abfar Company and the main question of the research is as follows:

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Literature review

Social capital is considered to be the raw material of civil society. This benefit comes from daily interaction between individuals. It does not lie alone in the individual or social structure, but in the context of interactions between individuals (Bullen and Enix, 1999). Social benefit refers to the links and connections among the members of a network as a valuable source, which, with the norm of norms and mutual trust, accomplishes the goals of the members. Social benefit is considered a situation for the productivity of human and physical benefit and a way to achieve success (Faghihi2006). Individual social benefit as one's social characteristics, including social skills, and his ability to engage in social interactions through interaction with others (Akbar2003). According to Goodrehadmn and et al, social determinants increase the efficiency of knowledge, because it encourages collective behavior. Their main idea is that knowledge transfer is a key to gaining competence, competence, and an advantage to the organization. Using the Nahapit and Ghshal model, they have developed a model that social capital can be used to transfer knowledge in multinational partnerships. Pert's Structural Split Theory (1992): The emphasis of this theory is on the relationship between the individual and his colleagues in the network as well as the relationships between colleagues. The gap in this theory is the lack of communication between two people in a social network that is considered an advantage for the organization. According to this theory, if a person communicates with colleagues who are not connected or at least in

communication with each other in their social network, they will ultimately benefit of it.

Theory of Z William Ouchy (1981): The basis of this theory is the strengthening of solidarity and mutual trust between the organization and the staff of the bank and increasing the returns. In this theory, hiring is one of the important factors in employee satisfaction; decision making is also based on satisfaction and agreement, collective responsibility and commitment to what others are doing, informal control and etc. are the characteristics of this theory. In this research, social capital consists of seven components that we will continue to define and understand each one.

Empowering: it is literally means capability and access. On this basis, empowerment means creating empowerment. In this research, the goal of empowerment of indicators such as individual and group planning power, the ability to monitor and control individual and group, hope for a better future, help others in times of conflict, participate in various ceremonies, ability to solve individual and group problems, celebrate And gratitude, goodwill toward each other, feeling of belonging and commitment, as well as raising collective conscience in government organizations of Khorramabad city by the managers.

Organizational Identity: Identity means the personality, the essence and the truth of everything. Organizational identity on this basis means the personality and organizational essence. Identification or visual identity can be realized in the case of a group of similar products or family services from a common source (Morgan, 1999). Organizational Identity in this research includes indicators such as employee trust, lack of pretending to behave, commitment to promises, justice, flexibility and adaptability, accountability and responsiveness to performance, having a program for the development and excellence of the organization, affection And friendship, consensus in values, attention to roles, attention to the interests of others, authentication and creation of honor for individuals, emotional support, financial support, conditions of encouragement and punishment, the existence of reliable and reliable news by managers.

Cooperation and public benefit: It is believed that an independent community of individuals has co-opted with each other in order to meet their

common economic, social and cultural needs and objectives through the management and supervision of an institution with collective ownership (Taleb1996). In this research, the purpose of the collaboration and the public interest is to orientate towards the collective goal, the motive for achieving the public interest, the spirit of cooperation and co-operation in the performance of duties, joint work, benevolence and the like, consideration of the interests of the community, the use of the facilities and resources are available.

Knowledge sharing and the creation of intellectual capital: The purpose of sharing knowledge and creating the intellectual capital is to share individual and group facilities for friends and partners, as well as to allow intellectual activity to increase knowledge and scientific resources.

In this research, equal access to information, communication with thoughtful people, communication between weak and strong scholars, inviting successful people, sharing information and knowledge among individuals, creating incentives for study and research, the availability of computer facilities and information technology, creating the conditions for presenting new ideas or ideas, having the facilities and equipment necessary for displaying ideas and creative thinking as the main axes studied in order to share knowledge and create intellectual capital in government organizations of the city of Khoram Abad by the managers

Trust and solidarity: Trust is lexically a means of choosing, relying on and giving away work to others (Moin, 1997). In this research, the purpose of trust and solidarity, trust in colleagues, trust in other managers of organizations, trust in the organization, the desire for group solidarity, the desire to correlate and communicate with people outside the organization, the interaction with the experts are needed.

