The Relationship between Lifestyle and Ethnic Identity among Students of Isfahan University

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Abstract

This study aims to investigate the relationship between lifestyle and ethnic identity among students of Isfahan University. The study population includes 10317 students of Isfahan University having different ethnic identities and studying for bachelor, master and PhD degrees in humanities, basic science and engineering. The sample size was obtained 300 students using Cochran Formula and stratified probability sampling method was used in the research. The research method was descriptive and correlational in type and the data collection tool was two researcher-made questionnaires the face validity and content validity of which was confirmed by a number of the study population and some experts in the field respectively. Cronbach’s alpha was also used to evaluate the reliability of the data collection tools, and the alpha coefficients of the ethnic identity questionnaire and lifestyle questionnaire were obtained 0.84 and 0.77 respectively. For the data analysis, descriptive statistics (frequency tables, graphs, percentages, variance) and inferential statistics (Pearson correlation, analysis of variance, T-test, structural equation modeling) were used. The research findings showed that there is a significant relationship between the students’ lifestyle and their ethnic identity. In addition, the relationship between lifestyle and ethnic identity was different with respect to demographic variables (age, sex, education and marital status).

Keywords: Ethnic Identity, Ethnicity, Lifestyle, University Students.
Introduction
With a change in the social context from the traditional into the modern or semi-modern style and due to the changes resulting from globalization, there occur changes in human’s lifestyle, nature and social and individual identity as the side effects of the new industrial civilization, the pathogenic urbanization, the declined social correlations and the increased individual and non-social motivations (Golmohammadi, 1998). In general, in such a social space, in addition to different lifestyles that are chosen by individuals, the process of globalization has also led to a change in people’s identity sources and the identity selection (Khajenuri et al., 2010). These changes result in the mass production and abundance of consumer goods, leading to their general consumption among all social classes and strata. In addition, the structural changes in modern societies at the end of the twentieth century have led to the fragmentation of the cultural, ethnic, racial and national perspectives, influencing and transforming people’s perceptions of their identity. Human beings define themselves not only by individual identities, but also by social identities such as familial or relative identity, territorial or racial identity, ethnic identity, national identity and other types of identity, among which ethnic identity is one of the most important forms of social identity.

Like many other developing countries, Iran has also undergone great changes, but since such developments (globalization and modernization) have entered different parts of the world including Iran through the world of information and communication rather than in a suitable cultural context, they have brought about crises in people’s lives. (Khajenuri, 2006). In the meantime, the culture of the Iranian youth, especially the university students, influenced by the competition, conflicts and cultural exchanges and evolution, has changed more greatly than that of the other groups in the society, so that the culture and identity of the youth has become one of the major concerns of the political system, having led the cultural policymakers to extend the effectiveness of the official cultural institutions and organizations in this particular field (Shalchi, 2008). Since university is a place for the interaction and exposure of different ethnic groups, it is a place where different ethnic identities encounter and clash so that the cultural and identity conflicts of students help intensify their tendency to strengthen their ethnic or national identity. (Zahedi, 2003). Doing research in this field helps recognize the elements debilitating or reinforcing the students’ ethnic identity as part of the Iranian culture and its results may eventually prove effective in cultural and social planning.

Problem statement
The concept of lifestyle has been one of the most important explanatory frameworks in discussions of sociology and cultural studies in recent decades. However, the origin of this concept is individual differences, habits, tastes, preferences and in general, differentiation of individuals as well as their behavioral differences, which are basically psychologically- rather than sociologically-related concepts.

Lifestyle in general refers to a unique pattern of humans’ traits and behavioral habits in everyday life and their social situations. Lifestyle has a lot to do with the current and everyday life in various forms of living such as: clothing style, eating style, music style and entertainment style (Bohrani, 2011).

