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A SURVEY OF PUBLIC ATTITUDES TOWARD THE IMPACT OF GLOBALIZATION ON LIFESTYLE (THE CITY OF ARDABIL, IRAN)

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ABSTRACT

The purpose of this study is to assess the attitudes of people living in the city of Ardabil, Iran, toward the impact of globalization on lifestyle – hence survey methodology. The statistical population includes all the residents over 18 living in the city of Ardabil in 2012. The sample consists of 400 participants selected through multi-stage cluster sampling. For data collection, the study deploys a research-made questionnaire composed of constituent elements of lifestyle as based on the theories of Max Weber, Anthony Giddens, and Pierre Bourdieu. After ensuring content validity and reliability, collected data were fed into and analyzed by the SPSS software. Output correlation coefficients show that there is a significant correlation between gender and lifestyle. The Kruskal–Wallis one-way analysis of variance is used for evaluating the effects of education on attitudes toward globalization and lifestyle. The results show a significant difference between individuals with different education levels and attitudes toward globalization and lifestyle.

Keywords: *Education, Globalization, Ardabil, Lifestyle*

INTRODUCTION

With a brief look at the history and meaning of lifestyle, numerous definitions have been proposed based on particular approaches. Some of these approaches have a more psychological aspect and some other have a more clearly sociological aspect. Some of them have remained only as ideas whereas some others have gone so far as to have reached micro-level applied researches. So there is little empirical or conceptual agreement about lifestyle (Fazeli, 2003). According to Weber, lifestyle is the common values and traditions that give the sense of collective identity to a group, and not as often conceived to be: that is a method or way of life chosen freely so as to adjust the individual with his or her psychological needs (Tavassoli, 1994). Weber considers lifestyle as a form of behavior led by desires and which emerges through and in the context of life opportunities (Handry *et al.*, 2002). Adler has multiple interpretations of lifestyle. He insists that lifestyle is the unique and personal entirety of life as incorporating all the general processes of life (Adler: 1956). For Bourdieu, taste is the productive formula of lifestyle – a unique set of distinctive preferences that express the same adequate intention in the specific logic of any symbolic sub-space, such as furniture, clothing, language, and the outer surface of the body (Bourdieu, 1984). For Bourdieu, taste emerges based on the social stratification system as the social space presents individuals with “apparent” choices in various circumstances that are in fact predetermined pathways (Bourdieu, 1984). Bourdieu’s field studies as focused on more concrete symbols, some of his sayings that relate taste to goods and assets, and the framework of his discussion of consumer theory, should not create the impression that he restricts taste to the choice of objects and commodities. By consumption, he means, cultural consumption as including relationships, behaviors, as well as external objects and properties. He even mentions the mental tendencies that may have not found their external parallels yet (desirable assets). In addition to lifestyle, Bourdieu names a process that starts and develops with keeping away from the needs and demands of life – that is, climbing up the social hierarchy. Weber calls this process the “stylization of life. In this process, the individual finds an opportunity to further manage and organize his or her activities and assets (Bourdieu, 1984). Like Weber, Bourdieu connects politics, as the third social area, to the two realms of economy and culture. Lifestyle represents the link between these three realms of society. In the same vein, Bourdieu conducted an empirical research in France in the 1970s. Among his achievements in this research, which was carried out in the top strata of French society, was

