Qualitative Study of Typology of Lifestyles: Study of Youth in Mahabad City of Iranian Kurdistan

Bahman Bayangani
Instructor of Social Science
Faculty of Humanities
Islamic Azad University
Sanandaj, Iran

Seyed Fahim Irandoost
M.A. in Sociology
University of Kurdistan
Sanandaj, Iran

Sina Ahmadi
M.A. in Sociology
University of Tehran
Tehran, Iran

Abstract

The Main subject of this paper is lifestyle. It is one of the modern concepts in which particular attention has been paid in the last century and especially after World War II. This term is the product of the modern world in which hobby choices and behaviors are considered to be based on individual choices and behaviors due to the weakening of structural variables such as social class. To examine the typology of lifestyles for young boys in the city of Mahabad, this study focuses on the actions and ideas that shape lifestyle using the social interpretive approach). In theory, a conceptual framework was developed and used to study lifestyle by using the ideas of various scholars in the field of consumer lifestyle. The research method is a qualitative one (grounded theory), and field data were collected using deep interview techniques and theoretical saturation criterion among 25 young boys from 18 to 29 years in the city of Mahabad. The results include fifteen categories and six lifestyles as follows: traditional music as nostalgia, written media; reflexive revelation, national television and satellite; production of monologue and contrastive identity, modern approach to leisure, cost priority; self-centeredness of youth, local foods; representation of ethnic identity, covering as an identity - distinction, body management; identifying self-expression, deterministic attitude toward cosmetic surgery, combinational functions of sport, agency of youth and acquired faith duality between ideas and actions of youth, secular approach to veil, systematic communication background for a dominated future, moderation in supervising children, rather than scorn. Lifestyles have been identified as pre-modern, modern, scientific, sports-oriented, joyful and global-local.

Keywords: lifestyle, social distinction, youth, qualitative method, Mahabad

Introduction

In all areas of science, it is possible to analyze the facts and prevailing circumstances only by using specialized terminology of the field. However, in any specialized branch of science (including sociology), there are some concepts and terminology used within a certain period of time that have the power to explain them, but the same concepts will lose their value and position with social dynamics and changes. Class and social stratification are the concepts of sociology that have lost their past position and have been replaced by the concepts of lifestyle and consumption. So today, social analyses focus on the lifestyle of the people, rather than the class and social status. In addition to this change and replacement, the importances of lifestyle in social, cultural and political life, as well as its crucial fundamental consequences have led scholars in different fields to give attention to it. Accordingly, scholars in various fields such as sociology, psychology, cultural studies, anthropology, philosophy, history and medicine) have studied proportionally part of this phenomenon, according to the study.

In this regard, the subject of the present study is the typology of lifestyles among young people. While lifestyle is a popular concept, it is an ambiguous and challenging term (Blaxter, 2004). Lifestyle is a fairly coordinated set of behaviors and activities of a particular person in everyday life that requires a set of habits and orientations; and so, it has a type of unity (Giddens, 2008). Today, the term has been widely used by the general public, and is often used to describe the type of house or furniture. However, the concept of lifestyle has greater generality, and includes a wide range of objective and subjective processes. In general, this concept includes patterns of social relations, entertainment, consumption, fashion and dress/covering, and also reveals even the attitude, values and the world view of the individual and the group in which he/she is a member (Bocock, 1992, Evans and Jackson, 2007, Mahdavi Kani, 2008).

Discussion of lifestyle is a major concern in a society where mass consumption and consumer culture have been shaped as a result of excess material goods. In addition, the lifestyle should be measured on the basis of behaviors on which the financial capacity has no effect on the volition of actor or has less effect to such an extent that most individuals in the society are able to do them (Fazeli, 2003). This means that the range of choice is extensive, and power to do is high. In this context, Giddens believes that lifestyle is not common in traditional cultures because it involves choosing among the many choices ahead, which was not possible in pre-modern societies (Giddens, 2008). In contrast, consumption today has become a trend that has been impossible to avoid; and there are few areas of human life that are not affected by the consumption and consumer behavior.

Young people could be considered important to study and analyze the lifestyle because, according to the official census in 2006, about 41/35% of the population of our country consists of young people between 15 and 29 years (Statistical Center of Iran, 2007), suggesting that the youth and their problems are the basic challenges of society. In addition, "in the so-called era of globalization, young people are affected by its process and developments, and also have more impact on the course than any other social group … they give shape to a culture that has the values, beliefs and norms against the dominant culture. This culture can be seen in actions, tact and lifestyles of youth" (Shahabi, 2003).

The modern world, while imposing enormous pressures and problems, offers new opportunities for young people. On the one hand, they are stimulated and encouraged by the strong demands and capacities of the modern world; and on the other hand, they are faced with problems such as unemployment, difficulties and delays in marriage, housing problem, the need to learn new skills and being limited to certain life styles. "Young people typically respond to this situation by expanding the scope of experience (everyday life)" (Zokaei, 2008) – the scope where they try to compensate for their feelings of powerlessness in other areas by making new choices especially in the area of lifestyle. Today, youth are explicitly more consumer-focused, and try to live for the present. They want to enjoy more the moments, and do not believe in the opportunities of life, too. There are many efforts to make beautiful oneself as well as so many aesthetic values and attractions, which have been associated with youth, and are very important for young people to achieve. (Zokaei, 2010). In general, in our society, the youth are the most important and challenging class of society, who are affected by different changes that have led to a new life style for them.