On the other hand, identity is one of the basic and principal concepts with which human beings are involved throughout their social lives, especially in today’s greatly changing communities. Identity is the output of communication and interaction with others, having no
sense regardless of social life and the social relations among human beings; meaning that there needs to be another one in order for “I” to be made and understood. (Hezarjaribi, 2011).
What we trying to address in this study is that society is a whole system, made up of a set of local and regional cultures and regional regarded as its cultural subsystems. The final integration of a society is the output of the regular communication among these subsystems as well as the systematic or structured relation of each of these subsystems with the whole system and the Iranian society is not an exception to this rule.
The main objective of this research is to identify the relationship between lifestyle and ethnic identity among the students of Isfahan University and the research sub-goals include:
1) Identifying the relationship between ethnic identity and the kind of cultural goods used in the community.
2) Identifying the relationship between ethnic identity and the kind of material goods used in the community.
3) Identifying the relationship between ethnic identity and ways of spending free time.
4) Identifying the relationship between ethnic identity and (traditional, modern and hybrid) lifestyle.
5) Identifying the relationship between ethnic identity and different dimensions of lifestyle with respect to demographic variables (age, sex, education and marital status).

Literature and theoretical foundations

The History of the lifestyle concept
Research on lifestyle is a way of testing how life is realized in reality and evaluating the consequences of what has been realized for the individual and the society. Since research on lifestyle is about real behaviors and activities, it makes it possible to study the changes, and get to know the difference and distance between our values and attitudes and the realities.
Lifestyle is one of the concepts widely used in different social, economic and cultural contexts. This concept dates back to less than a century and is considered a modern product. Lifestyle is a very determining and important category in the strategic micro studies because such studies are possible only through detailed investigations. So the concept of lifestyle has no place in traditional societies, because homogeneity and conformity in lifestyle do not allow the possibility in such societies. However, different lifestyles may appear in modern societies which are characterized by diversity of products and individual freedom in consumption (Majdi, 2010).
Thus, lifestyle can in general be construed as a collection used by individuals to not only satisfy their current needs, but also portray to others the special narrative with which they have chosen to identify themselves. This selectivity does not mean that the person is absolutely free in his or her choice, which gives meaning to lifestyle differences. As Bourdieu asserts, different lifestyles are preliminary structural forms for social classifications (Rahmatabadi, 2006). So, it makes no sense to talk about the concept of "lifestyle" without reference to other concepts such as "consumption", because the importance of this concept in the modern discussions of social sciences lies primarily in the appearance of a consumer society, i.e. the era of abundance and accumulation of goods and formation of a consumer culture (Saeidi, 2009). In this era, consumption is viewed not merely as a just realistic economic process, but as a socio-cultural process that includes cultural signs and symbols. (Bakak, 2002). Accordingly, lifestyle helps exacerbate the unity and cohesion within a group.
on one hand and differentiates and separates social groups from one another on the other (Majdi, 2010).

The Oxford English Dictionary lists the psychologist Alfred Adler as coining the term “lifestyle” (hyphenated in this dictionary, while used in sociological texts without the hyphen) in 1929 to describe a person’s essential character structure as established in early childhood.

In the 1990s, the lifestyle studies became interdisciplinary studies and lifestyles were investigated with different views. For example, lifestyle in the areas of health (nutrition, exercise, quality of life, etc.) and the environment (pollution, indiscriminate use of natural resources, etc.), are among the areas that were considered during this decade. (Benedikter, 2011).

Sociologists have often been against the idea of individual lifestyle. However, from the 1980s onwards, the individual idea of lifestyle has underlined the characteristics of life in postmodern condition. Today, a group of theorists with a more balanced perspective consider lifestyle a phenomenon studied at both collective and individual levels (Bell, 2005).

Types of lifestyle
Lifestyle is a very determining and important category in the strategic micro studies because such studies are possible only through detailed investigations. The process of lifestyle formation and change is by no means easy. Many factors lead to the rise and fall of a style in life and communities. These factors are partly outside the control of governments and are heavily influenced by cultural and social changes as well as by changes in the motivation, preferences and behavioral patterns of the individuals in a society. Although lifestyle is primarily based on individual choices and personal identities, it can never be analyzed without considering the cultural and social context, especially at the stage when it gets publicized. At the micro level, one’s character and biological and psychological characteristics, family, friends, school and university influence his or her everyday life and lifestyle, and at the macro level, the living space in the city and the world around, the media, the dynamic social and political space and the cultural atmosphere of the society influence one’s lifestyle (Ebrahimabadi, 2013).