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the key finding that prestigious social classes attempt to separate themselves from others and offer their own distinctive lifestyle through specific consumption patterns in all fields including nutrition, exercise, consumption of cultural goods, and even furniture. Bourdieu shows that there are different types of capital in the social field - for example, education, aesthetics and taste (cultural capital), and income and wealth (economic capital). The degree of benefiting from these types of capital in the social field leads to the formation of specific groups with particular lifestyles. Bourdieu maps out a model in his analysis of the relationship between variables such as income, occupation, education, and housing. He proposes a model of lifestyles, and activities associated with it, that folds back through disposition on the social origin and education. The three stage hierarchy of taste, that is “high”, “mediocre” and “layman”, is connected to the social origin and education level (Chavoshian, 2002). By expanding ideas from Simmel (1971) and Weber (1978), Bourdieu (1984) considers lifestyle as the reflection of social status. He analyzes lifestyle choices and considers them important in that social and structural differences in the past decade have been increasingly expressed through cultural forms. In his book “La Distinction”, Bourdieu presents a critique of tastes and specifies how certain groups, in particular, certain socio-economic classes, employ a variety of consumer goods, food and eating styles, dressing modes, makeup styles, home furnishings and interior decoration to distinguish themselves in terms of their specific mode of life. He believes that consumption should be regarded as a set of social and cultural practices as a way of making distinctions between social groups. For example, there are major differences between the working class and the middle and lower classes in their manner of consumption of foods and beverages, watching TV and videos, furniture and home arrangement, and automobiles and apparel (Bocock, 2001). Thus, lifestyle is the space in which the actors learn to how to live, what to prefer, and what to consider as beautiful (Parastesh and Jamshidiha, 2008). According to Bourdieu, whatever is named cultural taste or artistic choice is directly connected with social position although it may be considered completely natural and inherent to the essence of people. Bourdieu implies that people choose their lifestyle but not freely (Williams, 1995). He also considers the relationship between mental structure and lifestyle. Here the body and its related components become highly important (Jenkins, 2003). From the perspective of Bourdieu, cultural capital has three sources: family upbringing, formal education, and employment culture. The accumulation of cultural capital through these three sources causes differences between those who owns and lacks them (Fazeli, 2003). A person who lives in the modern society manifests his or her individuality through a specific lifestyle. In this sense, lifestyle is in one way associated with modernity since it implies choice – a concept which is senseless in the traditional culture since there used to be no actual choice in the conventional sense of human life. Traditions or customs of the past offered a pre-determined program with hidden determinations. However, various choices are placed before individuals in the new world – an individuality which basically comes from the modern concept of freedom. However, the person who considers him or herself committed to a certain lifestyle would necessarily see other options as outside personal norms and standards (Giddens, 1999). In his triple hierarchy, Giddens refers to three types of right, power or capacity which is somewhat reminiscent of Bourdieu’s forms of capital. These three factors are: property, education and workforce. He argues that in today’s world, it is no longer possible to draw distinct boundaries, like the “lines in a map”, between classes (Khademian, 2011). Numerous empirical studies have been conducted in conjunction with lifestyle. In an article titled “social status and consumption of cultural goods” (2007), Torch concludes that the type of economic activity and employment status in Canada are related with the consumption style of cultural goods while income and education also affect the consumption style of cultural goods. In a longitudinal research with its results presented in 2005, Veartanen Taru depicted the contemporary European culture and analyzed the relationship between taste and socio-economic status of young European consumers. In this study, he examined 4,747 young individuals between 25 and 30 years old in 15 European countries concerning their kind of cultural consumption. The data and statistics provided the condition for a comparative analysis of these countries. Taru was thus enabled to draw a cultural portrait of each of them separately. He concluded that there are many commonalities among different European countries due to cultural tastes but that each country has also its own distinct cultural pattern. The results achieved by Taru in fact

