

Fuzhou Residents' Social Network and Social Participation: From Social Capital Perspective

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Abstract: On basis of the statistics of questionnaires in Fuzhou, this report reveals the characteristics of social interaction and social participation. It was found that the social interaction and trust was based on acquaintances, and social trust among rural dwellers was better than that among city residents. Various religious organizations are active in Fuzhou and they are more attractive for people than such newly emerged organizations as Committee of Autonomous Citizens.

Key words: Fuzhou residents, social capital, social participation

According to the definition of world bank's social capital initiative, Social Capital refers to the close connection and characteristics of social subject including individuals, groups, society and even countries. It is characterized by social network, standard, trust, authority, common sense of action and social morality. The intangible social capital exists in social structure and promotes social efficiency and integration through cooperation of people. [1]

Nowadays, China is in the rapid development of urbanization. A big crowd of people gathering in cities has also brought many problems. The biggest one is the decline of social trust and the low level of social mutual aid. For example, when the senior citizen falls down by accident, no one dares to give them a favor; In addition, there are many other problems in the market, such as food safety, industrial monopoly, environment pollution and so on, which have a bad impact on social harmony and economic development. In recent years, Chinese government is engaged in constructing harmonious society. At the same time, intellectual community hopes that China can construct civil society. Social capital is considered as an adhesive between harmonious and civil society. The studies of social capital show that many social problems which mankind face cannot be solved only by personal power, state regulation or indirect democratic procedures. Instead, it can produce satisfactory results by self-regulations

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of social group and community under the authority of state and government. Undoubtedly, analysis of social capital is beneficial to the long-term strategy of constructing harmonious society. At the micro level, social capital contributes to improving life qualities of community residents and enhancing the level of development.

In view of the above goals, this study explores the positive significance of social capital. The survey was conducted in three counties in Fuzhou, and 989 effective questionnaires had been collected before December 9th in 2012.

1 . Literature Review

Social capital was first put forward by French sociologist Bourdieu and developed by American sociologists Coleman and Putnam. Although different scholars had different interpretations of social capital, many scholars recognized that as same as economic capital, cultural capital, social capital was an important resource for the development of human society. The study of social capital was widely used in sociology and economics fields,

From the perspective of social network, Bourdieu pointed out that social capital was the aggregate of the actual or potential resources which were linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group. [2] From the perspective of social trust, Putnam thought that social capital was made up of a series of trust networks and social norms. He emphasized the importance of trust and indicated the inner relation between civic trust and cooperation, that is, cooperation facilitated by trust. [3] Fukuyama developed Putnam’s theory and argued that social capital was informal values and notions based on tradition of community and shared by members of group, which can facilitate cooperation because its convergence had an impact on members’ trust with community perspective. [4] However, Coleman considered social capital as the private property characterized by social structure and possessed by individuals from the perspective of authoritative relationship. He insisted that on basis of long-term trust and exchanges of resources, social capital was characterized by authoritative relationship between individuals and resources- resources controlled by individuals. [5] Portes defined social capital as the ability to get limited resources from membership in the network or a wider social structure from the perspective of social participation. He stressed that social capital was the result of embeddedness. [6] What’s more, Flap argued that three dimensions of social capital: (1) the number of alters in the individual’s social network, (2) the resources these alters give access to, and (3) the availability of these resources from alters to the focal individuals, of which of the willingness of alters is a major component. [7]

In regard to social capital, Chinese scholars also carried on many studies on basis of western theories. Zhai Xuewei pointed out in his thesis “the difference between relation and social capital” that different from positive social capital in western countries, relation is negative in China, so we shouldn’t confound two words. He also believed that the occurrence of social capital indicated well social operating mechanism not only from government and formal system, but also public domain, community consciousness and participation of citizens. [8]