On this basis, we intend to study the typology of lifestyles for young boys in the city of Mahabad. These are the fundamental questions: what kind of lifestyle is widespread among youth of Mahabad? And what kind of lifestyles do the individuals select, depending on their social status? How does the tendency of youth toward different styles make the social differentiation? Finally, in way what lifestyles shape people's social identity?

Importance and objectives

It should be said that the need for attention to youth in the modern world cannot be denied, because the acceleration and diversity of the changes experienced in our country in transition, as well as its structural and institutional changes have given complex and more important aspects to the issues of youth. There are some changes that make important the need for a discussion on various issues of the young people: Change at a young age, the increasing individualization and relative independence of youth in the family, developments in training and education opportunities, extension of social relationships and group affiliations, outstanding and decisive contribution of the youth to the social movements and changes, and leadership in the adoption of innovations (including the new information and communication technologies), the increasing important the consumption in value and identity systems of youth, widely diverse subcultures and life styles and like so (Sarokhani and Rafa't Jah 2004, Zokaei, 2007 a, 2007 b, 2008).

However, life is a more fundamental issue that almost a century has passed since its entry into the literature of social science. Entering each phenomenon leads to create widespread and fundamental changes in life, feeling, thinking, way of life and human culture. This has manifested itself in our society. A new culture is emerging that gives people a great choice, and encourage them to seek diversity. The streets and shops where were the places of selling fruit, food and other household goods and tools have become the place of a large number of fashion clothing stores, shopping malls and entertainment complexes, restaurants,…; and areas of cities have become the places to walk for youth (Rabbani & Rastegar, 2008). The society described in which the Kurds take steps toward development at national level, is a sample of communities in transition whose characteristics are the increasingly unstable traditional structures and foundations of society and thus undermined social identity. In this case, "youth are faced with the difficulty of building their identity because, like previous generations, they do not have a predetermined form "(Schafers, 2002). Therefore, they believe that the only remedy is the effort to shape and redefine identity; and lifestyle is a very important factor in shaping the identity. Youth determine their social identity using a variety of factors (such as " a lot of culture consumption, much production of culture and reproduction of cultural activities" (Wyn and White, 1997: 86). On this basis, "lifestyle, consumer behaviors and choices and so on are of very high importance in life, are considered the basis and foundation of social identity formation" (Bourdieu, 1984, Lash & Urry, 1987, Featherstone, 1991, Giddens, 2008).

Therefore, it is greatly important to study the status of social identity of youth and how to shape and redefine it in the current situation that is affected by lifestyle. It is also worth mentioning that the study and analysis of the concept of lifestyle can help us learn about the hidden attitudes, norms and values that exist in the mind, beliefs and practices of young people. On this basis, the concern of the authorities of that country with the area of cultural issues, conflicts and developments can be reduced through the study of youth lifestyles, and some steps can be taken for crisis management (Hajiani, 2007). As Chaney believes, any policymaking and decision-making in the field of social management require the discovery of many perspectives of the lifestyle of people [and youth] (Chany, 2002).

Furthermore, it should be added that little research has been done on the lifestyles and especially their typology in the country (including provinces with Kurdish people); and most research have studied a part of it (Azad armaki and Shalchi, 2005, Hamidi and Faraji, 2007, Mohammadi, 2009, Azdast, 2009). Thus, it seems necessary to examine and identify the lifestyle as a basic whole that represents the people's lives.

On this basis, the present study aims to provide various theories about the lifestyle, express the conceptual framework, and extract the core concepts of lifestyle based on the opinions of scholars and empirical research related to the subject, and finally analyze the typology of current lifestyles among youth in the city of Mahabad. In addition to the above general purpose, several secondary purposes will be also considered to study as follows: the effect of social status on life style choices by young people, the process of creating the social differentiation through the choice of different lifestyles, and the ways of forming the social identity of youth through lifestyle.

Review of related literature

In the social sciences, there are some concepts and terms whose theoretical literatures are not difficult; and researcher can easily categorize and describe the relevant theories (e.g., concepts of generation gap, social class, social stratification and so like). However, the concept of lifestyle does not have this feature, on which the opinions and thoughts are so diverse and abundant that make the researcher discouraged and somewhat confusing. However, this research attempts to discuss the theories that focus on the concept of lifestyle or its major components.

