

The impact of cultural capital on young's body management in Kermanshah

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Abstract: The purpose of this study is scrutinizing the effect of cultural capital on youth body management from 15 to 29 in Kermanshah. In order to do this, the theoretical from works of "Piere Bordio" and "Anto Gidenze" have been applied; and the statistical includes 285434 of youth from 15 to 29 years old from Kermanshah. The volume of research sample is as a number of 380 all gathered by kokran method and the sampling has been done by the method of cluster sampling. The instrument of questionnaire is designed by researcher that for rating the narrating and stabling the instrument of research, the coefficient of Alphaby cronbache and face validity method has been used. Findings show that the average of body management among youth is (3.7) which are relatively in a high level. Base on the test consumptions of research, the effect of cultural capital variables, realized, established and fixed and of course the site of socio-economies on youth boy is established and confirmed. Also, the result of linear regression of several simple variables and independent variable whit management variable defines that among independent variables, 2 variable of cultural capital is determined and the cultural capital is fixed whit the Beta coefficients of 0.331 and 0.191, which they one. In a sequence, the strongest and weakest variable in defining body management. Based on to test, the average rate of body management in girls is (224.56) which are remarkably higher than boys of 131.30, which shows that girls emphasize more on body management rather than boy.

Key words: *Identified cultural capital; Realized cultural capital; Established cultural capital; Body management; Kermanshah*

1. Introduction

Cultural capital is one of the most important factors of durability and development of values and norms of any society. It is also a set of symbolic wealth that from one side refers to the achieved knowledge which are internalized as organism durable propensity (having knowledge on any field, having culture, being prominent on a language and attitude, recognizing social world and its codes, being familiar with this world), and from other side, appears as material successes, objected capital, heritage (paintings, books, encyclopedias, tools, machines); and cultural capital can be realized institutionally as titles, certifications, success in entrance exams, etc. in the society. The society (and often government) which states this recognition can institutionalize cultural capital and make a position for it (teacher, professor, and clerk) (Shvyrh and Fvntn, 2006).

Although cultural capital is a new concept, it has an especial place for social sciences researchers. One of the famous theorists in this field is Pierre Bourdieu. He has divided cultural capital into different aspects and investigated it deeply. In cultural capital theory of Bourdieu, ownership of cultural capital allows the person to control cultural

production. However, cultural capital cannot transmit it to others and it should be used in the production process (Nakhaie and James, 1988). Bourdieu believes that humans in any society have different capitals as economic, social, and cultural; and social capitals of a person determine his place in the society, direct his thoughts and behaviors, and form the spaces he lives in. on Bourdieu belief, cultural capitals have the most effects to determine his social place in the society rather than other capitals, because cultural capital has significant effect on thoughts, dependencies, preferences (Bourdieu, 1992).

On the other side, body has significant important theoretically and practically, because the societies are experiencing social changes and increasingly consumption culture. Thus, the body becomes very important and absorbs the attention of many researchers. One of the issues proposed in this field is body management which is common among the youth, and different health behaviors such as body building, food diets, sport facilities, and make up for body treatment have been represented. All of characteristics and behaviors differentiate me from others can be accounted for as a component of body management. Therefore, the researchers of culture studies suggest that people in any society show different body management based on the conditions and criteria of the society (traditional or modern)(

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Fazeli, 2003). In this regard, critical theorists have made important critics to what they called cultural industry. They criticize rationale and bureaucrat structures such as TV, satellite, internet ... which are handling the modern culture and even modern humans. Cultural industry, which usually produces the mass culture, is defined as biased, non-spontaneous, objected and artificial culture by this school (Stevens, 2010). Critical theorists are afraid of science, suppresser and wacky effect of this culture, because physical attraction is one of the issues found new standards in modern era and is considered as a component of people's relationships. It seems that in the new era and globalization, excess attention have been paid to the body, and some of the factors can be as follow: Politicization of the body by feminists, demographic factors, growth of consuming culture, formation of new technologies, and move to modernity (Abazari and Chavshyan, 2007).