Chinese scholars have done a lot of research into social network in accordance with Chinese circumstances and living conditions. Fei Xiaotong put forward the famous difference sequence theory in his “rural China” which summarized the nature of social structure and interpersonal relationship in traditional China and explained that the interpersonal relationship extending out from the self to the social spheres formed by one’s intimate relations. He pointed out that the foundation of our relationship was blood and geography, which formed difference sequence. In the circumstance, Chinese people tended to believe that life network was an important social capital which was beneficial to the construction of later social network. That is to say, Chinese people usually thought that relatives, classmates, colleagues and so on were the foundation of relationship and extension of relationship network. Bian Yanjie divided the social relations of occupational migrants into three types- acquaintances, friends and relatives. He proposed that acquaintances and friends as well as relatives belonged to weak and strong ties respectively and strong ties were more important than weak ones in the work assignment of Chinese people. [12] In recent years, Luo Jiade studied relationship in the community and the nature of Chinese management with social network perspective. He also analyzed many realistic problems, such as community, organizational culture from social network theory. [13] Liu Yanping et.al explained that interpersonal relationship was dynamic which could be defined by two points and put forward four ties- strong ties, weak ties, weak and strong ties and strong and weak ties. [14]

In conclusion, social capital includes network, participation and community identity (see Table1). Network capital consists of the relationships between individuals and friends, neighbours, relatives and colleagues, including emotional support, material contact, exchange of information and sense of belonging. Participation capital refers to the action to take part in political or voluntary organizations, which reveals people’s willingness to express their suggestions and needs. Community identity refers to the emotional connection between individuals and groups or the strength of individuals’ responsibilities and obligations to groups.

Table 1 Pattern and content of social capital

Pattern	Content
Network Capital	the relationships between individuals and friends, neighbours, relatives and colleagues, including emotional support, material contact, exchange of information and sense of belonging
Participation Capital	the action to take part in political or voluntary organizations, which reveals people’s willingness to express their suggestions and needs
Community identity	the emotional connection between individuals and groups or the strength of individuals’ responsibilities and obligations to groups

Social capital plays a decisive role in economic development and social governance. It is

highly relevant to social network. Scholars from different countries have been concerned about how to measure social capital, especially core network. American scholars usually measure social capital by “friends network” (who is your best friend) and “core discussion network” (Who would you like to talk with about the important topic?).

2 . Social interaction and social trust

In traditional society, interpersonal communication is mainly developed based on kinship and geographical spread, was characterized by acquaintances society and acquaintances trust, trust relationship is actually. As transformation from traditional society to modern society, along with the industrialization and urbanization, the scope of communication between people is increasingly expanding, communication frequency increase gradually, communicating with constant change, in addition to relatives, neighbors, friends and colleagues, and other social stranger. At the same time, the trust between people is a downward trend in the current market economy. This subject mainly adopts Chinese New Year Greeting Network, Likert scale measuring tools, etc in the process of social interaction and social trust, and comparing with the national average data, in order to display social interaction characteristics and social trust of Fuzhou residents. In addition, this topic also makes an interaction analysis of the social interaction and social trust of urban and rural residents, in order to find the effects of urbanization on communication and trust.

2 . 1 . Scale of Chinese New Year's greeting network

Linnane, Bian yanjie, Luo Gude put forward a kind of Chinese New Year Greeting Network applied to social situation of China to measure social capital. New Network (Chinese New Year Greeting Network) refers to the social Network formed by human beings wishing a Happy New Year to each other in a variety of ways (such as a New Year visit and phone happy New Year) in the Spring Festival.

Now phoning short messages is more popular in China. Investigation, we found that, during the Spring Festival of 2012 respondents, a Happy New Year SMS article are 42 on average, in the three groups of relatives, friends, colleagues, and friends are sent the most New Year SMS, article 29.63, followed by colleagues, article 23.18, another is relative, article 19.82. These are shown in table2.

Table 2 How many New Year SMS were sent during the Spring Festival?

	N	Min	Max	Mean	Std. D
New mobile phone text messages	631	1	700	42.02	72.319
Send mobile phone short creed number to relatives	439	1	600	19.82	36.352
Send mobile phone short creed number to friends	463	1	500	29.63	46.463
Send mobile phone short creed number to colleagues	256	1	300	23.18	33.166

Please recall the Chinese New Year period in 2012 (the first day of the lunar month to the fifteenth day of the lunar month), how many families do you pay New Year's visit? One to three homes by New Year is the most; followed by four to six.

