

## **Studying relation between lifestyle and religious identity Case study: women of Ilam city (Iran)**

**Jaber Molaiy**

Faculty member of Social Sciences Department, Payam Noor University of Iran  
jabermolaii@gmail.com

**Mehri Moradkhani**

MA in Women Studies

**Ali Ranjbarian**

MA in Political Sciences

### **Abstract:**

*The research has examined the relation between lifestyle and religious identity of women of Ilam. At first, the related studies were reviewed. Then, six hypotheses were presented based on the studied theories. To test the hypotheses, 400 women of Ilam were selected by multi-stage random sampling method. The research method is survey and questionnaire was used. Results at correlation level show that there is a significant relation between religious identity and variables of denominational style, virtual style, music style, and cultural participation style. Results at regression analysis level show that the variables of denominational, sport participation, music and virtual styles altogether explained 19 percent of dependent variable changes. Also, results show that women's selecting lifestyle will have a significant effect on their religious identity.*

**Keywords:** Religious identity, Lifestyle, Women, Ilam.

## Introduction

The importance of finding lifestyle in the modern world is connected to the appearance of consumption society. In the consumption society, mass production of goods necessitates mass consumption. In such a society, life style and consumption is important so much that reflect the individuals' identities, personalities and social statuses (Raf'ati & Vafadar, 2014).

Identity is a concept that combines individuals' privacy or inner world or to the whole environment, cultural forms and social relationship. Identities are considered as the key and meaningful concepts that form individuals' mind-sets and people get sensitive to the surrounding and life developments around them through these factors (Hekman, 1999).

Certainly, religious identity is viewed as the most significant factor creating social correlation throughout society in which during a process by creating an attachment to denomination among individuals in society, plays a significant role in forming and making public identity i.e., the making similar and making distinction operations are made (Goodarzi, 2009).

Today, globalization phenomenon affects various factors of human life such as gender attitude, education, identity and life style (Lotfabadi & nowruzi, 2004). Life style can be interpreted as a collection of behaviors that a person apply them to not only his needs be met but also to choose a certain direction to his own personal identity, so that they can be imagined against other (Giddens, 1999). Today, the appearance of consumption society due to the increase in the mundane goods from one part and democratization of consumption and its generalization from the other part results in the daily selected life and this shows the increasing importance of life style in the society. Life style is the consequence of all the selections, is the consequence of all the selections, preferences and the behaviors that an individual does in relation to the common and consumption goods (Rabbani & Rastegar, 2008). In reality, modern sociology orientation is toward the acceptance of the increasing importance of the consumption era in forming the public and private identity (Giddens, 1999). Despite the increase and intensity of the development and modernization processes in all religion aspects, denomination is still a rich source for identity and meaning in the modernized world. On the contrary to some thoughts that consider denomination as the result of the continuous process of modernization to be something out of sight and obviated, religion is taken into account as the first source of identifying for all the members of the society (Kkalantari et al, 2009). On this basis, religion plays a crucial role as one of the most significant factors in human civilization in forming the individuals' identity (Afkhami & Aghamohamadion, 2007)

Women form half of the society population so that formal education development family structure change, mass media and the affected changes, have made it available for women social movement and their presence in social activities era as well as political and cultural era. In such condition, women are in relatively various environments that have made changes in the available sources for women, their status and their role (Qaderzadeh, 2011). One of these changes is attributed to changing the production process and the regeneration of the women religion identity (Moqadas & Khagenoori, 2005). In the present study, women religion identity was investigated in Ilam city. Ilam is considered as a tradition city in respect of cultural elements. In spite of this, industry development has created a new perspective throughout the society and modernization is penetrating into cultural texture of this city. Along with the modernization in Ilam city, various life styles have been appeared as well that have made distinctions in some women in today's Ilam in comparing to the previous generation or even some of the contemporaneous women. This distinction in life style is

clearly seen in the kind of their activities, attitudes and their interests. Despite the origins of tradition in Ilam, this question comes into the mind that what life styles are in Ilam city that have changed the religion identity of women in Ilam?

