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Social Capital and Community Security: A Qualitative Analysis

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Abstract: The study aimed to find out if the network of social relations works to achieve community security in the UAE community through a sample of citizens in the neighborhoods of the Emirate of Sharjah, by relying on the qualitative approach; Using the in-depth interview with **25** citizens. The strength of the presence of social capital in the neighborhood is evident, which achieves identity security for individuals represented **Firstly**-in the security of homogeneous reference through the following indicators: "preserving the identity of children, customs and traditions, identity, of alienation away from the neighborhood." **Secondly:** indicators of spatial mobility security "comfort and tranquility, knowledge of the surroundings, presence of formal and informal protection" despite the existence of some kind of anxiety as a result of the presence of expatriate workers in these areas. **Third:** indicators of ideological security "lack of fear for ideas and beliefs, in addition to the presence of mosques in all neighborhoods, which Intellectual and doctrinal security is born on children." **Fourthly:** Indicators of rotational control security "existential security in the neighborhood due to rotational control, movement with complete freedom to know those around the area, their knowledge of danger points and collectively addressing them, ensuring that the elderly in the region confront any stranger." **Fifth:** emotional security, given the specificity of this aspect in Emirati society It is "drawn from the narrow web of relationships". The study also revealed a number of threats to community security from the point of view of citizens, represented in "the presence of workers and their homes in residential neighborhoods, itinerant workers" Citizens see it to get rid of the threats represented in: "awareness programs from the suburban councils, activating the role of the elderly".

Keywords: community security, social capital, identity security, physical security, preventive security, social values.

1 Introduction

Without a doubt, social capital is an important criterion for evaluating society stability and organization, public health and educational performance, economic and commercial success, and the exchange of public and private advantages. The social and cultural concepts, commitments, networks, relationships, and institutions that support collaboration and allow collaborative acts to achieve mutual gain and economic and social growth are the basis of social capital. Sociologists, anthropologists, politicians, and economists have adopted the notion of social capital as a foundation for organizing and developing societies by describing and explaining the evolution of societies, particularly cohesive communities, via the use of social and cultural features [1]. These characteristics enable society to flourish and develop, whether at the individual, local, or regional levels [2]. Trust, positive norms, and constructive social networks are among these traits. Possessing these good attributes allows society to accomplish its tasks as effectively as possible, as well as facilitate coordination between social acts and interactions. This partnership has the potential to enhance the production style and approach [3]. As well as a greater grasp of the community security complements in these areas. Particularly those neighborhoods that rely entirely on tribal rule alongside institutions and are under the cover and protection of the tribe, clan, and extended family, which keeps up with development, modernity, and visible change, while the clan and tribal foundations and sediments remain in the social structure. Social capital is one of the most important assets of communities, impacting the overall reality of development, family and

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community well-being, quality of life, and increasing the level of identity security in neighborhoods [4]. Developing social capital in neighborhoods has an important role in improving identity by strengthening the social infrastructure with a strong network of relationships, which reflects in the wider community [5].

Social capital reflects the strength and durability of societies, as the network of relationships that bind and support them to access various resources within the wider community, and social capital links vary according to time, place and use, and perhaps the most important links that affect all aspects of development are community security; Social capital is associated with strengthening or discouraging community security within societies, which is reflected positively or negatively on the various development processes of the almost institutionalized mutual recognition and recognition relations" [6].

According to global organizations and international reports, social capital represents networks that share standards and values that facilitate cooperation and beneficial and protective exchange within or between groups, and it involves a number of institutions, relationships, and standards that shape the quality and quantity of social interactions in neighborhoods, as it is regarded as the glue that connects different neighborhoods to the larger community. This is due to the fact that it is largely centered on the significance and importance of social ties, and it contains a collection of social and cultural value systems, commitments, networks, friends, and institutions, which in turn improve cooperation to enable collective actions and generate mutual benefit." [7].

In terms of neighborhood and residential area reproduction, 95% of residents have resided in the same neighborhoods since childhood. According to international and worldwide reports, more than 90% of the Emirates community feels safe in their neighborhoods. Without a doubt, the penetration and expansion of social relations in residential areas and neighborhoods in the Emirate of Sharjah, and their reproduction according to official decisions, has already begun since 2010[8], making it a self-contained analytical unit to understand the foundations and starting points of community security in these areas and neighborhoods, as well as a deeper awareness of the complements of community security in these neighborhoods. Specifically, those neighborhoods are entirely reliant on tribal rule alongside institutions and are protected by the tribe, clan, and extended family, which keeps up with development, modernity, and apparent change while the clan and tribal foundations and sediments remain in the social structure.