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confirm Bourdieu's theories. According to estimates by Taru, no major factor alone can determine cultural tastes in postindustrial societies. For example, although one's position in the labor market is very important, today's world's emphasis is more on ethnic, religious and sexual characteristics. Taru also concluded that education and training play an important role in the orientation of cultural tastes, which confirms Peterson's and Bourdieu's theories. This study shows a high correlation between the degree and type of cultural consumption on the one hand and education and employment on the other (Khademian, 2011). In the course of studies by Sobel on the indicators and origins of lifestyle, there is no mention of education. Sobel believes that education alone does not have an impact and it should be measured alongside income and employment. In their research paper titled "The Youth, Lifestyle and Consumer Culture", Rabbani and Rastgar (2010) suggest that there is no relationship between the two variables of gender and socio-economic status on the one hand and lifestyle on the other. Also in a study titled "Lifestyle and its Place in the Urban Consumer Culture of Tehran" Azam (2011) introduces the change in family relationships - considering the increased role and responsibilities of women - as a symbol of modernity in the private sector. Rafatjah (2011), in an article titled "The Impact of Working Career on the Lifestyle of Women", has attempted to examine and explain the impact of women's social status and career on their lifestyle. The results show that with the promotion of employment status and economic conditions of women, their social relations are reduced. The average amount of leisure time in women with medium levels of employment status was higher than women with higher levels of employment status. The study showed that the lifestyle of women in higher occupational positions, compares with women of lower employment status, distances itself from consumerism and tends more toward the practical aspects of goods. Also, the results indicate that women's lifestyle cannot be identified solely based on their employment status; rather, we need to also consider the influence of cultural factors including gender and education in the formation of women's lifestyle. The phenomenon of globalization has occupied the minds of many researchers in the fields of politics, economy and culture. The multidimensional nature of this phenomenon, and certain complexities inherent in it, has made it difficult to provide a clear and concerted definition of globalization and has posed a host of questions on its nature and causes and methods for dealing with it. In the face of the wide variety of challenges associated with globalization, many governments especially in the Third World are confronting serious problems and confusion in policy making. The use of the term globalization goes back to two books published in 1970. The first book is titled "War and Peace in the Global Village" by McLuhan and the second book is written by Brzezinski, the former head of the US National Security Council, during Reagan's presidency. The discussions of the first book focus on the role of the development of communication tools in making the world a unified, global village whereas the primary focus of the second book concerns the role and responsibility of the US in leading the world and providing a comprehensive example of modernism. In practice, most of the political and economic agreements reached by different countries of the world after two disastrous world wars, which have somehow led to coexistence and international cooperation, were part of a greater project of transformation called "globalization". This phenomenon refers to a process of transformation that goes beyond political and economic boundaries to include knowledge, culture and lifestyle. In this sense, globalization has several dimensions that can extend itself to the various forms of social, economic, political, legal, cultural, military, and technological practices as well as to other areas such as the environment. There is no unity of opinion among scientists in providing a definition of globalization since it has not hit the limit of its development yet and still continues to undergo transformation, showing its multiple new faces and aspects day by day. Some scholars have attempted to define globalization in general terms and in political, economic and cultural contexts. For instance, McGraw states: "Globalization refers to the establishment of various relationships and interactions between states and societies that has led to the creation of the current global system and the process through which events, decisions and activities in one part of the world can have significant consequences for other individuals and communities in other parts of the globe. Although globalization is not a purely economic phenomenon, economy is its most important dimension. Globalization is the culminating triumph of global capitalism and the ultimate prevalence of unconditional competition: a purposeful