Participatory management: Abbas Zadeegan (1997) considers collaborative management as a set of workflow and operational processes that all employees and subordinates of an organization interfere in the decision making process of organization The main emphasis of this type of management is on the willingness of the public to cooperate and participate and wants to use their ideas, ideas and innovations to solve problems of the organization. Therefore,

based on this management, the division of powers between management and employees is considered. In this research, the purpose of participatory management is to use the opinions of others and employees by the manager, participation of employees in decision making for organizational planning, participation of employees in planning for cultural activities by the manager, and the amount of delegation of powers from the manager.

Knowledge and awareness: The word meaning of knowledge is news, information and knowledge. Awareness means turning or paying attention to something.

Raising the level of people's awareness, providing accurate and timely information, creating the ground for attracting people's attention to valuable content, raising the level of attention of people to community issues, raising people's awareness of the issues of the day, informing about community conditions. The economic, social and cultural viewpoint is presented by managers as the main indicators in this field.

Cultural Intelligence

Patterson (2004) argues that cultural intelligence is the same as the ability to apply the skills and abilities of a person in different cultural environments. Managers classify this ability more than intelligence, assertiveness, knowledge, information, and even job skills (Hersley and Blanchard, 2003).

There is a wide range of emotions that differ even within cultures and subcultures and show the same differences in terms of language, ethnicity, politics, etc., and also they are source of conflict (Trandis, 2006). Failure of properly understand the factors involved may have devastating effects.

Many people with high IQs fail social skills appropriately in their interactions, which is mainly due to low cultural intelligence (Sternberg, 1999). In new cultural environments, familiar signs and symptoms are not seen predominantly, or if they are seen, are misleading. Therefore, the ones cannot rely on the framework of his previous perception and must develop and establish a new framework for the understanding of the available information. Since a phenomenon known as "intelligence" by Alfred Binet (1905) in France was numerically small, the term "intelligence" was introduced by Terman (1916), which lasted nearly a century. Years of the year, IQ was considered as a

criterion for assessing ones intellectual, until Gardner 1983, in the book *Multiple Intelligence Theory*, described eight types of intelligences that fall into the general concept of intelligence (Hatami, 2010). Cultural intelligence is the ability of ones to grow their own person through the continuity of learning and understanding of cultural heritage, customs, values and effective behavior with people with a cultural background and perception.

Zarlie and Ann define cultural intelligence as a person's ability to adapt effectively with modern cultural forms, and they relate the structure of cultural intelligence to other types of intelligence, including emotional and social intelligence. (Fayyazi and Ahmadi, 2006.) Cultural Intelligence in this study consisted of four components of metacognition, cognition, motivation and behavior that come under the definition and concept of each one briefly.

Metacognitive component of cultural intelligence (strategy) is a method by which an ones argues intercultural experiences in that way. Cultural intelligence strategy means the person understands cross-cultural experiences. This strategy represents the processes people use to gain and understand cultural knowledge. This happens when people judge about their own processes and others. In fact, the person corrects his cultural knowledge in interacting with unfamiliar cultures. Although ones have the necessary cultural knowledge to interact with unfamiliar cultures, he constantly refines and completes the knowledge by receiving feedback.

Cognitive component of intelligence (knowledge): It is a person's understanding of similarities and differences between cultures and general knowledge of cultures (for example, information about religious beliefs and beliefs, values, beliefs about work, time, family relationships, customs, customs and language). A person with metacognitive cultural intelligence knows about the legal and economic environment of other countries. Basically, culture is the structure of economic, political, social and technological systems in society. In general, the knowledge of cultural intelligence is the understanding of similarities and cultural differences and the recognition of economic and legal systems, norms of social interaction, religious beliefs, aesthetic values and other languages. However, it is difficult for many people to find a stomp to foreign cultures, but a person who has a cognitive and intellectual

background with strong cultural intelligence will find common ground early. Learning the concepts of the culture of others helps to understand their behaviors and makes communication easy. However, some of the traditions cannot easily be recognized, because many people in these cases are obstinate and refraining from expressing their cultural characteristics to others, or sometimes even failing to analyze and explain their culture.