Therefore, a study of lifestyle helps recognize and predict behaviors better and more thoroughly. Investigation of the actual behaviors with the aim of discovering the cohesion and patterning or put simply, the study of lifestyle, may be an appropriate alternative to attitudes and values (Fazli, 2003). Therefore, highlighting the motives and meanings implicit in individuals’ practices of cultural and material consumption and leisure activities, the American sociologist George Ritzer divides lifestyle into four types: pleasure seeking-aesthetic lifestyle, functionalistic lifestyle, subcultural lifestyle and passive lifestyle. Each one of these lifestyles has a particular motive and meaning which an actor can implicitly take into account (Ritzer, 1995).

Based on distinct and somewhat contradictory preferences and tastes that people have in their food, clothing, leisure time and so on, Bourdieu divided lifestyles into three types of traditional, modern and mixed lifestyle. Bourdieu’s approach about the lifestyle is very important, since he examines the distinctions and differences through different methods of consumption (whether economic or cultural). He shows via this framework why different consumption methods within a class bring different tastes which are along with many distinct expectations about exercise, diet, arts and leisure activities. (Bourdieu, 1984)

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The first two categories of lifestyle, in Bourdieu’s classification, are the main categories, and the third category, as the name suggests, is a combination of the first and second categories. Lifestyle has components which will be explained in the next section. So, those who have a modern lifestyle consume new cultural goods, are interested in using new material goods, and also spend your leisure time using new elements. Likewise, people with a traditional lifestyle use older components and anyone who has both the traditional and the modern living standards and choices has a hybrid or mixed lifestyle, which is most common in metropolises.

**Components of lifestyle**

The sociologist who has added to the richness of lifestyle is Pierre Bourdieu. In defining lifestyle, Bourdieu believes that lifestyle includes the factors that classify people in areas such as the division of the day hours, the type of recreations and sports, social practices, and how to speak, walk, dress, and feed and so on.

Life styles are the consumption modes of social actors that have different ratings for prestige and social legitimacy. These consumption practices reflect the hierarchical social system, but as Bourdieu shows in “distinction based on the dialectical logic”, consumption is not only a way to show differences, but also a way to differentiate things. Therefore, lifestyle is the systemic output of character perceived through its bilateral relationship with the procedures of character and changes into a system of signs by which a society is evaluated (Shalchi, 2008). Bourdieu shows how specific groups, especially socio-economic classes select from among a variety of consumer goods, ways of dressing, eating, making up, home furniture and interior decorating in order to identify their individual lifestyle and distinguish themselves from others. Bourdieu analyzed the ways whereby different groups distinguish themselves from others through the consumption patterns that characterize the lifestyle of a particular group. Therefore, lifestyle is investigated in this research as behavioral types that play an active role in the identity acquisition process. These indexes can be manifested, observed and assessed in three dimensions of consumption norms (material consumption and cultural consumption) and leisure activities (Fazli, 2003).

**Ethnie, ethnicity and ethnic identity**

Community refers to a group of people who have lived together for thousands of years and have settled in certain territories (Bashiriye, 2008). Anthony Smith gives the following efficient and short definition of Ethnie: "a named human community, with myths of common descent, shared memories and one or more elements of common culture such as language, religion and customs, and a sense of solidarity, at least among the elites (Smith, 1986). Iranian society is a society made up of people of different ethnicities, religions and languages who have been living together for centuries. There is no consensus about the exact number of ethnicities in Iran. According to the most famous narrative, Iran has six major ethnic identities: Persian, Turks, Kurds, Lors, Baluchis and Arabs, although some others confine the ethnic identities to three groups of Persian, Turkish and Arabic languages due to the common linguistic roots, since the contemporary Persian Language belong to the same family as do Lori, Kurdish and Baluchi and they have gradually been separated from one another. However, some others regard Laks, which are a people in between Lors and Kurds, as a
separate people and do so about Tatha, which are among the three Persian, Azeri and Taleshi peoples (Ghamari, 2005).