2 Methodologies

An in-depth interview was used since the study sample comprised of (25) male and female people living in various areas of the Emirate of Sharjah (Al-Mawafajah, Al-Rahmaniyah, Al-Zahiyah, Al-Riffa, Al-Jazzat, Al-Qarayen, Al-Nof, Al-Zubaida, and Al-Riffa). The total number of male inhabitants in the Emirate of Sharjah was anticipated to be (86,843) in 2015, representing 50% of the total population of the two emirates of the Emirate of Sharjah (175,432). According to the Emirate of Sharjah's population census in 2015, there are (89,098) women out of the total population of the two emirates in the Emirate of   Sharjah (175,432), representing (50%) of the emirate's population.

The focus of the interviews was on males because they constitute the relationship building force in Emirati society, which prioritizes patriarchal authority. Accordingly, the current study's sample was carefully chosen to verify that they are original Sharjah citizens who have lived in their respective areas for at least five years. Those who are not originally citizens of the Emirate of Sharjah, as their origins are from other regions and they only live in the emirate, as well as those who have lived in

their districts for less than 5 years, and who are the ones who moved to the newly built residential areas for citizens in the Emirate of Sharjah, were thus excluded.

The data was gathered by contacting respondents at their government work locations or through acquaintances, obtaining their consent, and scheduling an interview with them. Due to their surroundings and preventive steps for social distance from the Corona virus, 16 face-to-face interviews were conducted, with an average of (11) interviews with females and (5) with men, in addition to 9 phone interviews. The sample had fifteen (15) females and ten males (10). The study's lead researchers spent more than three months collecting data.

The semi-regulated interview method was utilized to meet the study's aims, and the interview form was designed in line with the qualitative approach. The study also relied on the qualitative side of in-depth interviews to reveal the presence of community security within social capital networks in the Emirate of Sharjah's various neighborhoods, as well as to demonstrate the most prominent threats that citizens face in their neighborhoods and proposals to address these various threats. The main question of the interview was (Tell me about the neighborhood in which you live in terms of the presence of relatives, provision of aid, transportation, religious security, safety of health and facilities, and your presence as relatives and neighbors in cyberspace).

A series of questions based on what it comes then directed the discourse with the respondents: The Emirati citizen's security in the neighborhood in terms of homogenous intellectual security, belief, emotional contentment, material and social returns, their property, health, environment, and in the interconnected cyberspace. The most serious threats they face in their area and region, as well as the most important suggestions they offer to solve these issues in their communities.

It should be emphasized that not all of these questions were asked in every case, but rather based on the flow of the conversation and the amount to which respondents revealed information regarding their neighborhood security. The interviews were written down and recorded only when the respondents agreed. The qualitative data analysis focused on the narratives of the respondents' citizens from the Emirate of Sharjah, as well as their descriptions of security in its various dimensions in their neighborhoods, their assessment of the surrounding threats within the neighborhood, and their most important proposals to eliminate these threats. The interviews were analyzed manually, with the subjects of the respondents improved in each axis and then backed by direct and verbatim excerpts from their speech. The quotation is based on the spoken dialect of the Emirati respondents, and the quotations' suggestions and interpretations are then derived.

3 Results

1-   The homogeneous reference's security:

According to Table 1, citizens of the Emirate of Sharjah differ in their perceptions of the homogenous authority's sense of security in residential areas because of differences in their present and previous experiences. Some of them rely on resemblance, particularly among those who lived in flats before they became residential areas for citizens and those who lived in other parts of the emirate's state away from the Emirate of Sharjah for an extended period of time. Others credit it to the upbringing of their children, stressing national identity and appreciation of customs and traditions, while others support state attempts to turn tiny villages into communities with integrated amenities to assure their safety and security in several ways. This is consistent with the findings of Hipp and Perrin (2006) [9] and Crawford (2005) [10] research, which discovered a positive relationship between social capital and social cohesiveness within neighborhoods, as well as its impacts on community cohesion in larger areas.

A number of citizens of residential neighborhoods emphasized the importance of their presence in the neighborhood, particularly because it has a significant impact on children's identities and is not affected or distorted by other national references, especially given the UAE society's diversity of over 200 nationalities.

Table 1: homogeneous reference's security

Main axis	Sub axis	Description
The presence of identity security in the Emirate of Sharjah neighborhoods' social capital network	Homogeneous reference security	It is about avoiding feeling alienated and fortifying the links of intellectual, cultural, and national identity within the community.

2- Spatial navigation security

Citizens' perspectives on identity security and the remoteness of spatial movement within the neighborhood with comfort and reassurance always and for all ages, males and females, include overall positive attitudes stemming primarily from knowing those around them, as well as prior protection from official authorities (neighborhood patrols) who are always present in the neighborhood and semi-official authorities who always care about citizens' issues.