Motivational component: A person's confidence able to adapt to the new culture. The motivational component of cultural intelligence shows the volume and direction of individuals' energy for effective interaction in the new culture. The motivational dimension of cultural intelligence is the level at which ones have confident and confident about their abilities in intercultural interactions, and the extent to which they are exposed to the experience of interacting with other cultures and the degree of satisfaction they derive from their interactions. In fact, the experience of the past and previous education in his activities has come to a certain confidence that he is confident in becoming anonymous in the cultures and even wants to live in unknown cultures. This dimension helps people to stand in the way of obstacles to adapt themselves to the culture of others. Having a strong motivation and perseverance in this way is very effective. Self-confidence always comes from the mastery of particular work. Ones are only able to succeed when they have a great deal of motivation and believe in their ability. People will easily stop their need in the face of difficulty. If they are successful in dealing with challenging situations in the past, their self-esteem will increase, which will make this issue even more vital.

Behavioral component

The ones' ability demonstrates verbal and non-verbal actions in interaction with people from different cultures (Erlí and Musakovsky). This cultural-intelligence element focuses on how individuals act in conditions that are in the new culture (individual actions of the individual), and behavioral intelligence-culture refers to the one's ability, respond appropriately. A person with behavioral intelligence changes his or her verbal communication according to the host's culture. ones use intercourse, non-verbal communication appropriate to the host's culture, and uses language and body symptoms in the context of the host culture.

Most of our messages to people are transmitted through body language and using nonverbal communication (physical dimension), and most of our behaviors contain a message. Since libraries have the possibility of contacting people and, despite the other media, there is no one-way communication. By face-to-face contact, we will be able to better understand the referral and have the opportunity to hear one's words and observe one's body language. In addition, we can have more impact on the referrals. (Hatami, 1391).

Motevasellu and Biniáz (2002) in a research states that among the issues and concerns of policymakers and planners of the country, this is why, despite all the planning and investments that the government provides in the economic sectors, we cannot overcome the difficult economic conditions and livelihood problems of the people. Usually, when speaking of the country's economic problems, the lack of physical and material capital is often mentioned as one of the greatest problems, and there is no talk of social capital. However, the need for social capital in a recession or an inflation that needs to be trusted is felt more than any other capital, and social capital, along with other capital, can dispel many unsolved social rhetoric through developmental movements.

With the victory of the Islamic Revolution and the beginning of massive changes in political and economic structures, the degree of participation of the people and the mutual trust between the government and the people increased sharply (Mahdavi and Barkhordaari 2006). In other words, one of the great results of the victory of the revolution, which was formed on the basis of social capital, is strengthening social capital in the country's political and economic arena. But some policies and planers of the post-revolutionary governments, despite pursuit of positive goals, have negatively affected social capital, so that today's trust based on Islamic values is not expected.

After examining the relationship between social capital, democracy and economic progress in eleven European and American countries, Rice, Tom W. and Jeffrey Linghave argued that social capital has undeniable effects on democracy and economic progress.

Triandis (2006) believes that there is a wide range of emotions that are even different within cultures and subcultures and these differences

are expressed in terms of language, ethnicity, politics, etc., and are often the source of conflict. Failure to properly understand the factors involved may have devastating effects.

Cultural intelligence consists of three components (Musakofesky 2004): Cognitive, Physical and Emotional-Motivational. In other words, it must search for cultural intelligence in the body, head and heart. Although most managers are not equally capable in all three areas, each capability is seriously hampered without two other capabilities.