Veblen's the Theory of the Leisure Class describes a class in which people show their indolence and welfare, and consume the goods to acquire social status and attention rather than to meet the needs (Veblen, 2009). He regards "wealth as the main factor to make distinction between individuals and achieve top social positions that should have external appearance. In other words, ownership of wealth can grant much more valuable non-cash social money than the US dollars (Corrigan, 2004). Accordingly, Veblen discusses the ostentatious and showy consumption of the leisure class in which people try to distinguish themselves and their class from others with the consumption of different things (especially clothing). In his paper entitled "Fashion", Simmel argues that people are absorbed more quickly to new and different fashions because they want to form their own distinct personal identity and to build the identity that they like (Bocock, 1993).

The link between the dynamics of fashion and class distinction is perhaps the most striking aspect of Simmel's theory of fashion, based on which fashion emerges as a different indication of the upper classes to distinguish them and is imitated by the lower classes. However, the upper classes again creates new fashions mode to maintain the distinction and superiority (Clemens, 2000). Therefore, the consumption of different goods, continuously creating and following different fashions and creating lifestyles by the people give them an identity, and also distinguishes them from each other. Concepts of lifestyle and consumption are the result of Weber's extension and interpretation of the discussion on choices and chances of life and status groups. Weber introduced the stratification variables (such as sex, age and ethnicity) as the chances of life, and stated that chances are have great influence on individual choices (including lifestyle choices). Thus, the choice means that the lifestyle should be selective, and must be chosen by the individual. (Cockerham et al, 2002). According to Weber, lifestyle is resulted from the position of the individual in society. Society is composed of different groups that have different positions and different lifestyles, and are distinguished by what they consume (Frohlich & Potvin, 1999).

According to Giddens, the emergence of lifestyles is a major consequence of reflection in the modern world. Reflection of the lifestyle means that it has a necessarily open and indeterminate meaning in its content; and therefore, lack of definitive meaning of life implies that the meaning cannot inadequately explained by structural determinants. Lifestyle is a more or less comprehensive collection of functions that are used by the individuals because it not only meets their current and everyday needs, but also depicts to others, a specific narration that they have chosen for their identity. In the modern era, due to the diversity of choices and different lifestyles, people are forced to adopt a style to get rid of the problem of decision making in any specific situation, but it has a great influence on changing and redefining the identity of the person (Giddens, 2008). However, Bourdieu is the preeminent theorist among those who have discussed about consumption and lifestyle.

Bourdieu's book of "Distinction" establishes an ideal link between the classical theories of consumption and new discussions on lifestyle (Peterson, 2006). Bourdieu argues "lifestyle is always the systematic product of habitus that is perceived amidst its bilateral relationship with the habitus, and becomes a system of signs (such as distinguished, vulgar and so like) that is socially evaluated." (Bourdieu, 1984). In other words, the consumption (and especially cultural consumption) allows the people to represent different lifestyles and tact; and the lifestyles and tact that are formed based on different capitals of the person, will lead to the consumption of the goods creating social differentiation. In the book of Distinction, Bourdieu examines how people choose their distinctive lifestyle by selecting the consumer options from goods, ways of dressing, recreation, eating and so like; and they give themselves identity.

Postmodern also believe that in the postmodern world, people are transformed into active consumers by capitalism (Bauman, 1992). On this basis, they focus on consumption and lifestyle as basic variables in modern society, rather than on the concept of class (Óshaughnessy, 2002). Today, people arbitrarily choose their lifestyle and consumption patterns in an optional way. Consumer behaviors and choices of people did not so comply with the structural factors (such as class, sex and ethnicity) and are selected based on personal interests (Gibbins and reimer, 2005). Despite having a similar identity, individuals may have distinct lifestyles and consumption patterns. In the past, people continued the lifestyles of their parents. However, nowadays, it is not possible for many people to choose the jobs of their past generations. On the one hand, people have been abandoned culturally, and are not bound by the traditional models and limitations; and on the other hand, postmodern lifestyles are very diverse and heterogeneous than ever before.

Methodology

The method used in this research is qualitative in nature. Qualitative method is appropriate to examine the issues in which in-depth understanding of complexities, details and context of the phenomenon under study are emphasized. Lifestyle is also a complex, multi-dimensional and diverse phenomenon, which means that it has many obscure and unknown aspects, and there are many components and elements consisting of the lifestyle, which may vary among individuals. Hence, a method should be used in this study, in which these differences and problems are better understood, and it has more flexibility and attraction. In addition, there could be the possibility of a deep and broad understanding of the subject. In fact, we must use qualitative methods to access hidden functions as well as objective and subjective processes involved actively in the activities of individuals, discovering and uncovering the hidden and unknown angles, identifying important elements, understanding the actions and structures of individuals' activities in a deeper and more subtle manner (Marshall & Rossman, 1999, Flick, 2006).