As shown in the table below, Furthermore, they expressed the availability of security and safety in the various locations of the Emirate of Sharjah, which was generally agreed upon by most of the sample. This method is comparable to Putnam's, which focuses on individual attitudes and values as assessed by mutual affiliation-based trust, cooperation, and reciprocity. Putnam argues that indifference to official institutions in many nations is caused by a decline in social capital in these cultures, rather than by the institutions themselves. Because of their lack of understanding of the worker's aspirations and various perspectives, the situation is fraught with anxiety, particularly in regions where workers (for housing or labor) are present, as indicated in the table below.

Table 2: Spatial navigation security

Main axis	Sub axis	Description
Spatial navigation security	It is concerned with individuals feeling secure and comfortable as they walk around the neighborhood at various times.	Travel safely at all times Safety for women and children in particular Being fearless when moving around the neighborhood

3- Intellectual ideological security:

Table 3 shows that citizens in the Emirate of Sharjah have a high sense of intellectual and conceptual security in its various neighborhoods, because they regard their presence among people who share their beliefs and thinking as assisting them to communicate safely without fear of distortion and change, in addition to the benefit of children's presence in various parts of the neighborhood and their safe going to the mosque. On the contrary, the majority of respondents prefer to discuss their ideas and opinions inside their families.

A number of citizens from the Emirate of Sharjah's districts have remarked that their regular

mosque gatherings and debates on regional problems help to strengthen their social links while also sharing ideas and conversations based on religious belief unity. They regard the mosque as the principal meeting point for all residents in the area, where they share information about the community and its different problems.

Table 3: Intellectual ideological security

Main axis	Sub axis	Description
Intellectual security	Concerning the commonality of belief and reassurance to participate in the community.	Similarities in beliefs Not being frightened to skewed believe Participation in the neighborhood mosque, which increases conviction and allows for the exchange of ideas

4- Alternate Regulatory Security:

Citizens' perceptions of the presence and strength of rotational control security in their residential areas varied across the Emirate of Sharjah. It should be noted that because of the length of their presence in the community and their participation and collaboration with them, they already know the majority of the people in the area and region, allowing them to recognize each other and identify the foreigner. The results demonstrate, as shown in Table 4, that most of the sample traveled freely throughout the residential neighborhood, thanks to the homeowners' strong understanding. Because of Collins' level of social communication, the sample was also aware of strangers if they were around. They are also aware of what the stranger demands from their environment, which protects them from risks and dangers. Along with their knowledge of the hazards in their immediate surroundings, the strength of their social bonds, and their ability to deal with them cooperatively and openly.

Table 4: Alternate Regulatory Security

Main axis	Sub axis	Description
Alternate Regulatory Security	It focuses security via geographical proximity among neighbors, which is achieved by regular communication, community news awareness, and understanding of everyone who lives in the neighborhood.	Protection against any difficulties Communication intensity, which involves knowing everything that is going on in the neighborhood

5- Spiritual and emotional security:

In terms of emotional and spiritual security, which is one of the most important pillars of identity security, most citizens in the Emirate of Sharjah's neighborhoods admit to the privacy of this aspect of security, believing that emotional satisfaction and a stable psychological state come primarily from the limited field. According to respondents' views, individuals acquire this aspect of social security through an intimate network of relationships that precedes the greater spectrum in the neighborhood and area. These findings are presented in the table below.

Table 5: Spiritual and emotional security

Main axis	Sub axis	Description
Emotional security	It is the individual's feeling of emotional, psychological, and emotional stability within the neighborhood, as well as his or her engagement in the network of relationships within the community.	When issues arise, there is someone to whom you may turn. Assurance and bonding Concerns and challenges are expressed.

Threats in the different neighborhoods in the Emirate of Sharjah:

Citizens' statements in the Emirate of Sharjah's neighborhoods illustrate the existence of threats, since their opinions of these dangers differ depending on the area in which they live, its nature, modernity, and the type of services and facilities given, as shown in the table below. The presence of workers and their homes in residential neighborhoods, domestic workers and their various problems, and the voice of construction workers that affects everyone who lives in the residential neighborhood are all examples of citizens' agreement on the existence of threats to identity security in general.

Domestic workers' problems are regarded as one of the primary consequences of their presence in the neighborhood, where they perceive a threat to their identity and a lack of understanding between them and the class of workers in their neighborhoods, which destabilizes their homogeneous security, in addition to their fear for their children of distorting their ideas or religious belief, as well as their fear of theft, which would intuitively afflict their security.