In fact, since Ilam neighbors to Iraq country and it is a traditional city that how much it is affected by modernization and various life style makes this research significant. Hence, this study entitled as the study of the relationship between life style and religion identity has been conducted in Ilam city.

### **Literature:**

Azad Armaki and Chavoshian studied body as the identity medium within a sample of 825 young people above 18 of Tehran. The findings imply that various levels of body management has a significant relation with the variables having obviously cultural implication. These variables are gender, age, education, cultural capital, religion and traditional attitude at family, but there have not been a significant relation between body management and structural variables such as social- economical base, economical capital and job (Armaki and Chavoshian, 2002).

By studying internet and identity using Gidden's theories, Gorgi says that what in the contemporary world has affected on identity and changed it is rethinking process, that is influenced by globalization of communication, and one of the agents helping this change is medium. He says that Internet is better than other media and has an important effect on social and cultural structures of society because of having great power to decentralize, having diversity, being virtual, decreasing time and place importance, having reciprocity of differentiation and mutual agreement. (Gorgi, 2006).

By examining the effect of virtual environment on religious identity of the youth of a village, Bazrafshan and Rafi'ii have found the virtual environment affects on the youth's religious identity. In fact, the research results show the great effect of virtual environment of satellite networks on religious identity of the rural youth, change of roles, believes and environmental and cultural adaptable values, and inactivating the youth in religious and cultural functions in bio-social geography of the village (Bazr Afshan and Rafi'ii kete talkh, 2013).

By examining lifestyle and its relation to religious identity of women of Tonekabon, Raf'atj and Vafadar found that there is a relation between religiousness and the women's lifestyle. It means the higher the rate of people's religiousness, the less they follow the modern life-styles (raf'atja and Vafadar, 2014).

Armfield et al. studied the relation between using Internet and denominational believes. Questions such as how often (in a week) do you use Internet, chat room or email? And about denomination, denominational acts like going to church, reading denominational book and attitude, believing in god and its role in life, and control variables such as age, gender, income, education and etc. have been asked. The author concludes that there is a negative relation between using internet and denomination, but this relation is not significant with variables such as age, gender and income (arm field et al. 2002).

In his study about identity, Kendall emphasizes that globalization of economy, policy and human affairs has more confronted people and human communities to the risk of ontological insecurity and, meanwhile, a combination of denomination and nationalism as a powerful response to vague and insecure future and conditions is changing rapidly, and probably more than any other identifying elements, plays a role against the insecurity crisis of existence (kendall, 2004).

Kahle et al. studied denomination, denominational fanaticism and values in consumers' behavior among 1500 peoples of Singapore. They found that denomination and denominational fanaticism affect significantly on attitudes and consuming behavior of people. One of the causes of being influential of denomination is that it makes people accept society potentially early in childhood and this acceptance affects on people's identities, life-style and their consuming behaviors. Also, denominational fanaticism makes people be faithful to their believes. Thus, the denomination is a guide for people's selecting and their values (Kahle et al. 2008).

### **Theoretical framework:**

Identity is a general concept that demands its special concepts in different sciences. In sum, talking about social characteristics, believes, values, behaviors, and different attitudes of social groups means talking about "social identity". Social identity, in its simplest sense, is a description that a person knows about himself based on belonging to social groups (Brown, 1985). Social identity of a person implies the characteristics and thoughts that he acquires through social participations, belonging to social classes and groups. These classes and groups include race, denomination, ethnicity, nationality, gender and political parties. When a person becomes a member of a group, he gets a series of characteristics of it that is common in the group or the class. By internalizing this characteristic, the person has a sense of belonging to that group. A person's social identity causes creating "we" against "them" (Mehrmand et al, 2009). Religious identity as one of the social identity dimensions indicates the sense of belonging and commitment to religion and religious society. The most important achievements of religious identity is answering to basic questions, directing life, belief integrity, and giving meaning to the world (Sharafi, 1995).