Table 3 The number of family visited during the Spring Festival of 2012

options	rate	effective percentage
No	188	19.3
1-3	356	36.6
4-6	234	24.0
7-10	96	9.9
11-15	49	5.0
Above 16	51	5.2
Total	974	100.0

Which is the New Year's visit during the Spring Festival in the following list of respondents? Round out the top three in turn in "relatives" (91.2%), "our brothers and sisters" (76.3%), and "friends and acquaintances" (57.0%), as shown in Table 4.

Table 4 The object of the New Year's visit during the Spring Festival

The object of the New Year visit	Reply sample	Total samples	percentage
1) their brothers and sisters	655	859	76.3
2) the relative	781	856	91.2
3) his clan	316	855	37.0
4) friends and acquaintances	488	856	57.0
5) neighbors	176	854	20.6
6) colleagues	115	856	13.4
7) the leadership of the work unit	33	823	3.9
8) director of the temple or church and other religious organizations	19	837	2.2
9) the local government leading cadres	11	844	1.3
10) master and teacher taught oneself	54	800	6.3
11) other	13	804	1.6

In more than 11 class objects, Investigation object give priority to three new objects: your brothers and sisters, 70.6%, relatives, 71.3%; Friends and acquaintances, 46.0%.

Table 5 Who are the top three objects you are preferred to visit?

The object of the New Year	first		second		third	
	N	%	N	%	N	%
1) their brothers and sisters	586	70.6	48	6.5	7	1.2
2) the relative	203	24.5	530	71.3	28	4.8
3) his clan	15	1.8	53	7.1	179	30.6
4) friends and acquaintances	15	1.8	94	12.7	269	46
5) neighbors	6	0.7	10	1.3	50	8.5
6) colleagues	—	—	2	0.3	27	4.6
7) the leadership of the work unit	2	0.2	2	0.3	4	0.7
8) director of the temple or church and other religious organizations	—	—	2	0.3	5	0.9
9) the local government leading cadres	—	—	—	—	2	0.3
10) master and teacher taught oneself	2	0.2	2	0.3	12	2.1
11) other (in detail:)	1	0.1	—	—	2	0.3
total	830	100	743	100	585	100

2.2. Social interaction

Sending gifts at the wedding, usually cash, also can reflect the degree of close relationship. Cash gift is an average of 464 yuan to relatives, friends is 408 yuan, and unit colleague, 450 yuan. Cash gift of Relatives is the highest, followed by colleagues, friends again. The Human cost is an important part in China's household spending. The survey found that the average is RMB 6,698 Chang Le, the hometown of overseas Chinese, is selected as the place for survey for the average family income level is higher and they also like high-profile wedding, with the cash gift of families becoming higher.

Table 6 Cash gift to weddings of the relatives/friends/colleagues

	N	Minimum	Maximum	Mean	Std. De
Relatives	776	20	20,000	463.95	772.781
friends	591	50	3,300	407.53	282.075
colleagues	260	50	5,000	449.62	417.822
the amount on human cost for your family in last year	869	200	150,000	6,697.81	10,361.345

Social interaction mainly refers to the interaction between acquaintances such as relatives, friends and colleagues. With regard to interaction with relatives, most respondents' option is "a certain degree of frequent transactions" (1 week 1 time ~ Several times a month) (35.1%), followed by "from time to time communicate with" (23.4%). Among the frequency getting to know each other with friends and colleagues in places outside of school or work unit, certain degree of "contacts" is accounted for 38.7%, followed by a daily intercourse, accounted for 26.3%.

Table 7 Frequency of contacting with relatives, friends and colleagues

options	relatives relationship		friends and colleagues	
	frequency	%	frequency	%
frequent contact	219	22.2	259	26.3
a certain degree of frequent contact	346	35.1	382	38.7
communicate occasionally	230	23.4	195	19.8
don't contact	178	18.1	117	11.9
no	12	1.2	33	3.3
total	985	100.0	986	100.0

Note: Frequent contact (several times one week), a certain degree of frequent contact (one time one week ~several times per month), communicate occasionally (1 time for several months~ several times each year), don't contact (less than 1 each year), no (or no friends).