Identity literally means existence, being, nature, and character and can identify and distinguish each individual from the other. (Moein, 1998). It conceptually means the actors’ conscious, continuous and permanent efforts to respond to the questions of what, who and how to identify and introduce themselves against others, which is considered at both micro and macro levels. (Mirmohammadi, 2004).

Identity is a response to who and what. It is what distinguishes “me” or “us” with another one or others. In fact, identity is a relationship between one’s personality and social structure, in the sense that identity is the ratio or proportion that one makes between the mental worlds and the real life. In this sense, the concept of identity is relative from two perspectives. From one perspective, it is a concept that makes sense in a semantic network, and from another perspective, it is not something merely mental. (Sobhani, 2004)

In a general division, identity is divided into two dimensions called "individual identity" and "collective identity".

Individual identity is an identity which mainly refers to individual and functional characteristics. (Jacobson, 1998). Collective or social identity is basically shaped by social comparisons, which distinguish between in-group and out-group people (Abazari, 2002).

Ethnic identity is one of the most important forms of collective identity. Ethnic identity is one form of social identity which creates unity and a sense of belonging among the members of an ethnic group, and brings about a kind of overall coherence beyond individual identities, so that the members of the group may consider themselves distinct from or sometimes superior to other groups (Mohseni, 2004).

**Figure 1: Forms of social identity**

![Diagram of social identity]

The central issues in ethnic identity are the components and elements of ethnic identity. Therefore, “ethnic identity is defined based on cultural identifiers, such as language, religion, customs and historical background by which people link to all or some identity aspects of a group (Golmohammadi, 2002).

In general, ethnic identity arises from the diverse combination of the components of ethnicity and even in many cases, only one different component may cause a type of ethnic identity. In this study, the concept of ethnic identity is measured by the following indicators: Language, tendency to customs and ethnic history and ethnic affiliations.

The language index is used to determine one’s love of the native language (Farsi), the need to strengthen and preserve the ethnic language, the need to emphasize teaching ethnic languages and the rate of interest in the study of ethnic literature. The index of tendency to customs and local history is determined by one’s rate of adherence to local customs, one’s desire to know the local history and to prefer the local dress to the formal dress. Finally, the index of ethnic affiliation is used to determine one’s emphasis to choose friends from his or her relatives,
one’s priding oneself on the outstanding and well-known characters of his or her ethnicity and working in the communities and associations related to his or her own ethnicity.

Figure 2. The components of ethnic identity

Figure 3. The conceptual model of the research

Literature
Valuable studies have been conducted inside and outside the country about subjects such as identity and its variants and lifestyle; even the studies carried out about lifestyle have mostly been theoretical studies, and have rarely dealt with the empirical testing of this process. However, the most relevant and recent studies conducted in this field are as follow:
Zolfaghari and Soltani (2010) conducted a study called “The relationship between lifestyle and the ethnic identity of the youth (A case study of the city of Mahabad)”, in which they showed that ethnic identity has become a global concern in the developed and developing countries. This research examined and explained individuals’ ethnic identity based on their
lifestyles. The research findings showed that there is a significant relationship between individuals’ lifestyles and their ethnic identity so that the more modern their lifestyle is, the more decreased their ethnic identity will be.

Moghaddas Jafari et al. (2012) carried out a study entitled "The effect of cultural factors on the lifestyle of coffee-shops youth in Ahwaz City," in which they investigated the impact of cultural factors (cultural capital, leisure time, religious attitude) on the lifestyle of coffee-shop young people in Ahwaz City. The research findings demonstrated a positive and direct correlation between cultural capital, leisure time and lifestyle, but no relationship between religious attitudes and lifestyle of the youth under study.