So, if we accept that the difference between people (which is induced by different ways of applying material culture productions and how to interpret and recognize them) is mostly a base for defining the position and identity of the people, this is the definition of self, by body management samples. By this assumption, we will find that appearance and visual form of the tools used by people is very important for the persons who utilize these managerial differences. Since body management is expressed by actions and behaviors like choosing clothes, appearance, make up, sport favors food diets (Azad Armaki and Chavshyan, 2002). Hence, with regarding to the effect that cultural capital can have on body management, especially among the youth, attention to these effects can present some instructions for better understanding body management. The question raised here is that, what is the effect of cultural capital on body management of the youth? How is the difference between girls' and boys' management from cultural capital? Body management of Kermanshah's youth follows from what samples?

Answers to these questions can help us to understand cultural and social evolutions of the society; since, many researchers believed that body management of people is determined by structural mechanisms like social class not by mechanisms such as cultural capital. Most of the researches in this field have paid attention to the components of body management and significance of these components, but the relationship between cultural capital and body management have not been paid simultaneously. Hence, according to what mentioned, the main purpose of the study is to investigate the effect of cultural capital on body management of the youth of 15 to 29 cities of Kermanshah.

2. Literature review

Saeidi (2007) investigate the relationship between body and consumption in a research entitled "body and consumption culture". From his

view, new society has made some limitation on activities and also some new fields on our body function which have political, psychological, and social impacts. Investigations of activities which restrict or develop the function of the body are important because these activities, from disease to food diets and smoking or beauty surgeries, form the main aspect of our consuming society. Therefore, the relationship between the person and body is important because the tools of new society have changed our physical body borders. In this study, first we have investigated the lack of sociological classic analyses fro body. It seems that before 1980s, a physical and sensual view have ruled the body, and investigating the body and views of sociologist were prominent. Then, the separation of mind from body, the prominence of sciences on body, and the prominence of human science on mind were explained by Terner.

Ibrahimi and Behnooei (2009) are intended to investigate the relationship between cultural capital and body management of the youth in a research entitled "cultural capital and body management of the youth- case study of Babolsar's youth". The results show that, body management has significant importance among the youth. Hypotheses test also showed that there is a significant relationship between cultural capital and body management of the youth. In addition, the findings show that Socio economic base is correlated with their body management. Totally, according to the findings of the study, it can be said that the more cultural capital, the body management is increased.

Azad Armaki and Chavoshian (2002) have performed a research called "body as the identity media". This research investigates empirically the hypothesis of detachment of identity forms from structural positions (lack of relationship between control of individual and social identity forms through manipulating and monitoring physical appearances with structural factors like Socio economic base and economic capital). The findings show that there is a significant relationship between different levels of body management and variables that are apparently rooted in culture of the society (gender, age, education, cultural capital, religion and traditional view to the family). Moreover, the results show that there is not a significant relationship between body management and structural variables such as economic positions and job.

Rad and Lenon (2000) stated in a research entitled "imagination of the body and appearance management" that, beauty is considered as a value in all the cultures and it might be a objective for some people especially women. They found that women learn fast to manage their appearance in order to achieve cultural ideals which is often weight control, and clean body to meet expected norms. These cultural expectations strongly affect us in what we feel about the body. It is also effective on appearance management including food diets, sports, using make up, beauty surgeries, and choosing clothes. The findings also indicated that most of the compared

women who want to affect other people pay attention to their appearance. The results also showed that imagination of self is affected when the subjects compare their selves to other. When the comparison was between the subjects and persons better than them in terms of beauty, they feel negatively, otherwise it was positive.

Robinson (2003), in a research entitled "dress, affecting on the body, and appearance management", found that participation in weight loss programs is related to increase of body attractiveness. Women wear the clothes which show the part of the body they are satisfied with it. They (women who participate in commercial weight loss programs) do not wear the clothes that show the part of body they are not satisfied with it. On the other side, the findings show that dress is related to age and marriage. Women who participate in weight loss programs use clothes that improve their appearance and their imagination of their body. If their imagination and satisfaction increase by participating in weight loss programs, they will continue the programs and will be successful in weight loss.