How about is survey objects and neighborhood? More than almost all of respondents and neighborhood get to know each other and communication, accounted for 50.5%, followed by the understanding and communication with most of neighborhood, accounted for 26.0%.

Table 8 Contact with the neighborhood

Options	Frequency	Effective percentage
Almost know all neighbors and keep communication	498	50.5
Know most of neighbors and keep communication	256	26.0
Know half of neighbors and keep communication	70	7.1
Know a few neighbors and keep communication	132	13.4
Know few neighbors and don't know their names	30	3.0
Total	986	100.0

What about the extent of contacts on the survey objects and their neighbors? Table, 32.2% of respondents have mutual help with neighbors on using items or discussing matters, second is that neighbors have a daily conversation communication, accounted for 28.8%.

Table 9 And the degree of neighborhood was associated with the neighbor relationship

options	frequency	effective percentage
as same as family	177	18.0
mutual help with neighbors on using items or discussing matters	317	32.2
neighbors have a daily conversation communication	284	28.8
neighbors say hello only	177	18.0
neighbors don't have any contacts	31	3.1
total	986	100.0

The rise of Internet provides people with the convenience of online communication. China Internet network information center (CNNIC) issued by the China Internet network development state statistic report, according to the end of December 2012, the scale of Chinese Internet users reached 564 million, 420 million mobile Internet users. The popularity of intelligent terminal equipment such as mobile phones and wireless network upgrade promote the cell phone the number of Internet users rapidly increasing. The practical Internet utility, such as jobs in the network, the network shopping, online dating, etc. increase significantly. Online dating is also an important channel for social interaction. Internet penetration rate is 57.0% in Fujian province in 2012.

In investigate, we found that frequent Internet chat table, and occasional Internet chat account for 40% of the total, the proportion is close to the national average.

Table 10 Frequency of Online Chat

options	frequency	effective percentage
often	214	21.7
occasionally	185	18.8
never	586	59.5
total	985	100.0

In the table, getting to know friends via the Internet is accounted for 58.2%, saying “no

Internet friends” accounted for 41.8%. More than half of the objects recognize friends in the Internet. In the table, “just chat” accounts for the vast majority (nearly 89.0%), only 8.6% meet occasionally.

2 . 3 . The differences between town and country in social interaction and social trust

Urbanization affects Chinese social interactions and social trust, usually rural residents’ frequency of social interaction and social trust are higher than that of urban residents, because the countryside is the acquaintance society, and the city is a stranger to society.

Through interactive classification analysis we found that the nature of the register influences people's social interaction. In "the frequency of contacting with relative degree", "outside the school or workplace, the frequency of contacting with friends and colleagues", "the situation of contacting with the neighborhood", "and the frequency of contacting with the neighborhood", the frequency of the rural residents is generally higher than about 15% of urban residents. This report take "household register" and "neighbor interaction" interactive classification analysis results, as shown in table 3-19.

Table 11 Difference of social interaction between urban and rural citizens

Residents type		1	2	3	4	5	Total
Urban household register	Sample	51	112	132	98	22	415
	%	12.3	27.0	31.8	23.6	5.3	100.0
Rural household register	Sample	124	202	145	78	9	558
	%	22.2	36.2	26.0	14.0	1.6	100.0
Total	Sample	175	314	277	176	31	973
	%	18.0	32.3	28.5	18.1	3.2	100.0

Note: 1 "very close, like one family"; 2 "communication when you need help"; 3 "daily conversation"; 4 "just say hi"; 5 "no communication at all".

3 . Social Participation

Social participation includes political participation, cultural participation, and economic participation and so on. Social participation is conducive to social integration. But in the field of social science research, people pay more attention to political participation. This project is exploring the social participation which is around participating in the electoral vote, society group activities, social activities, and participating in the residential property autonomy this three aspects. Participating in community property autonomy is for urban residents.