Giddens is a theorist that has extensive discussions about identity and life-style. He believes that religion and tradition have always had a close relation with each other; denomination is one of the traditional power sources and thus relates to tradition. As a result, experience, mean and comment of life is based on that and for this, most actions of life have religious and denominational causes. Therefore, denomination is one of the most important references that human refers to it to complete his social identity (Giddens, 1998). Religious identity of an individual is in fact the rate of the role that he plays in regenerating religion structure in the social and the importance that he allocates to religious interactive ideas in his selected lifestyle (Giddens, 2006). In fact, Giddens believes that the identity should be created and regulated and experienced continuously according to the contradictory experiences of everyday life, lifestyles as well as allure trends of modern structures (Giddens, 1999).

The modern life-style emphasizes on the cultural patterns that have been formed based on signs, representations and media. Since lifestyle leads to extend consumer's authority in selecting the manner of living, this concept is inherently unstable and doesn't have the .... Of the last concepts (Abazari and Kazemi, 2005). In sum, lifestyle can be considered a commentary source that allows individuals to give a definition of themselves and communication in the world and changes rapidly. Lifestyle is considered a part of everyday social life of modern society with all its ambiguities and contradictions. Lifestyle is an integral part of social systems. In a world where theoretical major priorities, ideologies and meta narratives have been lost more than ever, and pragmatism and pluralism are more common, lifestyle is responsible for people's life policies and communications and interpretations of themselves and their societies (Zokaii, 2002). In other words, Giddens believes that lifestyles are deeds that have become the routine of everyday life. The routines

that are represented in dressing, eating, action styles and favorite environment to meet others, and remind that such behaviors reflect personal, group and social identities (Fazeli, 2003). Today, this is influenced by the globalization process and its components. Due to its technological tools, the globalization process has presented people (new ideas and) different styles of living, and given them the opportunity of choosing among different options (Moghaddas and Khajehnoori, 2005). So, identity is certainty of the new age and product of renewal and modern constructions, and like sexual identity, national and ethnic identity, religious identity is formed according to situations, people's social circumstance, and indeed their life styles (Zolfaghari and Soltani, 2010). According to the above mentioned issues and the results of previous researches, it seems that:

Hypotheses:

Main hypothesis:

- 1) There is a significant relation between women's religious identity and lifestyle.

Sub hypotheses:

- 2) There is a significant relation between women's religious identity and denominational life style.
- 3) There is a significant relation between women's religious identity and virtual network lifestyle.
- 4) There is a significant relation between women's religious identity and music lifestyle.
- 5) There is a significant relation between women's religious identity and cultural lifestyle.
- 6) There is a significant relation between women's religious identity and sport life-style.

### **Research methodology**

In this research, survey and quantitative research method has been used and the needed information was obtained by questionnaire. The statistical society of the research includes women of Ilam. Using lane tables and confidence coefficient 95 percent, 400 women of Ilam were considered for the sample size. The sample individuals were selected by multistage random sampling method. In this method, first, all districts of Ilam were identified and then 18 areas were selected. Finally, in each area, smaller blocks were randomly selected as a cluster, according to the relation of families. Cronbach's alpha coefficient was used to recognize the reliability of the items related to religious identity variable. To access the validity of the items of lifestyle, two methods of content validity and construct validity were used, and to determine construct validity, factor analysis technique was used. The results of factor analysis related to lifestyle variable are presented in table.

Table 1. Results of factor analysis

Table 1: Results of factor analysis								
life-style components	life-style agents						life-style dimensions	Total result of test kmo
	Agent 1	Agent 2	Agent 3	Agent 4	Agent 5	Agent 6	Religious style	k.m.o=85/0 sig = 000
Participating at religious meetings	0/788							
Cooperating with	0/777							
Joining mobilization (Basi) force	0/703							
Watching tv religious shows	0/660							
Attending community prayers	0/620							
Attending mosques and temples	0/599							
Performing religious activities at home	0/505							
Watching TV religious shows	0/474						Virtual network style 1	
Chatting online		0/809						
Searching the web		0/793						
Using facbook, twitter		0/726						
Using Email		0/620						
Using internet for news and needed information		0/499						
Listening to jazz, rap, rock			0/813					
Listening to foreign classic music			0/720					
Using music cd, dvd, mp3, mp4 players			0/559				Mode in music style	