3. Theoretical framework

In today's world, consumption culture presents a wide range of choices for the consumers, and each choice indicates the values, interests, attitudes and favors that might be the characteristic of a group. Thus, the concept of consumption is related to the concept of collective identity. From Giddens's viewpoint, our body is not only a natural existence which belongs to us, but also is a kind of moving system and a set of actions and reactions. Its practical floating on daily life interactions is one of the main base of protection and reinforcement of integrated concept of individual identity (Giddens, 2006). He emphasizes that body becomes a place for interaction, allocation, and reallocation like personality. Paying attention to the body is a search for identity, and we can search for a certain definition that is not restricted to the social expectations and rules (Zekayy, 2007).

Giddens believes that monitoring physical processes is an inherent part of continuous reflection attention, that the subject should show toward his behaviors. Awareness of body is important for finding each seconds of life. It is, indeed, logical sequence to monitor sensory inputs from the environment as well as monitoring the main organs as an integrated whole. Awareness of total situation of the body include being conscious about the necessity of sports and certain exercises with food diets. From Giddens's view, decorating ourselves is related to dynamic of ourselves. Clothes are important means to hide or reveal different aspects of personal life, in addition to the mean for decorating ourselves; since clothes correlated common traditions to personal identity (Giddens, 2006). Giddens believes that, facial expressions and other body movements provide signs or evidences

that our daily communications depend on them. on the other hand, if we want to be able to generate and regenerate social relations, we should be able to monitor our face and body continuously and successfully (Giddens, 2006).

From Giddens's viewpoint, the fact is that, we become the product of our body design more than ago, and the more our social activities environment get far from our traditional society, the responsibility of this pressure is more felt. Regular control of the body is one the main tools that person can reveal certain definition from his identity through it, and "self" will also be seen from this definition (Fatehi and Ekhlas, 2008). Moreover, body management can be used as a platform to recognize differentiating strategies. Thus, such affairs should be considered as a set of social and cultural actions for a way to differences between social groups, not only as a way to express differences created by independent set of economic factors. Presenting new story of selves according to the apparent manipulations of the body, due to the visualization of the identity in new era, is the main function of different lifestyles. Our body can not only be considered as a physiologic existence, since it is deeply affected by properties reflecting new era (Giddens, 2008).

Bourdieu also links his analysis about the body to generation and converting capital. From his view, capital is any origin in social realm that is effective on person's ability to utilize from certain benefits. Bourdieu consider the generation of physical capital conditional to the development of the body, in which the body will carry the value in social fields and body management will be obtaining the position and differentiation (Zekayy, 2007). He implies to the commoditization of the body in modern societies, which is appeared as physical capital. Bourdieu consider this physical capital conditional to the development of the body; so that the body will carry the value in social fields. From Bourdieu's view, the bodies as a comprehensive form of physical capital include social position, and different symbolic figures. Conversion of physical capital means the interpretation and translation of physical presence according to different forms of capital (economic, social, and cultural) in work, leisure, etc. (Shilling, 1993). Bourdieu links the identities of the persons with social values by considering the body as a cultural capital. Since body management is proposed as a index of lifestyle, it can be suggested that cultural capital affect lifestyle through person's interest and favors; so that it is effective on body management as one of indexes of lifestyle. Bourdieu explains the relationship between appearance and physical properties as a form of capital with other forms of capital by using the concept of physical capital (Zekayy, 2007).

About cultural capital theory of Bourdieu, at first we face to a definition of capital term that it emphasize that capital is generator, and enables you to produce a value, do a job, reach to a goal, perform a mission, and play a role in the world (Sharepour and Khoshfar, 2002). On the other side, Bourdieu's

understanding from capital is wider than monetary meaning of capital in economics (Anherier and Gerhard, 1995). Indeed, capital is a general source that can be in monetary and non-monetary forms or tangible and intangible forms. In another definition, Bourdieu defines the capital as the concept of accumulation (Guillory, 1997). Capital refers to any ability, skill and capability that person can achieve by attribution or acquisition, and use them in his relationships with other individuals or groups in order to promote his position. Obtaining the resources depends on the capital of actors and their ability to obtain capital. Bourdieu emphasizes that capital shouldn't be considered as a only material resource, but also capital can be symbolic or cultural. Distribution of all kinds of capital is unequal and originated from classification structures (Stones, 2000).