3 . 1 . Political Participation

Social participation mostly means political participation; we examine the participation in the

urban community autonomy and villagers' community autonomy process, mainly on the election voting of neighborhood committees and village committees. In the last three years, more than half of the residents have voted in the committees (villages) general election, accounting for 54.5% and those who haven't voted accounted for 44.9%.

According to the Level of knowing the candidates who are voting, from the table, the level of knowing a bit is the highest, accounting for 38.6%, followed is the level of not knowing, accounted for 23.3%.

In the table of the reason why residents did not vote, the percentage of not knowing the election thing is higher, accounted for 29.3%, followed is not eligible to vote, accounting for 19.4%.

Table 12 Reasons for no voting

	Frequency	Total sample	Effective Percentage
Don't know there is election	148	447	29.3
Know the election, but don't know how to vote	40	448	7.9
Don't know the candidates	42	448	8.3
Not eligible to vote	98	448	19.4
Not at home/have no time	63	448	12.5
No interest	60	448	11.9
Others	54	424	10.7

In the past year, have you ever participated in some human rights activities in local communities , such as gave suggestions or opinions to the village or the neighborhood , collective petitions, wrote a joint letter, reflected the problems of the communities to the news media, reflect the problems to the relevant government departments , participated in protests or petitions. The survey found that, the percentage of giving suggestions or opinions to the village or the neighborhood is the highest, which accounts for 14.1%; followed by reflecting problems to the relevant government departments, which accounts for 3.8%; Then is collective petition, which accounts for 3%. "Petition" is leapfrog reflecting problems, residents usually think that the upper government is lucid, grassroots government is corrupt and dark, the residents wants to solve the problem through petitions. In recent years, Petition in China is increasing, 3% is a much higher figures.

Table 13 How to protect the rights

Options	Yes		No		Total	
	Sample	%	Sample	%	Sample	%
Village committee or city committee	139	14.1	847	85.9	986	100.0
Collective petitions	30	3.0	956	97.0	986	100.0
Wrote a joint letter	17	1.7	969	98.3	986	100.0
News media	27	2.7	958	97.3	985	100.0
Government	37	3.8	948	96.2	985	100.0
Protests	7	0.7	977	99.3	984	100.0

3.2. Organization Participation

The associations participation mainly studies on the participation of community associations, such associations mainly are the owners' committee, seniors association, the management committee of the village's temple, the management committee of the ancestral hall, church organization, entertainment groups (such as song and dance team, fanciers and so on),volunteer groups (such as build beautiful home, help the elderly and people with disabilities, help babies, guide sports, landscaping, theft and disaster prevention, assist the international organizations to protect the environmental, initiatives etc.).

The survey found that the village temple organizations in the community has the largest number, up to 63.9%; Second is geriatrics society, about 46.5%; Then is the ancestral hall, about 40.4%. Affected by the local traditional culture, there are great many of Fujian village temples and ancestral halls, basically every village has one.¹ Relying on the village's temple and ancestral halls, the Fujian rural elderly associations are also developed very well; its penetration rate has reached more than 80%.²

¹ Gan Mantang. Religion religious and experience of county residents in Minhou - compared with the survey data in national Han areas [J]. Study of the World Religions, 2008(4):78-85.

² Gan Mantang. Rural grassroots organizations and communities in public life – Focus on the Fujian rural elderly associations [J]. School of Administration in Fujian, Economic Management Cadre College in Fujian, 2008(1):17-21.

Table 14 Different associations in the community

	Yes		No		Not Clear		Total	
	N	%	N	%	N	%	N	%
House-owners' committees	222	23.1	540	56.3	197	20.5	959	100
The older's association	458	46.5	444	77.6	195	19.8	984	100
The management committee of the village's temple	628	63.9	263	26.8	92	9.4	983	100
The management committee of the ancestral hall	396	40.4	446	45.5	138	14.1	980	100
Church organization	347	35.3	496	50.5	140	14.2	983	100
Entertainment groups	291	29.7	481	49.1	207	21.1	979	100
Volunteer groups	73	7.5	649	67.0	246	25.4	968	100
Others	2	0.8	164	65.1	86	34.1	252	100

The subject also surveys on the frequency of the objects who take part in the activities. In Table 4-6, 1 represents 'have activities once or twice a week'; 2 represents 'have activities once or twice a month'; 3 represents 'have activities once or twice a quarter'; 4 represents 'have activities once or twice a year'; 5 represents 'almost no activities in the whole year'; 6 represents 'do not know'.