Listening to Iranian - los angles pop music			0/514				
Listening to foreign radio programs			0/417				
Converse with others (by mobile)				0/736			Virtual network life-style 2
Sending sms				0/666			
Using Bluetooth				0/618			
Attending parks and places for recreation				0/574			
Performing activities such as drawing					0/739		
Attending movies theaters, ...					0/587		Cultural participation style
Cooperating with scientific, literary or art associations					0/492		
Music, calligraphy and drawing chasses					0/491		
Watching foreign TVs (satellite)					0/373		Sport participation style
using the various sport devices at gym or parks						0/697	
Sports like volleyball, basketball, mountaineering, swimming, ...						0/690	
Participating at local, sport associations						0/491	

### Concepts definitions

Religious identity: Identity is a set of meanings that inspires the person how to be in respect of social role or a condition that says the person who he is and produces a set of meanings for him that forms a reference of his essence (Khaniki, 2004:7). Religious identity is one of the most important identity subclasses implying a level of religion that has a close relation with «us» or the religious community. Religious identity reflects the sense of belonging to a religion and religious community. In fact, religious identity is the same effects and

complications derived from carrying on religion (Chitsaz, 2004:196). Religious identity includes 12 items and its reliability is 0.82.

Lifestyle: Some studies have pointed life style as nutritional patterns and habits (Aghaii et al. , 2004; Tomlinson, 2003; Holt et al. , 2005; Sarrafzadegan et al. , 2009;Heiman et, 2009). In some studies, lifestyle is considered as activity patterns of leisure and using material and cultural goods (Fazeli, 2003; Ross, 2009; Quelhas, 2004). By reviewing the theories of lifestyle, Fazeli believes that a variety of indicators have been used by various researches to measure lifestyle. He has classified these indicators as follows: 1) cultural consumption, 2) leisure activities, 3) dispersed indicators including purchase patterns, children naming, family behavior and food consumption pattern (Fazeli, 2003; 28-127). To study and find factors of lifestyle range, the factor analysis technique was used (table 1). Based on the technique results, six factors were found named respectively as religious behaviors, virtual network 1, music use, virtual network 2, cultural participation, and eventually, sport participation. According to the results of table 1 and statistic K.M.O in all dimensions, it can be concluded that the data have been suitable for factor analysis and the result of Bartlett test is significant. In fact, the error rate sig 0.000 has a high significance level and a confidence level more than 99 percent. In other words, all the used elements for each dimension have had the intended explanatory power for the dependent variable.

1. Denominational style: it means performing denominational actions and going to denominational centers.
2. Virtual network 1 style: it means using Internet to get news and information, chatting and surfing the web.
3. Music style: it means using CD, DVD, listening to Pop, Jazz and Rock.
4. Virtual network 2 style: it means using cell phone for calling, sending sms and bluetooth.
5. Cultural style: it means listening to programs of internal radio, reading domestic newspaper and journal, reading foreign newspaper and journal, non-school reading, listening to programs of foreign radios, performing art activities (drawing , music, ...).
6. Sport style: it means doing sports such as hiking and swimming, participating at sport clubs, going to parks and gyms to exercise.

### Research findings

Result of descriptive statistics show that the average age of women was 36.52, and most of them were in the age groups of 34-49. 48 percent of respondents were graduated and 3.5 percent were illiterate. 66.5 percent of women introduced themselves as housekeeper and 33.5 percent having a job. Also, the middle class included the highest percent of respondents.

Table 2 shows the relation between the dependent variable of religious identity and some of the independent variables of lifestyle. As shown in the table, there is correlation between denominational, music and cultural styles and religious identity, and the most positive correlation is between denominational life style and religious identity; and in fact, the more religious women engage in denominational activities most of their time. And also, there is a (negative) correlation between virtual network style and religious identity. So, the women having a virtual lifestyle have a more fragile religious identity.