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competition that brings more wealth for rich countries and more poverty for poor countries”. The US is an unrivaled country in terms of military, economic, and technological power in the world, it can simply use its levers to influence the decisions and activities of international organizations as well as use its news and advertising empire to perpetuate and impose its own desired patterns. In this sense, it can be said that globalization is a purposeful process that will lead to the “Americanization of the world”, if continued. From this perspective and considering the significant impact of economic, cultural and political policies of the US on this phenomenon, globalization is a process that intends to make the world “American” (Shamhirzadi, 2002). Different approaches to globalization emphasize the point that the world is moving toward a dominant discourse: the culture of liberalism. In this process, other cultures (subcultures) are doomed to decay and destruction. Proponents of this view believe that culture is first produced in industrialized countries (mainly the US) and then exported and expanded to other countries through cultural goods. A new field of study in the context of developing countries, known as “postcolonial studies”, focuses on the relationship between culture and imperialism especially in the Third World. In these studies, the underlying assumption is that cultural imperialism has a decisive impact in the formation of identity, lifestyle and cultural life of people all around the world. Among the most important representatives of this view are Edward Said, a writer of Palestinian descent, and Homi Bhabha, a writer of Indian descent. These authors have considered the role of imperialism in the creation of culture and cultural awareness (Knowledge of Culture). The term globalization refers to social ties worldwide. Undoubtedly, such a process is underway but more difficult questions are raised: How fast is this process? How far and to what extent does it proceed in balance? Are any areas or groups of people eliminated? Will this trend continue in the future too? Many implicitly state that globalization is the only process that is moving toward an encompassing global society. Due to the dominance of materialism over the modern Western thought, their analysis is based on economic issues. Transnational capitalism penetrates into countries to create a unified network of mutual relations worldwide. Others have emphasized the technological and cultural dimensions of this process, that is, the revolution in communications technology or the mass-consumer capitalism. Globalization is ongoing not as a unified but rather as a multiple process: As globalization integrates it also causes disintegration and dissolution. Some historians of international relations agree that multifaceted globalization is both an agent of order and an agent of dispersion. Similarly, the Cold War is considered as the factor that has divided the world into two parts and has returned the true order back into each side of the rupture line, including the third world which is incompletely integrated in the first world. In addition, there are numerous analyses on the new global chaos. But from the perspective of Michael Mann, people establish four types of power structure in the pursuit of their goals: ideological (or rather cultural), economic, military and political. Globalization in this model includes the expanding of these four networks of mutual relations each of which may have different boundaries, cycles and results and feature distinct forms of propagation for integration and dissolution at the global level. None of them should be overlooked in the discussion on globalization. Recent events have shown this very clearly since we are obviously facing a combination of ideological, economic, military and political trends. World War II and subsequently the Cold War created the first global hegemon – that is, the US. Therefore, in the past, globalization was multifaceted and self-contradictory whereby all the four sources of social power determined its direction in an intertwined relationship. This is just as well true today. Governments, imperialism and militarism still exist. Although racism may be weakened, ethnic and religious nationalisms have emerged (Hassan, 2004). After the Cold War, religious competitors as spontaneous resisters against imperialism displaced numerous socialist movements. Islam has become the main focus in the past few years. So is said that Islam is the main content of such movements. Samuel Huntington has correctly emphasized the religious break that has emerged between Islam and other religions across the continents of Africa and Asia although he has not provided much explanation (The clash of civilization and remaking of world orders, New York, 1996). The commission to investigate globalization was founded in 2002 in the United Nations to examine the attitudes of people around the world towards globalization. The priority of the commission was to look at globalization from a broad range of perspectives in different regions around the world: How has

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globalization affected the lives of people? What hopes, fears and concerns has it fueled? And, what measures should be taken to expand opportunities and reduce the insecurities of globalization in the opinion of people? To achieve these goals, an extensive program of talks and consultations began at national, regional and global levels. The participants included more than 2,000 decision-makers and social activists who dealt with issues of globalization. Among them there were ministers, administrators, local politicians and members of parliament, leaders of national workers and employers union, representatives of civil society and religious leaders, women's and indigenous people's organizations, academics and journalists. The talks were designed in a two-way format so that participants could exchange with each other and with members of the commission during the talks. Although the participants were not to fully represent views of the public, the talks have helped us look at globalization through the lens of people's eyes. There was a wide consensus about the benefits of globalization but there was also an obvious critical attitude during the talks. A brief summary is presented here of the different and conflicting views.