From the point of view of weekly activities, entertainment groups, church and Seniors Association is the most active of the three community groups. This is in line with the actual situation. Specially, the church has weekly gatherings. Entertainment groups basically have every-day activities.

From the point of view of monthly activities, the village temple, entertainment groups and Seniors Association. The village temple will burn incense and worship on the lunar first day and fifteen day, which is also in line with the actual situation.

The village temple organizations have the most activities every quarter. They have activities once or twice a year, ancestral hall has Spring Festival, Tomb Sweeping Festival, and the winter solstice festival, and there is no basic activity other time. Although the ancestral halls usually have open, but they are the activities of the Association as the elderly.

There is almost no activity throughout the year, the organization of the owners' committee has the activities. But there are the most residents who are not clear of the activities of the owners' committee. The government wants to promote the development of the owners' committee through property autonomy, but the effect is not always ideal. Some related property management regulations have limited support for the owners' committee and cell-free rider psychological make the owners' committee the most unsound community organizations.

Table 15 The Frequency of Communities' Activities

	1		2		3		4		5		6		Total	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
The owners' committees	9	2.5	32	8.7	16	4.4	23	6.3	32	8.7	254	69.4	366	100
Seniors association	86	14.5	61	10.3	27	4.6	79	13.3	45	7.6	294	49.7	592	100
The management committee of the village's temple	30	4.3	115	16.5	85	12.2	210	30.1	34	4.9	224	32.1	698	100
The management committee of the ancestral hall	9	1.8	45	8.9	35	6.9	163	32.3	35	6.9	218	43.2	505	100
Church organization	120	26.3	21	4.6	7	1.5	22	4.8	11	2.4	275	60.3	456	100
Entertainment groups	126	28.8	54	12.3	22	5	18	4.1	6	1.4	212	48.4	438	100
Volunteer groups	10	3.9	13	5.1	5	2	15	5.9	4	1.6	209	81.6	256	100
Others														

According to the 7 groups listed in the table, in the face of a wider, first is the village temple, followed by the ancestral hall, then is the senile association. Village temples and ancestral halls have a nature of belief, affected by the traditional cultural beliefs, so activities of these two types of organizations involve many residents. In rural communities, the participation can reach more than 90%.

Table 16 Have you Ever Taken Part in These Communities

	Yes		No		Not Clear		Total	
	N	%	N	%	N	%	N	%
The owners' committees	47	13.3	300	85.0	6	1.7	353	100
Seniors association	125	21.9	444	77.6	3	0.5	572	100
The management committee of the village's temple	316	46.4	360	52.9	5	0.7	681	100
The management committee of the ancestral hall	185	37.8	298	60.8	7	1.4	490	100
Church organization	71	15.8	371	82.8	6	1.3	448	100
Entertainment groups	93	21.5	336	77.8	3	0.7	432	100
Volunteer groups	23	9.0	229	89.8	5	2.1	237	100

According to the situation that the residents who have donated money, we found that the groups have been donated most is the village temple (44.8%), followed by the ancestral hall 35.4%, then is seniors association (13.8%).

Table 17 Whether the Residents Donated to the Groups

	Yes		No		No Clear		Total	
	N	%	N	%	N	%	N	%
The owners' committees	21	6.1	320	92.2	6	1.7	347	100
Seniors association	74	13.8	458	85.3	5	0.9	537	100
The management committee of the village's temple	286	44.8	344	53.9	8	1.3	638	100
The management committee of the ancestral hall	165	35.4	292	62.7	9	1.9	466	100
Church organization	45	10.7	366	87.4	8	1.9	419	100
Entertainment groups	40	9.9	359	88.9	5	1.2	404	100
Volunteer groups	15	6.3	217	91.6	5	2.1	237	100

The experience from participating in the activities. From the table, we can see that the spiritual beliefs have pinned up, accounting for 30.8%, followed by befriending like-minded friends, accounted for 18.6%.