All qualitative methods and approaches are located within the interpretive paradigm. The basic assumption of interpretive paradigm is that humans are creative, innovative and meaning-making beings who give meaning and order to their social world; and accordingly, individuals are involved in the mechanism of everyday interactions in the process of creating meaning systems. In this sense, the social life is based on social interactions and meanings at the micro level that are socially constructed, reconstructed and reflected (Mohammadpur, 2010). Among the various methods that can be used for the qualitative researches, we will benefit from the grounded theory method (field theory). Field theory means the discovery of theory from the data that are produced as a posterior on the basis of social research. Thus, unlike methods that focus primarily on the evidence of hypotheses and theoretical propositions, this approach emphasizes the generation of theory (Dunican, 2006). Field theory is composed of three stages: the first stage is free or open coding, which refers to the conceptualization of the pieces of data as a name or label, and will simultaneously summarize and describe each piece of data (Mohammadpur, 2010). In the continuation of this step, overlapping and similar codes are identified using the codes compared with each other; and each of which will be placed within a single category by determining and sorting the concepts (ibid). The next step is axial coding, which aims to find relationships between categories and sub-categories. This is done using a coding paradigm. The final step is selective coding, in which the categories are combined together, if possible. At this stage, it can connect the important categories to each other in the form of a paradigmatic model, and explain the theory (Mohamadpur, 2010, Blaikie, 2000). It is important to note that the third phase does not occur necessarily; because a large part of the knowledge that can be produced is involved in the study of a phenomenon, description of features and causes of generation, as well as the affecting factors, consequences and strategies that are formed in response to it.

In this study, we also tried to do the analysis process based on the concepts and categories. First, we have extracted the concepts and then the categories. We will explain and interpret the categories that most frequently occur, and finally develop typology for lifestyles of existing life based on the texts of interviews by comparing them with each other and paying attention to their common and distinctive aspects.

Scope of study and sampling method

Population of the present study is the city of Mahabad. The city is located at a distance of 116 km from Urmia (the center West Azerbaijan province) in southwest of the province between the cities of Sardasht, Bukan, Piranshahr, Naqadeh and Miyandoab. According to the Population and Housing Census of 2006, the city population was about 135780 people, from which the boys in the age group 29 to 18 years, who are around 19013 people, have been considered as the target population. The consumption methods in various areas and lifestyles of the city of Mahabad have been given attention by other cities with Kurdish-speaking and even non-Kurdish-speaking people. Changes arising from development, specific geographic location of the city, and good facilities of Mahabad in comparison to other cities have led to the great migration of people from the surrounding towns and villages in the area. The important point here is that Mahabad is an indigenous community in which the native elements can be greatly seen. Although the diversity of lifestyle is most affected by global processes, some are still trying to turn to particularism and resist against the waves of globalization. One of the tools of the resistance is attention to components and elements of native lifestyle. The problem of ethnicity and ethnocentric tendencies has still not lost its power, and has influence on people and their actions. Some of the factors that show the importance and prominence of elements and symbols native to the people are: the use of local consumes and foods as well as Kurdish names for children, listening to local music, and reading books about their own native population, the sensitivity to the native and local customs as well as the dialect and so like. The study of different lifestyles within the context of Mahabad city will help us to understand better these problems.

The sampling method in the research is a theoretical one, in which the sample selection process depends on the extent to which the sample to be selected can clarify a theory and idea that it is being developed and formed, and on the extent to which it helps the moving flow. In theoretical sampling, the sample size is determined with the theoretical saturation criterion; that is, whenever researcher finds that more interviews do not provide new information and insights, or data are being repeated, or nothing new is discovered, he does not continue the process of sampling and collecting data (Mohammad Pur, 2010). In this study, to obtain more complete and better results, we have considered the concept of sampling with maximum changes, due to the assumption of diverse lifestyles. Sampling with maximum changes, environments, activities, events, and informed people are deliberately chosen so that they make different and more diverse positions available to the researcher (Wimmer & Dominick, 2008).

Accordingly, in-depth interviews were conducted with 28 young boys in the city of Mahabad. After the initial survey, three interviews were removed, and finally, 25 people formed our sample size.

Results

The data were studied and analyzed by using the grounded theory method; and finally, fifteen major categories and six lifestyles were extracted, each of which will be described below.

• Traditional music as nostalgia

Today, music is not just a product for the leisure time and alone hours; and variety of styles and music meet the different tact of young people. However, the Iranian folk music, including traditional Kurdish music, with famous singers such Shajarian, Nazeri, Zirak, and Mamaly are the most popular with the youth. The main function of traditional music is its soothing aspect. All respondents mentioned the soothing nature of music and its compatibility with mood as the first reason to love it. In a situation that young people face with identity confusion and the problems concerning youth in the community full of ambiguity and uncertainty, those for whom music is calming have typically eased their pains and sufferings by refuging traditional music, and spend a few minutes and hours away from all the worries of life. Amir, 22 years old, bachelor, says:

I always listen to classical Persian and Kurdish music. I love singers like Shajarian, Nazeri, Mamaly and Zirak. In the current social conditions, this style of music gives me a strange calm and is very consistent with my mood. In addition, traditional music represents social issues and to a large extent concerns of the youth.