In another study done by Alizadeh Aghdam et al (2014) by name of “The relationship between social capital and ethnic identity (Case Study: students of Tabriz University)”, the association between social capital and levels of ethnic identity among students of Tabriz University was investigated. The results of the research showed that the students’ ethnic identities are significantly different depending on their academic field, but this difference is not significant with the other demographic variables.

Khajenuri, et al (2014) also did a study entitled "A Study of the relationship between Lifestyle and Social Identity (A case study of the Youth in Bandarabas City). Their findings there is a positive significant relationship between the variables: the religious lifestyle and the traditional musical lifestyle and social identity, and there is a negative significant relationship between the variables: the modern music lifestyle and the body-focused lifestyle.

Kerpleman and White (2006), investigated in a study "the relationship between identity and social capital among the African-American youth". They believed that identity is closely associated with social capital and welfare. The results of their research showed that young people who have a strong commitment to their identity show greater and better social capital quality.

Blasius et al. (2008) conducted a study called” Lifestyles in distressed neighborhoods, a test of Bourdieu’s taste of necessity hypothesis”. The research sought to know whether the lower classes of the society are able to convert, display and supply their capitals or not; that is, whether they are capable of changing their success and capital size. The results of that study showed that people who lived in these regions have not been capable of changing cultural capital into economic capital and vice versa, and this study supports Bourdieu’s hypothesis of taste.

Arab Naz et al. (2011) did a research called “The crises of identity: globalization and its impacts on socio-cultural and Psychological Identity among Pakhtuns of Khyber Pakhtunkhwa Pakistan”, in which they showed that globalization leads to various identity-related, psychological, religious and cultural crises including: pluralism and cultural colonialism, changes in the traditional social structures, the strengthened secularism, the reduced social identity and the creation of complexity in social relations.

Huu Chen et al (2012) did a study entitled "Ethnic identity and career Aspiration of the Taiwanese Indigenous Students in the Era of Globalization", and endeavored to explore the ethnic identity perceived by elite indigenous students studying at senior high schools, to examine their career aspiration, and to investigate their involvement in traditional cultural activities. The results provided data for analyzing how certain activities may affect the ethnic identification process.
Methodology
This is an applied research in terms of purpose, and a descriptive and correlational research in terms of analysis. Besides, survey method, which is one of the best methods in quantitative research, has been used in this study. The main tool used in this study for gathering information was a questionnaire. To prepare the questionnaire, we first extracted the concepts of lifestyle, ethnic identity and indexes related to each concept using the sources, and scientific books and articles and then examined those concepts.

The study population includes students of Isfahan University who were all above 17 years of age and are now busy studying in Isfahan University. According to the figures provided by the educational assistant of the University of Isfahan, 10,317 students are studying for B.A, M.A and PhD degrees in the university in the academic year 2015-16. The sample size calculated as 281 students using Cochran Formula and 300 questionnaires were distributed among the sample in random, given the possibility that some questionnaires would not be returned.

We have used two questionnaires in the present study in order to gather the data required for analysis.

The first questionnaire consisted of two parts: the first part included the general demographic characteristics including gender, marital status, age, education, profession, educational groups and ethnicity.

The second part of the questions was related to the components of ethnic identity (language, tendency to customs and local history and ethnic affiliation).

The second questionnaire was related to lifestyle, which is divided into two groups. Group "A" was related to traditional lifestyles and Group "B" was related to modern lifestyles, and each individual chooses one of the two groups depending on his or her behavior and lifestyle, and answers the questions of that group. If a person’s behavior and lifestyle is a combination of traditional and modern lifestyles, he or she will have to answer the questions of the two groups. In addition, there are questions within each group specifically designed to be answered by men or women.