Common ground: Almost everywhere, the general impression was indicative of the power of globalization in terms of technology, economics or politics. In the discussions held in Egypt, one participant stated that, "When the big wave arrived, we were sleeping on the beach". Depending on different perspectives, globalization can be scary, provocative, irresistible, destructive or constructive. There was a pervasive sense of insecurity and instability. In the discussions held in Costa Rica, one participant said, "There's a growing sense that we live in a world that is very vulnerable to irresistible change – a growing sense of fragility among ordinary people, countries and entire regions." Unstable global financial systems have had damaging effects. Around the world we hear demands for stronger social protection systems, security and income. Another common concern was the impact of globalization on culture and identity. Some saw it as a threat to traditional institutions such as family and school or as a threat to the lifestyle of all communities. Others considered the benefits of abandoning traditional ways and creating new attitudes. Frequent positive and negative references were made to the impact of globalization on gender equality. Another issue raised frequently was employment and livelihood. While people generally demanded openness and interconnectedness of societies, when they were asked about the impact of globalization on employment and earnings, there was very little optimism in their views. In the discussions held in the Philippines, one participant stated that, "there is no value in a globalization whereby reduced prices for children's shoes come at the cost of a father losing his job". Surveys conducted in several countries also have found similar results. For example, on average 48% of those who participated in the poll by "Environics international" in seven countries thought that globalization is useful for quality of life and economic development. However, only 38 percent of them had the same opinion on employment and workers' rights (Global Issues Monitor Environics International, Toronto May, 2002). Regardless of the negative aspects of the current model of globalization, participants concluded that globalization is a reality, and is necessary to adjust policy priorities for addressing the issue of globalization: The outside world continues to exist without us but we cannot live without it. More importantly, we need to find answers and solutions to these problems. In negotiations held in Poland, one participant likened this issue to a force that can be harnessed: "If globalization is a river, we must build dams on it to generate electricity" (Abdul, 2005). Talks in Asia focused on a variety of continental conditions. According to most participants, globalization is acting selectively: it is useful for some countries and peoples but not for all. The most dramatic consequence of globalization is the reduction of poverty that relates to the opening of markets in China and India. However, about one billion people in the region do not benefit from this trend. For the expansion of the process, globalization should be managed. Talks in China stressed that the benefits of globalization are greater than its risks. Globalization has stimulated economic growth and industrial productivity and has helped China to deal with major challenges in employment. However, globalization has also destroyed the traditional livelihood in the agricultural sector, has transformed the traditional system of social security and has increased rural-urban disparities within the region. Multinational investment has intensified environmental degradation and has created pressures to maintain a competitive balance for a cheaper and more flexible workforce. Chinese people as consumers are pleased with cheap prices and quality goods and services but, as the labor force, they demand better

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and more stable job opportunities. Talks in India exhibit stronger contradiction in the views. Globalization has had winners and losers. Globalization has enriched the lives of the educated and the wealthy. The information technology sector in particular has been one of the winners. Nevertheless, the benefits of globalization are not yet available for the majority and new risks have emerged at the expense of the losers - the socially disadvantaged and the rural poor. The income of a myriad of *temporarily* poor people who worked hard to escape poverty has declined. Participants in the negotiations feared that globalization might be able to destroy values of democracy and social justice. Power in transition from locally elected bodies to supranational institutions is responsible for this. Western perceptions that dominate the global media are inconsistent with local perspectives: they encourage consumerism at the height of poverty and pose a threat to cultural and linguistic diversity. The economic instability of countries that are becoming global was one of the main topics of regional talks. One Thai participant described the sudden changes in capital flows during the Asian crisis as a “punishment disproportionate to the offenses committed”. Capital market reform is necessary but the process of liberalization should have a rational sequence and adequate social support. Japanese participants emphasized that regional cooperation in trade and financial issues can enhance stability. Dealing with the increasing migration of people beyond national borders requires a high-minded system. Trafficking of women and children is one of the most scandalous human rights abuses that necessitate coordinated action (Abdul, 2005).

Cultural Threats: The idea that the US sends too much of its new culture to the developing world is a correct deduction. However, it is mistaken to think that too much of the traditional culture of the US is exported. Much of the new global culture is produced in the US while more than half of its components come from other countries. The New World Culture transforms the traditional culture of the US probably faster than that of any other country in the world. In fact, the US imports cultures, changes and then exports them to form a new global culture.

But the real answer to the fear of cultural invasion lies in confidence - to believe that one’s culture is a great culture: even if it changes in the process of globalization, it will survive (Lester, 2003). Considering that globalization has affected various aspects of the life of all human beings in the twentieth century, whether in developed or developing countries, and is likely to continue in the twenty-first century (the age of information), it is necessary to study the positive and negative aspects of globalization in its different dimensions. The basic objective of this paper is to examine the attitudes of people living in the city of Ardabil, Iran, toward globalization and its impact on their lifestyle. To investigate these items, the researcher developed three main questions and four hypotheses. This paper presents a summary of the descriptive results and analyses of two hypotheses.