Cultural capital implies to the certain cultural methods that are confirmed in official and family trainings, and also include the recognition capacity of the persons for applying cultural tools. The application of different aspects of cultural capital cause difference in lifestyle and interests, consequently difference in obtaining better social

positions and use of facilities such as books, newspaper, cinema, and other especial sports of high class of the society, like horse riding, golf, etc. actually, users of cultural capital are placed in high classes of the society in social classification. On the other hand, the owners of economic advantages who are in high classes of the society obtain easily different aspects of cultural capital (Mlahsny, 2002).

4. Research hypotheses

H1: The cultural capital is effective in the (embodied) aspect of the management of the youth body.

H2: The cultural capital is effective in the (objective) aspect of the management of the youth body.

H3: The cultural capital is effective in the (institutionalized) aspect of the management of the youth body.

H4: The Socio economic base is effective on management of the youth body.

H5: Body management patterns are different among young boys and girls.

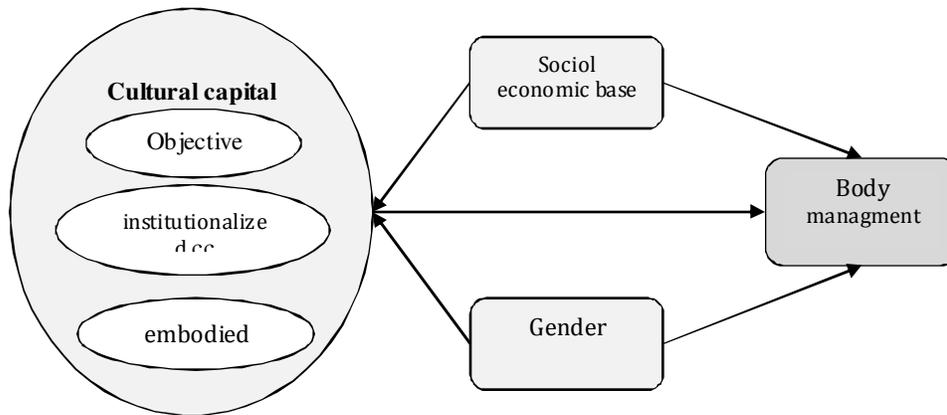


Figure 1: The research analytical model

5. Methodology

The present study is causal-descriptive research and tries to obtain causal relations between research variables. The methodology of the study is survey which is one of the most common methods of quantitative studies. Analysis unit in this research is respondent person. The research is descriptive-survey in terms of data gathering. The population of the study consists of 285434 persons of the youth between 15 to 29 years old of Kermanshah. Sample of the research is 380 persons and is obtained by Chokran's method, and it is performed by Multi-stage cluster sampling. It should be noted that it has been tried to control the conditions of these variables in order to measure the aspects of cultural capital (embodied, objective, and institutionalized) in the same conditions, and Socio economic base variables and gender are added for this purpose.

Research tool is researcher-made questionnaire; formal validity method has been used to obtain its

validity. So, experts and professors were asked to validate on this field. Chronbach's alpha has been used to measure the reliability of the research which was examined during a preliminary study; and the results of the study indicate the desired reliability of research tool.

Descriptive and inferential statistics have been used also to analyze data regarding to the measurement of investigated variables. All of data processing step have been performed by SPSS software.

Theoretical and operational definition of variables

Cultural capital

Cultural capital is a set of relations, knowledge, and advantages that person use them to maintain or obtain a social position. On the other hand, cultural capital is permanently in the scope of the facilities of

a class, group, or tribe. In order to operate this variable according to the Bourdieu's view, cultural capital is divided into 3 main indexes of embodied, objective, and institutionalized cultural capital (Shvyrh and Fvntn, 2006).

Embodied cultural capital

Embodied cultural capital is a kind of external wealth as an integral part of the individual. This capital could increase the learning by investing on time. The capital is involved with the person and becomes a kind of behavior; therefore, it cannot be

transmitted instantaneously(Niyazi & NasrAbadi, 2007). To measure embodied cultural capital and operate this concept, music, handwriting, painting, participation in art activities, sports, and foreign language have been used. Totally, 14 items have been used for this purpose, where 3 items are related to music, 1 to handwriting, 1 to participation in art activities, 3 to sports, and 7 to foreign language. And they have been measure by 5 choices grading scales.