Methodology

The research is a descriptive-survey method. The correlation method has been used to investigate the relationship between the two variables. The statistical population of all employees of Tehran Abfar Company is 234 people who have been considered as a statistical sample by census method. The instrument for collecting is a researcher-made questionnaire with Likert's five-dimensional spectrum. The Cronbach's alpha method was used to determine its validity, with a numerical average of 0.0810, which indicates the valid validity of the data gathering tool. SPSS software was used to analyze the data.

Research findings

Describe the variables of the research

Table (1): Describes the independent variable

Row	Title	mean	Standard deviation
1	Empowering	3.23	0.264
2	Organizational Identity	3.06	0.364
3	Cooperation and public benefit	3.08	0.323
4	Knowledge sharing and creation of intellectual capital	3.13	0.387
5	Trust and solidarity	3.65	0.437
6	Collaborative management	4.09	0.345
7	Awareness and attention	3.91	0.411
8	Social capital	3.44	0.487

As shown in Table I on the description of the status of an independent variable (social capital), social capital with an average of 3.44 is above the average. Among the components of social capital, the component of participatory

management with a mean of 4.9 and organizational identity component with an average of 3.6 was respectively the highest and lowest.

Table (2) describes the dependent variable

Title	mean	Standard deviation
Motivational	3.88	0.333
Behavioral	3.33	0.428
Cognitive	2.68	0.422
Above Cognitive	2.44	0.378
Cultural Intelligence	3.08	0.441

As shown in Table 2 on the description of the status of cultural intelligence and its dimensions, cultural intelligence is at an average of 3.8 at a level above the average, also, the motivational component with an average of 3.88 and metacognitive component with an average of 2.44, respectively, had the highest and lowest mean.

Kolmogorov-Smirnov test:

Considering the significance level for social capital variables (0.000), empowerment (0.001),

organizational identity (0.020), cooperation and public benefit (0.010), knowledge sharing and intellectual capital creation (0.000), trust and correlation (0.000) Participatory management (0.000), awareness and attention (0.000), cultural intelligence (0.000), motivational (0.004), behavioral (0.010), cognitive (0.000), metacognitive (0.000) assumption of the normality of the data is rejected and the assumption abnormal data is confirmed, therefore, Spearman correlation coefficient is used to determine the relationship between variables.

Test the hypotheses of the research

The main hypothesis

1. There is a significant relationship between social capital and cultural intelligence of Tehran Abfar Company employees.

Table (3): The result of the main research hypothesis

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.550

As shown in Table 3, there is a significant positive correlation between social capital and cultural intelligence with a coefficient of 0.550 at a confidence level of 99%. In fact, increasing social

capital increases the cultural intelligence among the employees of ABFAR Company and vice versa.

Sub-assumptions

2. There is a significant relationship between empowerment and cultural intelligence of ABFAR Company employees.

Table (4): The result of the sub-hypothesis number one

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.380

According to the results of Table 4, there is a significant positive correlation between empowerment and cultural intelligence with a coefficient of 380/0 at a confidence level of 99%.

3. There is a significant relationship between organizational identity and cultural intelligence of ABFAR Company employees.

Table (5): The result of the second hypothesis

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.420

According to the results of Table 5, there is a significant positive correlation between organizational identity and cultural intelligence with a coefficient of 0.420 at a confidence level of 99%.

4. There is a significant relationship between the cooperation, public benefit and cultural intelligence of ABFAR Company employees.

Table (6): The result of the third hypothesis

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.430

According to the results of Table 6, there is a significant positive correlation between collaboration and general interest and cultural intelligence with a coefficient of 430/0 at 99% confidence level.

5. There is a significant relationship between knowledge sharing and the creation of intellectual capital and cultural intelligence among the employees of Tehran Abfar Company.

Table (7): The result of sub-hypothesis number four

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.412

According to the results presented in Table 7, there is a significant positive correlation between knowledge sharing and intellectual capital

creation with a coefficient of 0.412 at a confidence level of 99%.