MATERIALS AND METHODS

Methodology

This study is conducted in the form of a survey project in terms of implementation and as an applied research project in terms of objectives. The statistical population includes all the residents over 18 living in the city of Ardabil in 2012. Considering the objectives of this study, multi-stage random cluster sampling is used for selecting the study sample. First, the city of Ardabil was divided into three regions - north, center and south – and an appropriate number of participants were selected randomly from each. 400 people were incorporated into the sample based on the Morgan table for sampling. For assessing lifestyle, the study deploys a research-made questionnaire composed of constituent elements of lifestyle as based on the theories of Max Weber, Anthony Giddens, and Pierre Bourdieu. In addition, for determining the indices of globalization, the researcher deployed positive and negative views in the field. The questionnaire was administered and completed individually. Content validity was assessed on the basis of theoretical principles, indicators and components of lifestyle and globalization. Furthermore, the researcher deployed the recommendations of experts for content correction in accordance with the objectives of the study. Questionnaire reliability was calculated using the Cronbach's alpha coefficient for each of the criteria and indicators as well as the entire questionnaire. The Cronbach's alpha coefficient of the questionnaire is 0.81. For describing the items, the researcher has used descriptive statistical methods

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as well as tables for presenting the frequency, frequency percentage, mean and median values. Also a chi-squared test and the Kruskal–Wallis one-way analysis of variance are used for testing the hypotheses with regard to a presupposed relationship between the variables.

RESULTS

Based on the information obtained, 49% of the participants are female and 51% are male. 38 % of those surveyed have a positive view and 62 percent have a negative view of globalization. In terms of marital status, 52% of the subjects are married, 46% single, and 2% are divorced. In terms of education levels, 20% have degrees lower than high school diploma, 53% have a high school diploma or an associate degree, and 27 percent have a bachelor’s degree or higher. In terms of location, 86% of the residents live in the city and 14 percent are rural or non-residents.

Hypothesis 1: There is a significant difference between the level of education and attitudes toward the impact of globalization on lifestyle.

Table 1: level of education and attitudes toward the impact of globalization on lifestyle

Level of Education	Number Mean Scores
Illiterate, elementary, middle and secondary school incomplete	80 231/12
High school diploma, associate degree, student	211 194/29
bachelor’s degree or higher	109 190/05
Total	400

Chi-square= 7/230 df=2 sig =/027

Considering that the attitudes of the subjects are measured on a rating scale that they are categorized into three groups based on education levels; the Kruskal-Wallis analysis of variance is used for testing the hypotheses. The above table shows the significant difference of attitudes between education levels and the impact of globalization on lifestyle. Therefore, the above hypothesis is significant at a 95% confidence interval. This means that people with higher education levels have a more negative attitude to the impact of globalization on their lifestyle.

Hypothesis 2: There is a significant relationship between the gender of the subjects and attitudes toward the impact of globalization on lifestyle.

Table 2: The relationship between gender and attitudes toward the impact of globalization on lifestyle

Attitude Gender	Strongly agree	Relatively agree	Relatively disagree	Strongly disagree	Total
Male	135	47	8	15	205
Female	137	35	4	19	195
Total	272	82	12	34	400

Chi-square=16.550 df=3 sig=/035

Considering that this hypothesis studies the attitudes of the two groups, a Chi-squared test is used for testing the hypotheses. The results of the above table indicate significant relationship between the gender of the subjects and attitudes toward the impact of globalization on lifestyle at a 95% confidence interval.