Table 1: Mean, Standard deviation and Alpha of each variable

population	Variable	Index	Mean	S.D.	Alpha
15 to 29 years old young	Independent	embodied	2.93	6.8	0.79
		objective	3.34	3.43	0.81
		institutionalized	3.45	6.2	0.77
		Socio economic base	3.32	7.1	0.79
	Dependent	Body management	3.53	3.63	0.83

Objective cultural capital

One of the most objectifies forms of cultural capital is consumption of different cultural products among different groups of the society, which can be a function of different individual and social variables. "Objective cultural capital is mostly cultural products and material objects and media such as magazines, paintings, sculptures, images, books, encyclopedia, tools, machines and etc. one of its apparent properties is being transmissible. In brief, all of cultural objects and products are called objective cultural capital; but basic property of this capital is that it has training effect on the owners (Bourdieu, 2005). To measure the concept of objective cultural capital and to operate this concept, books, furniture, join the library, computers, the Internet cafes, mobile phones, cameras, satellite television, magazines, newspapers, journals, TV, radio and coffee shops have been used. A total of 57 items and 2 open questions have been used to measure this concept; 8 items related to the book, 5 items related to furniture, one item related to membership in the library, one item related to a computer, one item to the internet line, , 1 item to the internet cafe, 3 items related to mobile phone, 10 items to the satellites, 2 items related to magazines, 2 items related to newspapers, 7 items to the magazines, 9 items to the television, 6 items to the radio, and 1 item related to the coffee shop. This has been assessed by a rating scale.

Institutionalized cultural capital

It is a kind of institutional legislation for cultural capital of the person. One of apparent properties of this capital is that, it is like a bridge from economic to the culture and is able to convert cultural capital to economic capital by its official and rationale

functions. University certifications are its samples. These certifications are a kind of exchange rate between cultural and economic capital. Institutionalized cultural capital results in institutionalized rules and regulations, and provide positions for their owners (Sharepour and Khoshfar, 2002). This capital is not transmissible and there are certain conditions to obtain it (Bourdieu, 1986). To measure the concept of Institutionalized cultural capital and to operate this concept, Qualification and technical and professional certification have been used. Total of 14 items have been used for measuring this concept; 1 is related to qualification and 13 items are related to technical and professional certification. This has been assessed by a rating scale.

Socio -economic base

Socio economic base is a position that person obtains according to his social role value in the social hierarchy (Bennett, 2007). Economic position indicates the position of the person in an economic regime, or in the production sector better saying. In some cases, economic position of some groups is proposed who are not active economically (Biru, 2000). To measure and operate this concept, indexes such as income level, parent job, parent education, address of home, and economic assets. It is assessed by 8 items.

Body management

Body management is the methods that person utilize for his physical situation in practice (including clothe, make up, body fitness) which are different according to the attitude of each person. In this research, 3 main indexes of makeup, clothes, and fitness have been used for objectification of body management (Chavshyan, 2003). We mean the

methods that person utilize for his physical situation. In this research, 3 main indexes of makeup, clothes, and fitness have been used for objectification of body

management. Above items have been assessed by 9 items.

6. Data analysis

Table2: simple linear regression between each independent variable with dependent variable of body management

Independent Variables	Standardized Regression Coefficient(B)	Coefficients Standard Deviation(S.D)	Determination Coefficient (R ²)	Standardized Coefficients (Beta)	T	Significance Level
Socio economic base	0.335	0.079	0.049	0.211	4.362	0.010
embodied	0.331	0.052	0.102	0.319	6.523	0.000
objective	0.360	0.054	0.108	0.331	6.421	0.000
institutionalized	0.229	0.059	0.041	0.191	3.687	0.030

Simple linear regression analysis test between each independent variable with dependent variable of "body management" has been shown in table2. According to the data from above tables, it can be said that, significance level of simple linear regression test indicates that the effect of independent variables (socioeconomic position, embodied, objective, and institutionalized cultural capital) with dependent variable of body

management is significance. Among above independent variables (objectified and institutionalized cultural capitals were respectively the strongest and weakest variables by 0.331 and 0.191 beta coefficients.