There are several methods to determine the validity of a questionnaire, and we used two ways: content validity, and face validity in this study.
Using the data obtained from the questionnaires and with the help of SPSS statistical software, we calculated the reliability coefficient with Cronbach's alpha method and obtained the following values for each component:
Table 1. Reliability of the research questionnaire

<table>
<thead>
<tr>
<th>Variables</th>
<th>Number of testees</th>
<th>Number of items</th>
<th>Alpha coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha of the questions common to males and females in the lifestyle questionnaire, group (a)</td>
<td>30</td>
<td>14</td>
<td>0.7257</td>
</tr>
<tr>
<td>Alpha of the females’ questions in the lifestyle questionnaire, group (a)</td>
<td>15</td>
<td>19</td>
<td>0.7779</td>
</tr>
<tr>
<td>Alpha of the males’ questions in the lifestyle questionnaire, group (a)</td>
<td>15</td>
<td>16</td>
<td>0.5664</td>
</tr>
<tr>
<td>Alpha of the questions common to males and females in the lifestyle questionnaire, group (b)</td>
<td>30</td>
<td>27</td>
<td>0.8264</td>
</tr>
<tr>
<td>Alpha of the females’ questions in the lifestyle questionnaire, group (b)</td>
<td>15</td>
<td>35</td>
<td>0.9164</td>
</tr>
<tr>
<td>Alpha of the males’ questions in the lifestyle questionnaire, group (b)</td>
<td>15</td>
<td>32</td>
<td>0.7285</td>
</tr>
<tr>
<td>Alpha of the questions of ethnic identity questionnaire</td>
<td>30</td>
<td>13</td>
<td>0.8466</td>
</tr>
</tbody>
</table>

Data Analysis

Since the results of this study have been obtained from the quantitative data, the data analysis method is also quantitative. We have used SPSS software for data analysis and the research findings have been analyzed at two levels of descriptive and inferential statistics.

The descriptive findings of the research are as follow:

- Of the respondents, 180 (60%) students were females and 120 (40%) students were males.
- 238 respondents (79.3%) were single and 62 respondents (20.7%) were married.
- In this study, 52 married students (82.5%) said that they were relatives to their couples and 11 students (17.5%) said that they were not relatives to their couples.
- The sample students’ age ranged from 17 years to 42 years, the highest frequency of the sample going to 20-year-old students. A half of the research sample are less than 22 years of age and a half are over 20, and the mean age of the sample is about 23 years.
- In this study, 169 respondents (56.3%) were B.A students, 80 respondents (26.7%) were M.A students, and 51 respondents (17%) were PhD candidates in Isfahan University. According to these values, a higher percentage of the sample belonged to B.A students.
- 241 students of the sample (80.3%) belonged to the Persian people, 22 students (7.3%) were Lors, 23 students (7.7%) were Kurds, 13 students (4.3%) were Turks, and 1 student (0.3%) was an Arab. So, we can say that the maximum number of the sample belonged to Persian students, while the minimum number belonged to the Arab Community.
- In this study, 135 students (45%) had a traditional lifestyle and 165 students (55%) had a modern lifestyle. So we can say that a higher percentage of the sample had a modern lifestyle.
In connection with the analytical results, one main hypothesis and five sub-hypotheses were tested using Pearson correlation test, and T-test with the following results:

The main hypothesis: There is a relationship between (traditional - modern) lifestyle and ethnic identity.
- The relationship between traditional lifestyle and ethnic identity, r=0.35, and (Sig<0.05).
- The relationship between modern lifestyle and ethnic identity, r=0.18, and (Sig<0.05).

Sub-hypothesis (1): There is a relationship between cultural consumption and ethnic identity.
- The relationship between traditional cultural consumption and ethnic identity, r=0.28, and (Sig<0.05).
- The relationship between modern cultural consumption and ethnic identity, r=0.17, and (Sig<0.05).

Sub-hypothesis (2): There is a relationship between material (traditional - modern) consumption and ethnic identity.
- The relationship between traditional material consumption and ethnic identity, r=0.22, and (Sig<0.05).
- The relationship between modern material consumption and ethnic identity, r=0.16, and (Sig<0.05).