Table (2): Pierson correlation coefficients between life-style dimensions and identity

identity life style	Pierson correlation coefficient	significance	number
Religious style	***0/332	0/000	396
Virtual network style 1	**-/177	0/000	399
Modern music style	**0/214	0/000	397
Virtual network style 2	-/098	0/051	399
Cultural participation style	*/104	0/038	399
Sport participation style	-/017	0/733	397

Table 3: the most important predicting variables of identity based on the results of multivariate regression analysis

Significance level	T	Beta	B	R2	R	Incoming variable	Stage
0.000	7.439	0.393	0.090	0.11	0.33	Religious style	First
0.003	-2.960	-.163	-.092	0.14	0.38	Sport participation style	Second
0.000	3.834	0.177	0.102	0.18	0.42	Music style	Third
0.023	-2.275	-.112	-.046	0.19	0.43	Virtual style	Forth

To investigate the effect of independent variables on religious identity, the multivariate regression test has been used simultaneously. The method used is step by step in which, the variables enter the equation based on their most influence to determine the dependent variable. The variables of denominational style, virtual style, music style, cultural participation style and sport participation style enter the equation. The result of regression analysis presented in table 3 show that 19 percent of religious identity changes are explained by denominational, sport participation, music and virtual styles.

## Conclusion

Lifestyle concept is a new concept in modern societies following the emergence and spread of individuality and the importance of selections of everyday life and in other words, adoption of life policy. The freedom of selecting lifestyle have could influenced on many aspects of human life such

as the people's acquiring identity. In this research, the relation between religious identity and lifestyle of women of Ilam has been addressed. To explain that relation, Giddens' ideas based theory was used. Six hypotheses were designed based on the theoretical framework of the research. The survey method was used to test the hypotheses and a questionnaire compiled by the author was used to collect data.

Findings of the research show that there is a significant and positive relation between the denominational, music and cultural style and religious identity. And also, results of the multivariate regression suggest that the independent variables of the research (denominational lifestyle, sport lifestyle, music lifestyle, and virtual lifestyle) explain totally 19 percent of changes of the religious identity variable. Results of the researches of Armaki and Chavoshian (2002), Gorgi (2006), Bazrafshan and Rafi'i kete Talkh (2013), Raf'atja and Vafadar (2014), Armfield et al (2002), Kendall (2004), and Kahle et al. (2008) confirm these findings, too.

Giddens believes that denomination is one of the most important references that human refers to it to complete his social identity (Giddens, 1998). And according to the fact that the society of Iran is an Islamic society, determining style for people's lives in the social and professional position is influenced by religious beliefs. In fact, their lifestyles have a relation with their beliefs, and maybe it is why we can speak about denominational lifestyle (Tanhaii and Khorrami, 2010). In fact, denomination has always played an important cultural and social role in the society of Iran, so the women selecting the denominational style for their lives and spending most of their time on performing denominational activities, have a stabilized religious identity.

Sport is a social phenomenon that communicates with all the social backgrounds including cultural, economical, social, denominational, educational and political and has a tight connection, correlation and action with any of them. Nowadays, participating at sport activities is considered as a basic element in the lives of milliard peoples especially women and girls. In fact, the manner of women's participating at sport activities is a complicated problem into which many factors contribute. One of the factors is the issue of lifestyle and manner of their living (Bani Fatemeh, 2002). So, women's collective sports are generated as the result of the characteristics of lifestyle and give integrity and identity to them. Therefore, women having a sport lifestyle have achieved a stabilized religious identity.

Music is considered as one of the basic elements in cultural system and can almost be a determinant of some general orientation of culture and social changes. Tendency to a specific behavior like listening to music can significantly help recognize common culture of a society and as well as sub cultures within that like family. Nowadays modern music is one of the most popular goods of common culture that is available in people's lives in the most significant possible form (Mirzaei, 2011). Maybe nowadays, music being popular allows us to speak about its effect on identity. In other words, women attending to music as one of the important elements of life have identity stability.