Fifth hypothesis is related to the difference between affected body management of girls and boys by media. The results from testing this hypothesis have been shown in table3.

Table 3: T test of difference between girls and boys to be affected by cultural capital

Groups	Number	mean	T	Freedom degree	Significance Level
Girls	176	224.56	2.126	0.348	0.021
Boys	204	131.30			

According to the table3, T is 2.126 and sig value is 0.021, this value is less than significance level of 0.05; we conclude that the test is significant and there is a significant difference between average groups of girls and boys in terms of being affected by media, and the hypothesis is proved. According to the results of average rate of body management, which was 224.56 among girls and 131.30 among boys, it can be identified that body management patterns are different among girls and boys, so that

girls have more emphasis on their body management than boys.

Path analysis

Path analysis has been used to measure directed and undirected effects as well as re-evaluation of effectiveness of independent variables on dependant variables. Beta coefficients calculated in linear regression have been presented in figure 2.

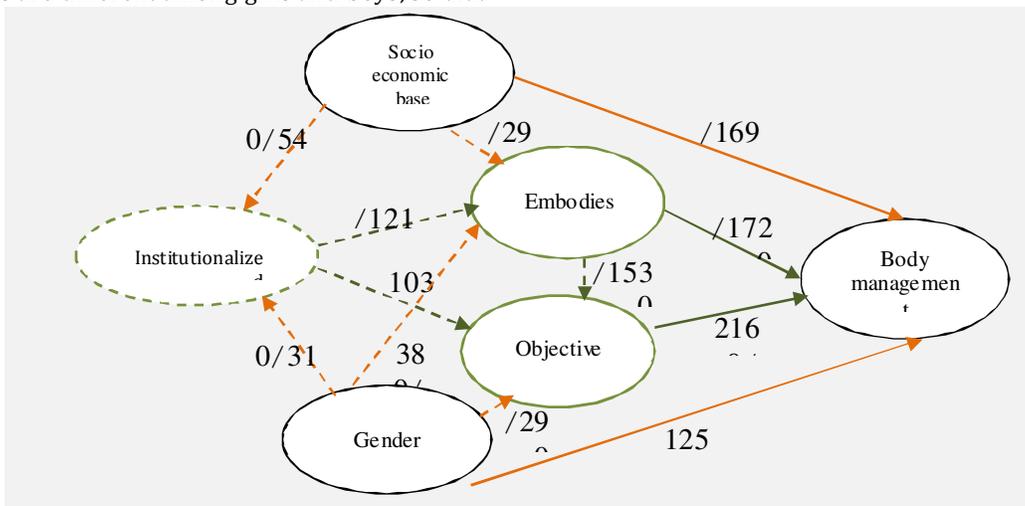


Fig. 2: Path analysis of research variables

Path coefficients of analytic pattern of figure 1 show that among 5 variables of embodied cultural capital, objective cultural capital, institutionalized cultural capital, gender, and Socio economic base to

predict body management level, objective cultural capital has the most importance; because, objective cultural capital have the greatest path coefficient of 0.216. Then, embodied cultural capital and Socio

economic base with path coefficients of 0.172 and 0.169 have the most effect on body management. Fourth variable of this research which have been entered algebraic simultaneous by other independent variables is institutionalized cultural capital. This variable has allocated undirected path coefficient of 0.224 in comparison to other 3

variables. Finally, the last variable is gender which have path coefficient of 0.291.

Path coefficients also indicate direct relationship between objective cultural capital and body management. For any increase of standard deviation in objective cultural capital, 0.208 of standard deviation will be added to body management.