Because of the structure governing the society as well as the lack of circumstances and context to express the problems, thoughts and aspirations by the young, they regard music as a factor for expressing personal and social issues, such as freedom, love, structural constraints and problems, and so like. Youth regard music as a way through which they can try for their agency, and reach the notion that their concerns are now being raised at the community level so that everyone could listen them. One identifies with singer and the content of the song, and regards the words of singer as his/her own ones. In addition, he regards the traditional music as an expression of his/her concerns. For example, Khabat, 26-year-old, bachelor says:

Music is part of art, and art is a subtle expression of pain and suffering of human. Traditional music also states part of it, and speaks instead of the man. Traditional music gives me a special calm and quiet.

Thus, while causing the comfort and pleasure for the individual, traditional music is a means to alleviate the pains and express various social problems that young could not express them personally. In general, considering the fluid and confused identity of young, they consider turning to traditional music as a way to express their dissatisfaction with the current identity and situation, and try to achieve a specific, yet quiet identity, so that they can reproduce and partially determine their identity in the difficult conditions.

• Written media: reflexive revelation

In studying interviews on the use of the written media, the scientific (revelation) use is a category with the most apparent nature, to which a special attention has been paid by most of the interviewees. That is, the youth are more interested in newspapers, magazines and books that have scientific content, and from which new knowledge can be learned; and they can analyze them until the knowledge will be useful in their lives. To describe the issue in more detail, we first examine newspapers and magazines.

Major emphasis of youth is on study of scientific content of newspapers and magazines, because firstly, they are under less pressure and are less verified by government, and secondly, there is something to learn from them, and they carry a message – the content by which young people, as social agents, try to improve their lives. This is an example of Giddens' theory of reflection and the use of knowledge and trust of professionals in the modern era. Ahmed, 29 years old, BS in animal science, confirms the debate:
I read newspapers less because they are not free to write the content that they must express and is their duty, … if I want to read newspaper I read the scientific articles, because both they are honest and under no pressure and have informative tips that can be used in life.

However, young people have a greater sense of closeness and affinity with book; and attention to book in the lives of young find a more central position compared to the other two revelation references; that are, most young people are interested in reading book.

In reading newspapers and magazines, the individuals had scientific-technical viewpoints in order that they took advantage of the resources to improve the status and conditions governing their lives. Of course, this can be affected by the number of the newspapers and magazines that are released with this approach, as well as the fact that the magazines and journals that are being published in other areas of science such as history, sociology, psychology and so like (humanities) are faced with severe restrictions, and/or they are very small in number.

In the area of book consumption by the youth, it finds a wider range; but in any situation, they have a scientific viewpoint, and see the book as a tool to better understand the issues and be more aware of different discussions and topics. However, the people who have academic education more consider the reflexive aspect of reading book, and believe that it gives them knowledge and provides an intellectual challenge for them, so that they can analyze and criticize its relevant problems, and use it in life. Salar, 26 years old, bachelor (father's education: old diploma), has a lot of attention to these aspects:

I read more the historical and philosophical books. I think more about the questions such as, how has the world been created? Why are we born? What are we doing, and where are we going? I read more to find the answers to these questions.
Always after reading, my brain is more involved and confused, but I continue to read until I can draw conclusions.

• National television and satellite: production of monologue and contrastive identity

Media are essential tools in the process of making sociable the people. It may be more important in the case of visual media (television and satellite). By presenting the programs that are within their goals, aspirations and foresight, currently visual media shape behaviors and generally improve people's lives, and indirectly control their own actions. Equation of television and socialization explains the process by which television shapes the rules, principles and norms governing social interactions with different programs. In this process, people are taught to have sociability so that they behave in the ways accepted by the discourse governing the society. Also influenced by the media, the people think about questions such as who are they? Who they should be in the future? And what matter they should be affected; and thus they have influence on the formation of their identity.

In general, the question about television and satellite led us to realize that young people disagree with IRIB television channels and replace it with satellite. In considering the question of IRIB television channels (And programs), the results were striking: most young people do not look at the IRIB television channels. They tell interesting reasons for this. Domestically produced programs are programs that do not care about the audience at all, and are not produced in accordance with the interests of viewers and all the age groups. They are monologue programs that are aimed at reproducing the conditions and discourse governing the society. Programs strive for attaining a goal, and are exclusively available to one political group. In terms of the content, they are really weak, and most people are not convinced to spend their time by watching them.

The youth feel that watching these programs waste their time. Lack of competitors that can produce the opposite programs and give viewers choice and control has caused that the young do not follow these programs. The youth believe that IRIB television channels do not have anything to say. Khabat, 26 years old, bachelor (father job: retired high school teacher), says in this regards:

I do not watch IRIB television channels because their programs are not interesting at all; and production of totally monologue and the absence of competition has led the production of boring programs with specific goals.

The lack of competitive environment does not encourage the viewer to watch the programs, because monologue programs tend to specific groups. The youth get a contrastive identity against the dominant discourse and structure; and their agency finds an objective appearance. While rejecting IRIB television channels, youth resist against its approach that is an effort to produce and reproduce the dominant discourse, and are not willing to be sociable in the imposed conditions and gain an imposed and attributed identity. In other words, youth are not sociable within the framework of traditional mechanisms that have made sociable their parents and the previous generations.