DISCUSSION AND CONCLUSIONS

This study has been conducted to investigate the lifestyle of people living in the city of Ardabil. The first hypothesis confirms the relationship between education and attitudes toward the impact of globalization on lifestyle. The second hypothesis confirms the relationship between gender and attitudes toward

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globalization. These results are consistent with the findings of Sobel (2001) on the effects of education on lifestyle. Sobel believes that education alone does not have an impact and it should be measured alongside income and employment. The results are also consistent with the findings of Torch (2007) and Taru (2005) with the explanation that no one factor can determine the lifestyles of the contemporary population. Education plays an important role in determining the orientation of cultural tastes. The findings are also consistent with the conclusions of Veal (2001). The major factors in the diversity of lifestyles are age, sex and social class. The results are also consistent with those of studies by McGraw and Usim (1987) on the impact of education as one of the most important factors of lifestyle. The results of analysis of variance show that education levels are influential in the lifestyle of people. This result is consistent with the findings of Torch (2007) and the results of a research conducted by the Mintel organization (1988) on the impact of gender differences on lifestyle. This also confirms Bourdieu's ideas (1984) and is consistent with the findings of Rafatjah (2011) concerning the impact of cultural factors such as gender and education on lifestyle. On the other hand, the results of this study are consistent with the results of the study by Fardroo and Sedaghatzadegan (1999) concerning the impact of education and gender on lifestyle. The findings are as well consistent with the results of the study by Ghaeb (2007) concerning the impact of cultural variables on the forms and dimensions of lifestyle. The results indicate that cultural factors, especially education, play a crucial role in the components of lifestyle. The results are consistent with the theoretical framework of Bourdieu's theory and practice. Both hypotheses are consistent with the ideas of Bourdieu. Among individual factors, the role of gender has been accepted as the most important factor affecting lifestyle in most studies. According to most studies, economic capitals such as income and occupation cannot alone determine lifestyle and affect lifestyle along with cultural capital. From the modern anthropological perspective, there is no modernity but *modernities*, no one tradition but *traditions*, each of which with special characteristics (Ares: 2000). Furthermore, the relationship between tradition and modernity is not witness to clear and absolute rupture and separation but rather we are dealing with a complex range of cultural phenomena that connect the past and present. Moreover, in the same range, we are witness to the formation of the so-called connective or turbulent phenomena. The impact of social, cultural and economic changes and developments on lifestyle and social culture mainly occurs in two ways:

1 - Complete rupture and conflict: In this case, it is assumed that the introduction of new elements irreparably damages part or parts of the network. In other words, it creates such a gap in the network that it becomes impossible to repair and inevitably turns into an unfamiliar and unintelligible texture by the previous pattern. Naturally, a permanent conflict arises between these two textures that most likely will destroy the entirety of the old pattern.

2 - Composition and reconfiguration: In this case, the new elements immediately break and crumble after introduction into the old space and are reshaped and incorporated into the previous context. Thus, new elements become part of the old fabric. Here, there is a sort of composition that integrates the old and new semantic elements into one another and naturally creates a whole new meaning.

The relationship between tradition and modernity can also be seen in these two ways. The second model has been prevalent in Iran in recent decades. In relation to attitudes toward globalization surveyed in seven countries of the world, 48% viewed globalization and its impact on quality of life and development as useful. Based on the results of this survey, 37% have a positive attitude toward globalization. There is not much difference in attitudes in general but there are significant differences in terms of the level of education and gender. These results are consistent with the findings of the survey in seven countries in most areas especially concerning the positive impact of globalization for educated people and for men.

Among the limitations of this study, there is a lack of access to adequate information concerning all the components of lifestyle in society. Furthermore, in qualitative studies, self-report questionnaires do not provide much reliable information for researchers, particularly concerning issues, interests and attitudes, personality and family characteristics, as well as economic status in the sensitive economic and cultural situation of present-day Iran. To eliminate some of the limitations of the study, the researcher has used control questions. For a complete review of lifestyle factors, we need to use documents concerning

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individual, social, cultural, and economic characteristics as well as observations of the behavioral patterns of individuals in addition to the questionnaire. To conduct further research, it is suggested that researchers use multiple instruments, large sample sizes and longitudinal research methods.

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