Today, various channels of TV and Internet sites, have brought experiences of predominant culture into Iranian houses and challenged the minds of humans and society of Iran, and by their products, influenced on their viewpoints and perspectives strongly (Hossein zadeh and Shajravi, 2013). The important issue is that most of the people using Internet and satellite channels are women, so the virtual life style can be used for women and it can influenced on their social identity and specially their religious identity. In fact, women selecting the virtual lifestyle for their life have a fragile religion identity.

In sum, it can be said that there is a significant relation between women religion identities and lifestyles. In the current modern world, people's religious identity is formed based on his individuality and membership and also is formed and reformed based on the kind of lifestyle.

### **Suggestions**

1. Today, most people do not have a true understanding of the concepts of identity and lifestyle, so it is suggested through educational workshops, suitable TV shows and books dedicate to this topic.
2. The existence of a negative relation between the virtual lifestyle and religious identity indicates this fact that using satellite, Internet, and totally, the virtual communicative tools makes women's identity became weak. Therefore, it is suggested that the consequences of incorrect use of these tools be represented by education so that the people avoid incorrectly using them.
3. Based on the research results, it is said that choosing lifestyle affect significantly on behaviors, personalities and generally women's identities and most of people are not aware of that. So, it is suggested that informing people about the effect of lifestyle on their identity be a priority in educational programs.

## References

- Abazari Yousof, Kazemi Ali (2005). "Buy Theoretical Approaches: from sociology to cultural studies", social sciences letter, no.25, pp.167-195.
- Afkhami, Fahimeh, Agha Mohammadian Hamidreza (2007). " Studying the effective factors on tendency to satellite and its impact on religious beliefs and behaviors of people of Mashhad", Journal of Educational and Psychological studies of Ferdowsi University of Mashhad, no.30.
- Armfield, G. ,Holbert, R. (2003)."The relationship between religiosity and Internet use ".Jornal of media and religious ,vol.2, no.(3), pp.129-144.
- Azad Armaki , Taghi, Chavoshian, Hasan (2002). "Body as the identity medium", Journal of Iran Sociology, IV volume, no.4, pp.57-75.
- BaniFtemeh Zahrasadat (2012). "Studying the relation between the young women's lifestyles and their participation at sport activities in Yazd city", MA Thesis, the University of Shiraz.
- Brown, R (1985). "Social identity", in, Adam and Jessica Kupppe (eds) the social Science Encyclopedia, London: R. K. P.
- Fazeli, Mohammad (2003). "Consumption and Lifestyle", Sobhe Sadegh Press.
- Ghaderzadeh Omid (2011). "The effect of different forms of capital on women collective identity", Quarterly of woman and development and politics, the ninth course, no.3, pp.35-65.
- Giddens, Anthoni (1998). "Modernity Messages", Translated by Mohsen Salasi, Tehran, Ney Press.
- Giddens, Anthoni (1999). "Modernization and Personification", Translated by Naser Movaffaghian, Tehran, Ney Press.
- Gorgi, Ali (2006). "Internet and identity", Quarterly of National Studies, the seventh year, no.1, pp.53-69.
- Goodarzi, Hossein (2008). "The identity giving function of shiite Denomination in the Safavid Period", Quarterly of national studies, the ninth year, no.4, pp. 45-72.
- Hekman, S (1999). Identity Crises. In S Hickman (Eda). Feminism, Identity and Diffrence. Frank Cass.
- Heiman,A., Just,D.,Mcwilliams,B., Zilberman,D. (2009) "religiosty,life stayle and food consumption", giannini foundation of agricultural economical, [http://www.agecon.ucdavis.edu/extension/update/articles/v8n2\\_4.pdf](http://www.agecon.ucdavis.edu/extension/update/articles/v8n2_4.pdf). [Online. 2009].
- Holt,C.L.,Haire\_Joshu.L.D.,Lukwago.N.S.,Lewellyn.A.I,Kreuter,W.M. (2005) "the role of religious in dietary believes and behavior among American women"cancercontrol,[http://.www.moffitt.org/moffittapps/ccj/v12s5/pdf/84.pdf](http://www.moffitt.org/moffittapps/ccj/v12s5/pdf/84.pdf).