The youth who have an approach to sanction of IRIB television channels have a high cultural capital. Both they have academic education and the environment governing their lives is cultural space - the factor that has a great impact on their consciousness.

It not only prevents young people from becoming passive objects, but also turns them into active objects that benefit from greater knowledge and understanding and try actively to shape their identity and lives. However, the young who refuse IRIB television channels use satellites as a tool for being informed of news and events in the world as well as watching the popular and fun programs. When examining the answers given to the component of satellite use, most of the answers were related to watching Persian and Kurdish programs of political - information networks, commercial networks, with a focus on music and films, and the programs of Kurdish - related networks. The most use of that is done by the young is to follow world events and news. In fact, they do not like IRIB television channels and news, and regard them as biased ones. So, they are attracted by the news of satellite channels. News of political and information networks (e.g., BBC Persian and VOA together with the news of Kurdish networks have the largest audience. Khabat, 26 years old, bachelor:

I often watch the satellite channels for being informed of world events and news. I see almost every day the news of BBC and VOA networks as well as news of Kurdish channels, and I watch more or less the other channels.

The other two programs that are addressing the youth are the music and film of various networks. Music and the film of Persian-language networks (such as PMC, various movies, and TV series broadcast by channels such as Farsi 1 network and, of course, scientific programs such as scientific documentaries of Manoto 2 network have their fans and viewers. Watching so much these Persian programs is a clear example of contrastive identity of the young people who make use of foreign news sources (rather than IRIB news and news programs) as more reliable sources, and watch the films and programs that are felt to be very fruitful than the similar IRIB ones. They seek to express their opposition and their reflexive and active roles. Young people want to prove that are not afraid of opposing something with which do not agree and turn to its alternatives.

• **Modern approach to leisure**

Leisure is one of the areas in which free choice of the individual and human activity is prominent and important, and is considered one of the most important aspects of lifestyle analysis. In this area, the people express a part of specific lifestyle patterns and rules of their social identity. Bourdiue argues that the leisure activities also distinguish between individuals. Leisure activities are mechanisms for the social differentiation, because the choice of specific models and methods for leisure by individuals represents personal and social identity. In fact, the agency of youth in the choice of leisure model both gives them an identity and distinguishes them from others.

Spending time with friends is one of leisure activities, which is done for a relatively significant part of the time by most young people. However, contrary to what is supposed, the youth do not join friends for fun and spending their free times. Today, young people are looking for many purposes in the friendship. Spending time with friends is followed by different functions: acquisition of identity, sense of independence, scientific friendship, the diversification of life and so like.

One of the consequences of spending time with friends is to gain identity and a sense of independence. The youth who think that behavior within family and dominant norms give them a dependent identity (and in fact, they are not independent), use the space of friendship and being with friends as a position by which while obtaining identity and relative freedom, can take advantage of their vitality and youth in the best way, and can be free of the pressures that continuously limit them. Meanwhile, they have closer and more connected feeling with the people who are felt to have a similar identity and thought. The people who get their identity through being with friends are distinct from those who do not spend time with friends with this intention. Jamal, 22 years old, bachelor in educational sciences, says in this regards:

I often spend time with my friends, during which I feel that I have more freedom and am less restricted. When I spend time with my friends, I feel that I have an independent identity and have similar thoughts and perhaps identity. I try to be with people that are like me.

One of the goals of being with together, which young people want to get it, is learning. This group of youth regards the state of friendship as a safe location to benefit from the presence of each other, and try to have different discussions in the spaces formed between them. Easiest topics such as discussion of the issues and circumstances of the youth to important and scientific discussions (such as religious and educational issues) are formed in these spaces. Answer of Mohammad, 28 years old, bachelor, is a evidence of this statement:

I have some friends who have same thoughts and ideas as me. I often sit with them in order that we both spend our free time and talk about different subjects of life, business, and of course religion.

Travel is also one of the basic indicators for leisure times, which like spending time with friends, is done well with a new model, and has a variety of functions. It is important to note that in studying interviews, almost all respondents have made travel as a part of their lives; and this shows the influence of global events and social processes. They also recognize the importance and value of travel and its functions. Young people consider different goals and intentions for travel, the most important of which are discussed below.

Interestingly basic point in the travels is that most of youth like travel, and of course single trip with their friends. Young people have a sense of independence in these trips, which is fulfilled by separating themselves from the parental supervision. They are limited beside the parents, cannot express their passion and desire, and so will be bound. Young people like to travel with someone who is like-minded with them - the case in which a great attention is given by the youth. In fact, the young people that are to give the agency to themselves with trip without family and have independence, are very sensitive to that matter that they go with someone who has similar identity so that both they can enjoy the trip more, and make the space of trip useful and memorable. Bizhan, 22 year old, high school diploma says:

I love traveling, and mostly go with the friends that are like me, so that we both can be independent, and become cheerful.