Sub-hypothesis (3): There is a relationship between leisure time (traditional - modern) and ethnic identity.
- The relationship between traditional leisure time and ethnic identity, r=0.31, and (Sig<0.05).
- The relationship between modern leisure time and ethnic identity, r=0.17, and (Sig<0.05).

Sub-hypothesis (4): There is a difference between those with modern and traditional lifestyles in terms of ethnic identity.
We used an independent t-test to examine the above hypothesis and found that the difference was the mean of those with modern lifestyles was (3.03).

Sub-hypothesis (5): There is a relationship between the dimensions of lifestyle and ethnic identity with respect to demographic variables (age, sex, education and marital status).
We have used Pearson Correlation Coefficient in order to investigate the relationship between traditional lifestyles and ethnic identity between the males and females with the following results:
The estimated coefficients for males and females were 0.32 and 0.39 respectively and (Sig<0.05).
- About the relationship between the modern lifestyle and ethnic identity between males and females, the estimated coefficients were -0.22 and -0.16 for the males and females respectively.
- About the relationship between the traditional lifestyle and ethnic identity between single and married students, the estimated coefficients were 0.34 and 0.32 for the single students and married students respectively and (Sig< 0.5).
- About the relationship between the modern lifestyle and ethnic identity between single and married students, the estimated coefficients were -0.15 and -0.20 for the single students and married students respectively and (Sig< 0.5).
- About the relationship between the traditional lifestyle and ethnic identity between students studying for different B.A, M.A, and PhD degrees, the estimated coefficients were 0.34, 0.39 and 0.41 for the B.A, M.A and PhD students respectively and (Sig< 0.5).
- About the relationship between the modern lifestyle and ethnic identity between students studying for different B.A, M.A, and PhD degrees, the estimated coefficients were -0.13, -0.19 and -0.22 for the B.A, M.A and PhD students respectively and (Sig< 0.5).
- About the relationship between the variable of age with ethnic identity, the estimated coefficient is equal to 0.19, and (Sig<0.05).

**Structural Equation Modeling**

We finally used structural equation modeling to examine the effect of the traditional lifestyle variables on ethnic identity. The variables “traditional lifestyle” and “ethnic identity” were entered into the structural equation modeling as latent variables and in the form of first-order factor models. The estimates of the overall fitness of structural equation modeling (the effect of traditional lifestyles on ethnic identity) have been reported in the following figure:

We then used structural equation modeling in order to examine the impact of the dimensions of traditional lifestyles on ethnic identity, and the estimates related to this model (the effect of traditional lifestyle components on ethnic identity) have been reported in the following figure:

We then used structural equation modeling in order to examine the impact of the variable “traditional lifestyle” on ethnic identity. The variables “modern lifestyle” and “ethnic identity” were entered into the structural equation modeling as latent variables and in the form of first-order factor models. The estimates of the overall fitness of structural equation modeling (the effect of modern lifestyles on ethnic identity) have been reported in the following figure:
We finally used structural equation modeling in order to examine the impact of the dimensions of modern lifestyles on ethnic identity, and the estimates related to this model (the effect of modern lifestyle components on ethnic identity) have been reported in the following figure:

**Discussion and Conclusion**

This study investigated the relationship between lifestyle and ethnic identity in the form of a main hypothesis and five sub-hypotheses with a sample of 300 B.A, M.A, and PhD students of Isfahan University studying in the fields of human sciences, basic sciences and technical-engineering, based on Bourdieu’s view regarding lifestyles (traditional, modern and hybrid) and its components including material consumption, cultural consumption and leisure time, and also ethnic identity and its indicators including language, customs, local history and ethnic affiliation. The researchers have used statistical tests including Pearson correlation coefficient, independent T-test and One-way ANOVA in the research and finally used
structural equation modeling in order to evaluate the effects of traditional and modern lifestyles on ethnic identity and the following results were obtained:

- There is a direct relationship between the traditional lifestyle (with its components) and ethnic identity (with its components), meaning that a sense of ethnic identity is strengthened as one’s tendency to a traditional lifestyle increases. There is also an inverse relationship between the modern lifestyle and ethnic identity, meaning that ethnic identity weakens as one’s tendency to a modern lifestyle increases. This may be due to the fact that people show great respect for what they have inherited from their ancestors and predecessors and do in accordance with the behaviors that have been passed to them from generation to generation and model that type of behavior and conduct in managing their own lives. These people give special importance to their local and ethnic languages besides the official language of the country and try to speak in their own local languages at home, have more tendency to use traditional and local foods, act in accordance with their local customs, behave in accordance with their tradition in marriage ceremonies and other ceremonies, wear local costumes at ceremonies and feasts, work in local and ethnic communities and pride themselves on their history and the well-known characters of their ethnic community. People get familiar with new lifestyles in the modern lifestyle due to the advent of globalization and modernity, and they can choose from among these styles as they provide them with a wide choice. This is why they no longer have any tendency to use the old and traditional lifestyles, which give them only a limited choice. This is where their identities undergo transformations and changes and ethnic identity reduces among them. These results are in line with the results of the study conducted in 2010 by Zolfaghari and Soltani, who used Giddens’ Theory regarding lifestyles and identity. The hypothesis of these researchers was that there is a relationship between the youth’s lifestyles and their ethnic identities. This hypothesis was confirmed with a sample of Mahabadi youths and it was shown that there is a significant relationship between individuals’ lifestyles and their ethnic identities, so that the more modern the people’s lifestyles in the population are, the more reduced their ethnic identities will be.

Suggestions
The nature of a new community is that the people’s needs for personal autonomy, definite identity, real life and perfection seeking all change into endless needs to have and consume goods that enter the market every day, through which people can gain the forms of identities that are highly accepted by themselves and society. It is definite that the previous values (ethnic identities, religious identities, etc.) are devalued as a result of this process.

The results of this research emphasize the following points:

1. The development of modern lifestyles has reduced the youth’s ethnic identity, but what is important and needs to be addressed is that as Giddens believes in explaining the concept of life policy that self and individual identity should be created and recreated, ethnic identities should also be recreated, because these identities have origins and are not necessarily in conflict with new identities, and may have only temporary challenges with other forms of identities. In fact, in the context of non-traditional and new communities, individual and social identities should be built as a reflection through personal and social explorations as part of the process of mutual contacts between the personal and social changes This is the very meaning of Giddens’ life policy as to the promotion of individual self-actualization and the consequences that it has on interpersonal relationships.
2. The cause of the development of modern lifestyles may be the fact that individuals’ identity in modern societies is characterized more by their type of consumption and lifestyle. That’s why people seek to find new identities by adopting new lifestyles and then find their desired positions in the society based on those new identities.

3. Although ethnic identities are flexible enough to accept new categories and exclude and reject some traditional categories due to their characteristics derived from social conditions, they always date back to a long history that cannot be denied. So measures should be taken to revive and reconstruct these ethnic identities. Our religious teachings have also emphasized the need to maintain and strengthen ethnic groups: "We created you from a male and a female and made you into nations and tribes so that you may know each other," and people’s ethnic identity decreases with the growth and development of new and modern lifestyles. Therefore, by identifying the determinants of ethnic identity, one can endeavor to revive and reconstruct the ethnicities and identities arising from ethnic identity.

4. If the people of a community are not humiliated due to their ethnic features, such as clothing and especially language and dialects (as continuous and increasing humiliation will create a sense of alienation and escape from one’s identity among the people), one can hope that ethnic identities will not lose their values in the modern societies and since these identities are valued and accepted in the society, individuals will not lose their ethnic identities in new environments and outside their own ethnic groups. This will not only lead to more recognition of different tribes and ethnic groups, but will also help strengthen the foundations of Iranian nationality and identity.

Of their ethnic identities in their new environments and ethnic groups do not lose out. In addition to more recognition of tribes and different ethnic groups ultimately will strengthen the foundations of Iranian nationality.

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1. Verse 13 of Hojerat Sura, the Holy Qur’an
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