6. There is a significant relationship between trust and correlation and cultural intelligence of ABFAR Company employees.

Table (8): The result of the fifth hypothesis

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.510

According to the results of Table 8, there is a significant positive correlation between trust and

correlation and cultural intelligence with a coefficient of 0.510 at a confidence level of 99%.

7. There is a significant relationship between participatory management and cultural intelligence of ABFAR Company employees.

Table (9): The result of the sixth hypothesis

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.570

According to the results of Table 9, there is a significant positive correlation between participatory management and cultural

intelligence with a coefficient of 0.570 at a confidence level of 99%.

8. There is a significant relationship between awareness, attention and cultural intelligence of ABFAR Company employees.

Table (10): The result of the sub-hypothesis number seven

The significance level	Error value	Conclusion	The amount of correlation coefficient
0.000	0.01	Meaningful relation	0.380

According to the results of Table 10, there is a significant positive correlation between awareness and attention and cultural intelligence with a coefficient of 380/0 at 99% confidence level.

Conclusion

Social capital is considered as an intangible asset and capital in any organization. In fact, the components of an organization's cohesion in achieving its goals are the amount of social capital of its employees. Hence, social capital and variables that affect this capital are important. One of these components is cultural intelligence and the ability to adapt to different cultures as well as obtaining information from different cultures for the purpose of establishing cooperation, unity, participation etc. among the employees. The purpose of this study was to find out the relationship between social capital and cultural intelligence of ABFAR Company employees which results are presented below.

Social capital with an average of 3.44 at a higher level than the average and cultural intelligence was also 3.8 on average above the average.

The main hypothesis of the research, entitled The Relationship between Social Capital and Cultural Intelligence of Tehran's Abfar Company, was 0.550 with a confidence level of 99%, in the positive direction; In fact, increasing social capital increases the cultural intelligence among the employees of Abfar Company and vice versa. The results of the sub-hypotheses of the research on the significant relationship between each component of social capital and cultural intelligence were confirmed at 99% confidence level.

Suggestions

In the beginning, we mention the suggestions presented by Irilly and Moskovsky. They have proposed suggestions to strengthen cultural intelligence, including:

Step One: At the beginning of the effort to cultivate cultural intelligence, ones will examine his strengths and weaknesses in this field. In this step, the results of measuring cultural intelligence are at the disposal of the ones.

Step Two: The person chooses the necessary training programs in accordance with its weaknesses. For example, a person lacking physical-cultural intelligence participates in behavioral classes or someone who is weak in the cognitive dimension, can develop his inductive and analogical reasoning. The training set out in the predefined step will be implemented.

Step Three: If a person has a difficult motivation, he will be given a series of simple exercises. It's like where and how ones want to find the newspaper in a strange country.

Step Four: The ones provide the resources necessary to support the approach he chooses and intends to strengthen.

Step Five: In this step, based on the strengths and remaining weaknesses, the ones will complete his skills. For example, if the weaknesses have an analytical aspect, he first needs to see the events and then explain what patterns should be used.

Step Six: A person who enters a new cultural atmosphere must overcome its odd atmosphere too. Therefore, by exposing a person to a new cultural situation, we will help him re-evaluate his skills and how to use them. After this assessment, he may need to learn more in specific areas.

Other suggestions that come to mind can be expressed in this way: Intercultural communication training that will increase the awareness and information of other cultures, Familiarity of employees with different and diverse languages in the community, Conference attended by different employees with different cultures for a good relationship, Conducting

cultural programs throughout the year for the understanding of employees from different cultures of the community, The familiarity of the staff with the diverse behaviors of other cultures through rooted communication, introducing customs of different cultures, Handicrafts and artistic industries are at educational, recreational and travel packages for staff and finally, various researches on the cultural intelligence of employees in organizations for planning for the education and promotion of cultural intelligence.

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