Whenever I went go out with them, we've reach the joy that we have in mind, and we've been away from the concerns of life. However, a process of self-control is exercised by the youth, which is interesting. This group of young people is not willing to do anything at any cost, and specify boundaries and frameworks for themselves. With using custom, native, and religious tags, they create restrictions and privacy, and observe moral and religious criteria. During the visit, they want the independence and authority that are accepted by tradition and community, and are not willing, under any circumstances, to do the activities that are not accepted by the community, and not violate the sacred and the sanctity of the human life. The words of Amir, 22 years old, bachelor, are the evidence for this statement:

I love traveling. I usually go out with the like-minded friends that do not make dissatisfied me. Traveling with the family restricts me, and it is better to travel with friends, providing the observance of principles and commitment to respects. We should not do anything only for the sake that we are Muslim and Kurdish person.

The last pattern of travel, which seems to be a modern model, is the cognitive journey that can be seen among some young people. In addition to the recreational and fun aspect, this type of travel is done by the young people who have a scientific view and believe that one must look for gaining knowledge and learning the lesson in the journey too. They regard travel as one of the educational tools that provides a more complete human personality, and makes him more aware. Even to understand different cultures, nations and different countries and so like, these people go outside their national borders. There are scientific domestic trips that they travel to attend conferences and seminars or visit scientific fairs. Zaniyar, 28, graduate student says:

I travel a lot. Apart from the discussion of fun, I like to know and see the different areas of our country as well as historical and cultural places. I feel I can learn a lot from the trip. In this regard, I've traveled to Iraq and Armenia … Sometimes I travel to attend scientific event or visit scientific science fair (such as book fair). We rarely go trip with the family.

We have asked the young people questions about jaunt, recreation, and presence in public spaces. Most young people typically loathe going shopping malls and taking a stroll in the streets. They refer to such places only to do very important tasks like buying necessaries of the life. However, young people are more willing to spend their leisure time in green spaces with the objectives not just the passing of time. Diversity and joy of life as well as escape from problems are among the reasons for which young people go to recreational places. It should be noted that attempt to vary the life is a kind of dissatisfaction with the status quo and effort to create a new position space in life. Their approach to distinction from traditional and vulgar model of spending leisure can be found beyond the leisure activities with this purpose; and this is a manifestation of the activities of youth. Some young people are strongly opposed to the recreation that is usually done at the weekend; and express some interesting reasons for this opposition. Some of them believe that there is unhealthy atmosphere governing these entertainments, and people go to these places just to compete together. The people who attend in these tourist locations are just consumer-oriented people and fashion is in progress among them. The ideology governing these green spaces is abnormal from moral and behavioral aspects, leading that going to the travel and leisure become a disagreeable issue for some people; and they are not willing to waste their time with it.

If they go together to have fun, they go to a location where is lonely unfrequented place as much as possible so that privacy of the individuals can be preserved. Khabat, 26 years old, bachelor:

I don't go out for a walk, because the environment of current stroll and leisure is unhealthy. Hegemony governing weekend recreations and places where the floods of people go is not healthy from moral and behavioral aspects. A group of consumer-oriented people goes out with specific consumer objective; and fever of imitation and fashion is in progress. For these reasons, I don't go out because I cannot do as they do.

• **Cost priority: self-centeredness of youth**

Most of the cost spent by young is about personal expenses, that is, the costs (their income or the money gotten from family) that young people spend for personal affairs to meet their needs. Even with unemployment as well as social and economic problems, today having foresight and concern for the living is not a priority for young people like the former. The model of relationships between people, especially young people, has been changed in the current era. Meanwhile, the relationship between the sexes has increased, and has found more freedom; and on the other hand, the manner to establish the fundamental interaction has been changed with the arrival of new communication technologies. In addition to other forms of communication between girls and boys (including the face to face meeting), today mobile is most accepted and used. The young people who regard the communication with the opposite sex as one of their basic needs pay a lot of money for it, such that more than half of respondents said that they spend most of their cost of living for mobile charging fees. However, in addition the mobile charge, youth have a strong desire to fun and buy the clothes. Aran, 21 years old, high school diploma:

Most of my cost is for charging mobile cards. I am spending too much for the dress because I am very sensitive to clothing, and like to wear unique dresses that are more beautiful than others. Stylish dress makes me better.

In these comments, there are two points that need to be explained. First, many young people regard personal expenses as a criterion for obtaining identity and social status. As can be seen in the above quote, wearing nice clothes gives confidence and in fact high status to the person; and gives superior position to him/her in society. With this dress, the person feels that he/she has a unique identity and personality, and isolates himself/herself from others.

Mobile charges, clothing, entertainment, cigarettes, food and so like, which have self-indulgence and pleasure seeking aspects, only are one side of the coin of the personal expenses. Another aspect of such costs for young is the costs that can be named scientific–technological one. In other words, there is a range of young people whose fees is related to personal expenses, but this cost priority for them is not aimed at fun and so like, but it is not for things like buying books, scientific journals, software and training videos, technological-educational equipment, such as new notebooks and other scientific equipment. Mohsen, 21 years old, high school diploma:

I spend most of my money to buy scientific books and journals. I also buy scientific software, …

• **Local foods: representation of native identity**

Most people give preference to consume the foods that are native to the province, and most of the materials are produced in the region. These foods have been linked with lives of the people who have used and paid attention to them from the past to the present.