Hosseinzadeh, Hossein, Shajaravi, Ali Mohammad (2013). "Studying the effect of the extent and kind of satellite on social, religious and national identities of teenagers", *Disciplinary Knowledge Quarterly of Khouzestan province*, no.5, pp. 13-32.

Kahle, L.R.; Kau, A.; Tambyan, S.; Tan, S. & K, Jung (2005). "religion, religiosity, and values, implication for consumer behavior", in Haugtredt, c.p., Merunka, D. and Warlop, I.(Eds), *the la londa Seminar*, 32<sup>nd</sup> International research Seminar in Marketing, La Londa-les- maures, pp.245-259.

Kalantari, Abdolhossein, Azizi Jalil, Sa'iid Zahed Zahedani (2009). "Religious identity and the youth, statistical society of the youth of Shiraz", *Quarterly of Cultural Researches*, the second course, no.3, pp. 125-141.

Kendall, C (2004). *Globalization and Religious Nationalism: Self Identity, and search for Ontological Security*. *Political Psychology*, Vol. 25, No.5, pp.741- 767.

Khaniki, Hadi (2004). " Identity in Iran: political, social, cultural and literary approach to identity and crisis in Iran", Tehran, University Jihad, Institute of humanities and social sciences.

Lotfabadi, Hossein (2006). " Global and national citizenship and education along with strengthening identity and value system of students", *Quarterly of educational innovations*, no.17, the fifth year, pp.11-45.

Mehrmand, Ahad, Ahmadi, Hossein, Azizinejad, Mandegar Ali, Bahareh (2009). "Sociological studying the extent of relation between national identity and ethnic identity among the youth of Oroumieh speaking in Azari language", *Quarterly of social studies*, no.112, pp.90-110.

Moghaddas Ali Asqhar, Khajehnoori (2005). "Globalization and changes of social identity of women", *Case studies of Shiraz and Estahban*, *Journal studies of women*, the third year, no.7.

Quelhas Brito, P. (2008)"conceptualizing and illustrating the digital life style of youth",[http://www.fep.up.pt/investigacao/workingpapers/08.10.31\\_wp300.pdf](http://www.fep.up.pt/investigacao/workingpapers/08.10.31_wp300.pdf). [Online 2009].

Rabbani, Rasoul, Rastgar, Yaser (2008). "The youth, life style and consumption culture", *Monthly of cultural engineering*, the third year, no 23 and 24, pp. 44-55.

Raf'atja, Maryam, Vafadar, Zeinab (2014). "Lifestyle and its relation with religious identity", *Quarterly of cultural-social development studies*, the third course, no.2, pp.113-137.

Roos,E., Karvonen, S.(2004)."life stayles, social background and eating patern of 15\_year \_ old boys and girls in fland. " *Journal of youth studies*.vol,17,no.3,pp.331\_ 349.

Sarrafzadegan,N , Kelishadi, R., atall (2009)."Do life style interventions work in developing countries? Finding from the Isfahan healthy heart program in the Islamic republic of Iran" , *bull word health organ* , vol.87,pp.33 \_ 50.

Tanhaii, Abolhasan, Khorrami, Shamsi (2010). "Studying the relation between sociology of religious believes and lifestyle based on Gaffman's theory and method", Case study of Kermanshah, (2009), Social research Quarterly, the third year, no.6.

Tomlinson, M (2003). "life style and social class" : European sociological review  
vol.19.no.1,97\_111.

Zokaii, Mohammad Saiid (2002). "sub-culture, lifestyle and identity", Journal of social sciences development", no.20 and 21.

Zolfaghari, Abolfazl, Soltani, Lavin (2010). "studying the relation between lifestyle and ethnic identity of the youth: case study of Mahabad town, Iran sociology", no.2, pp. 24-50.