Table 18 The opportunities to participate in the activities

Option	Frequency	Valid percentage
Experience the achievements, get the respects from others	110	11.5
Enrich knowledge, skills and so on	106	11.1
Contribute to community and society	167	17.4
Befriending like-minded friends	178	18.6
The spiritual beliefs have pinned up	295	30.8
Others	103	10.7
Total	959	100.0

In recent years, the government has advocated residents to participate in volunteer service, (also known as ‘volunteers’ willing to spend time and effort participating in unpaid social affairs). We asked residents in the survey, ‘Are you interested in volunteering?’ Those who have very interests and some interests, reach 30%, who have little interests account for 25.3%, this three aggregate more than 55%.

3.3. The difference in social organization participation between urban and rural

As shown in the table, The owners of the Committee in urban is more than those in rural by 20% .On the contrary, the aged association in urban is less than those in rural by 18%, and the same is true of the temple, The church and other religious organization.

Table 19 Distribution of the aged association in urban and rural community

City residence household registration	Count	152	169	93	414
	% within Registered permanent residence domicile	36.7	40.8	22.5	100.0
Rural registered permanent residence	Count	301	159	97	557
	% within Registered permanent residence domicile	54.0	28.5	17.4	100.0
Total	Count	453	328	190	971
	% within Registered permanent residence domicile	46.7	33.8	19.6	100.0

Obviously, the number of rural residents is much more than those in urban to participate in the activities of temple churches and other organizations. Taking the residents joining the temple activities for example, there is 10% gap between the residents in urban and those in rural.

Table 20 The residents participating in the activities of temple churches and other organization in urban and rural

		Yes	No	No answer	Total
City residence household registration	Count	87	131	0	218
	% within Registered permanent residence domicile	39.9	60.1	0.0	100.0
Rural registered permanent residence	Count	224	223	5	452
	% within Registered permanent residence domicile	49.6	49.3	1.1	100.0
Total	Count	311	354	5	670
	% within Registered permanent residence domicile	46.4	52.8	0.7	100.0

In a word, compared to the urban area, there are more senior association, temples, churches or other religious organizations in rural area. Otherwise, as for the owners Committee as a new organization, it is not popular in urban, it goes without saying that there are few residents have a good knowledge about it, let alone participation.

4 . Conclusions

According to the survey on the residents in Fuzhou, there are the following characteristics of the social capital and community life of Fuzhou residents.

4 . 1 . Social interaction

During the study of social interaction and social trust, we mainly use The Pay New Year's Network, Likert scale as measurements, it was found that Fuzhou residents' social interaction show a pattern of difference sequence, the close degree vary from the relatives, friends to colleagues and neighbors, with a downward trend. For the residents in urban area, the most people they communicate with are friends, while in rural is the relatives.

In the era of Internet, as a convenient communication way, the network has become an important channel for making friends, more than half of the respondents make friends through internet. What's more, 8.6%of them occasionally meet with each other.

4 . 2 . Social participation

The social participation includes political participation, community participation, which is beneficial to the social integration. And the exploration about social participation is mainly based on the study of vote, participating in social activities, social rights protection activities and community autonomy.

There are more than half of the respondents have voted at the residence (village) committee general election and not been cast for 44.9%.

It's found that the residents participating in temple village, reaching 63.9%, followed by the aged association, up to 46.5%; and the ancestral hall is right behind, achieving 40.4%, which imply the traditional community organization is more active. From the perspective of the weekly activities, the entertainment groups, the church and the aged association is the three most active community groups. Influenced by the traditional culture, there are many village temples, and ancestral halls in Fujian, even every village covered.

Moreover, the owners in community are not satisfied with the owners of the Committee. And the couple in urban area always shares the household chores. In addition, more than half of the respondents are interested in the volunteers.

As shown by the tables, compared with the urban, there are more aged associations, village, ancestral hall, churches and other organizations in the rural areas, the organizations participation as well. For the owners Committee, as a new organization, it is still not popular in urban, it goes without saying that there are few residents have a good knowledge about it, let alone participation.

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