Table 4: direct and indirect effects of independent variables on body management

Variable	Direct effect	Indirect effect	Total effect
Objective	0.216	-	0.216
institutionalized	-	0.224	0.224
embodied	0.172	0.153	0.325
Socio economic base	0.169	0.83	0.209
Gender	0.125	0.98	0.223

Table4, which indicate direct and indirect effects and total effect of analytic pattern variables, shows that the most important predictors of body management from the highest to the lowest among the youth, which have totally the highest effect directly and indirectly, are respectively embodied cultural capital, gender and Socio economic base with coefficients of 0.325, 0.223 and 0.209. Objective cultural capital, embodied cultural capital, Socio economic base and gender with coefficients of 0.216, 0.172, 0.169 and 0.125 respectively have the most effect directly on body management. Meant that the more above variables are in the person, body management in the person will increase. Analytic pattern of the research can only explain 0.161 percent of changes in body management among the youth, and the rest will be explained by other variables, which is out of our scope.

Descriptive findings

In this research, to measure organic clothes, 6 items have been considered for the girls and 5 items for the boys. Girl respondents have paid the most attention to the cotton clothes with average of 1.68, then Jean with 2.43, then wearing high-heeled shoes with 1.23, then wearing mannequin dress with 1.95, then wearing Chador with 1.08. in contrast, the boys have paid the most attention to the Jean with 1.98, then cotton with 1.16, then organic and short clothes with 1.08 and then transparent clothes for the parties with average of 72%. The results show that, although there is no significant difference between wearing organic clothes, but girls pay more attention to the clothes than boys. Therefore, cotton and Jean have the most frequencies.

14 items have been used to measure the makeup of the girls. According to the results, using eyeliner with 2.61, using lightening and sun protection creams with 2.49 have the most contribution. The average use of mentioned items are all upper than 50%, which indicate high use of make up by young girls. Using cosmetics with less than 50% include using perfume with 2.41, daily shower with 2.39, using nail colors with 2.26, using hair style with 2.13, and using eye cream with 2.41 have the most use among cosmetics. According to the calculations,

average make up shows high attention of girls to the body in terms of makeup, treatment and protection.

9 items have been used to measure the makeup of the boys. According to the results, face shaving with 4.14, using gel, Catira with 3.93, especial haircut with 3.73, using perfume with 3.15, using hair style with 3.91, daily shower with 3.76, FA with 3.15, using lightening and sun protection creams with 2.44 and using moisturizing creams with 2.86 have the most contribution. The average use of mentioned items are all upper than 50%, which indicate high use of make up by young boys. Using cosmetics with less than 50% include using wristband and chain with 2.01. According to the calculations, average make up shows higher attention of boys rather than girls, which indicates the tendency of the boys for using cosmetics.

4 items have been considered for beauty surgery, in which the highest average is allocated to dace and nose surgery to become more beautiful with average rate of 3.75 and the lowest average is allocated to the choice that if necessary, we should make our body more beautiful with 3.49. For this index, 4 components of "body fitness, weight loss diet, weight control, and factors turning the youth to the diets" with 22 items have been used. The most average is all allocated to the choice that men's opinion about body fitness is important for women with 3.82; the lowest is the choice that men like body fitness for themselves instead of their wives with 3.32.

For weight loss items, walking average was 3.79, climbing was 3.31, aerobics was 2.81 and using sauna was 2.71. Descriptive results fro weight control items were as follow: sports with 3.56, food diets with 2.98, avoid eating sweets with 2.83, using herbal drugs 2.35, and using herbal medications with 1.99.

According to the results of measuring cultural capital, about 0.43 % of respondents are in high status of cultural capital, about 54.7% are in average status, and 2.2% are in low status.

7. Conclusions

Contemporary human identity, as Giddens and other social theorists said, have the property of rethought or reflection. Identity reflection means

identity fluidity, and its change is induced by change of cultural and social conditions, emergence of knowledge, sciences, and especially communication technologies. Therefore, body management of the youth in Iran's society has its specific complexities; because it is from one side a cultural and social issue and is based on public Aesthetics, and from other side has several ethical aspects. Youth's tendency to the appearance and body in the society refers to the cultural infrastructures of the society and the attitude of the society to the youth. In a society where the value of the persons is on their appearance, the youth who need to make up or decorate themselves for opposite gender, is obliged to use certain make up and clothes unconsciously.