Table 6: Threats in the different neighborhoods in the Emirate of Sharjah

Main axis	Sub axis	Description
The most significant societal security threats to Sharjah residents	It expresses a variety of issues that the citizen has in his neighborhood, many of which are related to his social environment.	Children's welfare Mobility of labor Fear of national identity

Proposals for strengthening community security within the neighborhood's social network:

The majority of the threats that they all felt existed in their communities were included in the public's ideas. It is important to note that the existence of awareness programs from suburbs and neighborhood councils to encourage people in the same neighborhood to promote social solidarity and interdependence is one of the most significant recommendations that they consider essential and at the forefront of the proposals, as shown in the table below.

Table 7: strengthening community security within the neighborhood's social network

Main axis	Sub axis	Description
Proposals to mitigate threats	It expresses citizens' perspectives and solves several problems.	Making their views known through semi-official ways and strengthening their social

		network.

4 Discussions

Public policies flow in the form of societal security and social capital:

Emirati society's overall climate is consistent with the general findings: strong indices of community security in general, based on the overall flow of social capital in general. Despite the prosperity and modernity brought about by the presence of petroleum, this is owing to the continuation of tribalism and clans in the society of the Emirates. Deep and pleasant ties between neighbors and even families who do not know each other but are tied by the state's national affiliation, on the other hand, boost social capital indicators such as trust, collaboration, and commitment.

The overall findings of the study, as well as the indicators of sustainable development related to security in the UAE society, concur and confirm the high levels of community security in the various neighborhood facilities as a result of the gap that developed when the quantitative and qualitative transition to the UAE society, which is still considered a tribal society, occurred.

The level of societal security and threats:

The threats indicated by the results are not considered actual threats, as they are in other Arab countries where community security is low and robbery, murder, and even spontaneous street assaults are common, which we do not find in Emirati society and its various neighborhoods due to the high levels of security and social control represented in the same network of relationships through which Emirati society's general policies are implemented. It takes use of this link to carry out all social projects, particularly those affecting security in its different dimensions. This is consistent with state directives and the emir's decisions in 2020" on the evacuation of bachelors, workers, and illegal residences in residential areas in the Al Qasimia region, as well as Emiri decisions issued in August 2020 on the importance of activating the role of suburban and village councils, not only in listening to the citizen, his concerns, and needs, but also in protecting him from potential dangers. [11].

Relational networking between theoretical propositions and societal security:

Because of the nature of its rootedness in the social structure, social capital is characterized by its various applications in various aspects of social life, and the diversity of effects goes beyond that wide range of specific interrelated variables to which social capital has previously been applied to include, in addition to the above, the nature of the expected consequences and their meanings. The literature study allows us to differentiate three primary roles of social capital: first, as a source of social control, second, as a source of family support, and third, as a source of benefits through networks beyond the family [12]. It is worth noting that, as researchers explain, one of the most significant returns of social capital is a sense of societal stability in its varied aspects. The existence of a person in a community to which he belongs and which builds a solid social network for him will definitely be reflected in his nighttime wandering in the area, its economic rewards, and even his psychological and emotional well-being. They lack strong standards, expectations, and commitments that are considered the pillars of social capital, which surely impacts their societal security in its different dimensions.

5 Conclusions

The Emirati society's identity is undeniably cohesive, tribal, extended family, and patriarchal, and the social structure serves as the foundation for the homogenous reference that they acquire and express in their residential communities.

It is worth mentioning that research on international and global expansion, cultural and ethnic diversity, which confirm the high indicators of security in Emirati society, corroborate people's declarations that they have the security of spatial movement at all times of day and night.

The Emirate of Sharjah's directives is to establish multiple mosques within each residential neighborhood, to ensure their preservation, to keep activities within the official framework, and to ensure their availability in every residential square in some residential neighborhoods. According to the inhabitants, it has brought benefits since their acceptance of the same religious belief and concept makes them secure in their faith and ideals.

Although quantitative data demonstrate their sense of existential and psychological security, as well as their sense of reassurance and security as a result of the presence of relatives in the same neighborhood, they clarify that their emotional and existential security is limited to the social capital in the family and those in the house in the first place, and they do not like sharing their troubles and concerns with those around them. Even if they are relatives or friends in the neighborhood.

6 Recommendations

The study focuses on several key recommendations, including the need for community cooperation and partnership with security agencies that deal with various security issues, as well as the development of a development policy model for dealing with threats to community security and laying the foundations for security based on the social aspect.

In addition to stepping up security and community efforts to deal with the expatriate community living and working in various neighborhoods, and finally enabling and activating suburban and neighborhood councils in the Emirate of Sharjah's neighborhoods to address various neighborhood issues and problems.

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