Hereupon, cultural capital is an important factor for retention and development of body management; the findings of the study and the results show that there is a relationship between two variable of cultural capital and body management. The evidence to accept theoretical discusses presented in the research is the findings of the Bourdieu. Different classes of the society have not the same cultural capital, and economic and social classes of the people in the society affect their body management status. As it was mentioned in theoretical basis and thoughts of social experts on cultural capital and body management, cultural capital is effective on increasing the awareness of traditions, belief, knowledge, and arts, and also provides the causes to recognize the factors of society integration. The extent of benefiting from cultural capital determines the behaviors of the society and is the sign of society development. The frequencies of the study indicate that cultural capital has direct effects on body management of the youth, and body management will be intense by increase of cultural capital. On the other hand, cultural capital causes people to control and monitor their body properly. Indeed, cultural capital has significant effect on human recognition in different aspects of individual and social fields. With regarding to the fact that, variables of cultural capital and body management have been measured in some levels, linear regression has been used to determine the relationship and its significance. And T test has also been used for comparing body management in girls and boys.

The findings of the study show that average cultural capital of the respondents is 3.6 out of 5. This value is higher than normal. The results also show that cultural capital is significantly related to body management. The comparison of these findings with empirical results of some of researchers in the country including: Azad Armaki and Chavoshian (2002), Ebrahimi and Behnooei (2009), Ahmadi (2002), and Fatehi and ekhlasi (2008) is in consistent. The comparison of average body management in boys and girls represent that the difference between 2 groups are significant. And the findings of Ahmadi (2002), Pahlevan Zadeh et al(2005) also confirm the significance of difference between two groups. Socio economic base is significantly related to body management. This

finding confirms the findings of Chavoshian (2002), Zhanipour (2007), Fatehi and Ekhlasi (2008), Ebrahimi and Behnooei (2009), Keyvan Ara (2010), and Bourdieu(1984).

According to the results, it can be said that girls are more tended to body management than boys. It can be induced by social and cultural situations in Iran; because social space of the society can lead the girls to pay more attention to the body management. The person learns from family and society to pay attention to his body and appearance. If the person cannot adapt herself to the values and norm of the fitness and beauty, she will be deeply under pressure; this issue is more prominent in the girls due to the expectation that society made on them to be beautiful and fit. It is not wondering if body concern is one of the most important concerns of the teen girls(Grogan, 1996). Researches also show that, girls who are not satisfied with their appearance or weight have less self-confidence than those who have positive imagination of their selves (Ahmadi, 2007). According to the studies in western societies, the pressure of beauty criteria and emphasis on being slim is more on the girls than boys; so that undesired mindscape from weight and body has been reported more in the girls (Samii, 2010).

Nowadays, globalization and being close to the western culture have made different conditions. Beauty criteria and body standards are all western and belong to the prominent group in the world; world culture mechanism makes one model of beauty necessary (Grogan, 1996). Better saying, many of these criteria are western one, and beauty criteria in Iran are increasingly closing to the western definition. In current age, huge changes have been made in daily life of the mankind by change of values and attitude. Cultural capital also plays an important role in collective and individual behaviors. For example, cultural capital of person determines that with whom he should be friend, what items he should choose for friendship, how his views to the society and his behaviors to the family should be. In this research, general hypothesis of the research is that, there is a significant relationship between cultural capital and body management of the youth. The findings of the study confirm this hypothesis. Giddens' approach believes that in today's world, the appearance become one of central element of design, and persons present it as reflection. Therefore, we are responsible for our body design more than ago, and the more our activities get far from traditional society, the more we feel the responsibility. Each of us as the individuals of the society are assessed by other people and part of these judgments, which is the base of social position formation, are according to the appearance and face. On the other hand, beauty and benefit form beauty is apparent property that places the people who are more beautiful in the better position than those who are not benefited that much. Body culture represent an image form the society and macro cultural evolutions and also its changes. Thus, differentiating signs of the persons

are in the consumption of the goods and products. Meant that, consumption has focused on the identity. Hence, by involvement of today's human to the consumption field, differentiation will occur; so that by consuming any kind of cosmetics and clothes... people express who they are and what they are not. And represent their identity by this way

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