The most important reason for the interest of youth in local foods is the sense of identity associated with these foods. The youth believe that these foods belong to us, while new foods (such as pizza, spaghetti, fast foods and other modern products are imported and foreign products. The foods which are products of the Kurdish regions are rooted in people's blood and vessels; and they have become a symbol of Kurdish identity and history. A large number of young to whom we've done interviews directly or indirectly refer to the function of giving identity for the local foods, and the problem that these foods are the sign and symbol of the history of the country. Sirvan, 24 years old, graduate in history has the same opinion:

I'm very fond of our local foods. I think they are rooted in this country as well as history of our land (Kurdistan province), and have become part of the identity and history at the passage of time; and I also feel a particular dependence to them …

The interest in local foods is a kind of particularism among youth; and in this issue, they not only have no coordination and link with the identity and process governing the world (which promote the consumption of new foods), but also they have strongly oppose with it. In this regard, a sense of nationalism can be found, in which the young typically considered the view that what is linked with their identity is better and more original than all others, and the loyalty to it, they believe, is the same as the loyalty to their history.

• Covering as an identity-difference

Covering is one of the most important components of the lifestyle. Three type of dresses (sport, local and formal), which have two functions of identity and distinction for all believers in them, have the most supporters in this study, respectively.

Sport covering is one of the most popular examples of clothing in which fashionism and following others models can be significantly seen. In other words, the young people who are interested in this dress regard the attention paid by their fellows as one of its reasons for the use of this clothing. Although they give priority to their own tact, they also pay attention to fashion, and try not to stay behind the others. Although this group of youth apparently wants just to show themselves with a unique covering in the community and draw attention to them, they are shaping a new personal identity and recreating their personal identities beyond this. At the same time, they separate themselves, and consider a cultural difference from other groups that do not use this covering. These people believe that this covering represents their personality and both shapes and represents their personal identity. These consider some popular criteria when buying them; that are they pay attention the issue that they wear the dress that firstly is fashion, and secondly give beauty. Farooq, 20 years old, high school diploma, that is unemployed, is one of these people:

I always like to wear sport clothes, and love it, ... I like to wear an unique stylish dress so that it can show me the best of others, and draw the attention of others to me … of course not flashy clothes, but stylish and elegant but cheerful ones, …., my criteria in buying clothes is fashion and beauty.

Kurdish costume is accepted by young, but with the difference that if the young people seek to redefine a modern personal identity with the type of sports dress, they seek to shape a native identity and/or maintain this identity with local costume. The most important reason to consider it is the ethnocentric aspect and the link with traditional and past identity. By wearing these clothes, people still give them an identity, and also distinguish themselves from all the youth who don't have this costume. the native ideology governing the lives of young people regard the local costume as the personal identity, and this has a fundamental role in reproducing a native identity and of course, giving a personality with native characteristics to youth. The word of Khabat, 26 years old, bachelor, who is employed with an average income, is an evidence of this statement:

I more like to wear Kurdish costume for different reasons. However, the main reason is to protect the customs of my own native population and my interest in history of my nation,… Beauty and comfort are the criteria for my purchase.

• Body management: identity-giving self-expression

We consider haircut and the use of cosmetics and health products as body management. Respondents care to cutting of their hair, because the person who is going to act and interact with different people should have the tool available to establish this interaction, i.e. a neat and ordered appearance. Beyond the interaction, these young people are shaping a new and to some extent distinct identity with what they have. To show a part of the body that is very important, they use ultimate action limit and tact in order to have the best faces. They always pay attention to haircut, and some even make use of a special hairdresser. They believe that the apparent feature of every man gives him a personality, and indicates his personal identity. This point shows the importance of attention to reconstruct identity with nonstructural and somehow cultural forms. Another problem is that the majority of young people of our study does not have a specific model for their hair and beard, and prefer to have a normal haircut. The use of hair models (such as fashion, Mesvaki, Behzdi, Dizelli…) and 9 o'clock shadow or goatee is very little seen among youth. Sohrab, 23 years old, BA in Persian Literature says:

Cutting head hair and shaving beard are very important to me. A neat feature is very fundamental aspect to have a relationship with others. I believe that head and beard are a part of the human personality that attention to them causes you to have both a clean and elegant feature and a unique face in public. Nobody like a slut man …

In an effort to shape the identity and to have an unique and beautiful feature, young are widely using cosmetics and health products - the issue that young people have a lot of reflection in the modern era, and use the ultimate action limit and hobby choices so that they can show the best face (body). In discussing cosmetics and health products, youth most use appliances such as cologne water, spray, armpit perfume and gel. In addition to the above interaction-giving approach, these people are using these appliances to complete and finalize their action to achieve the desired identity and the social differentiation. They also regard the functions that were allowed to handle the apparent feature in this appliance, and even regard these means as the tools that gives objectivity to that dimension. By these means, the young people both have a beautiful face and personality and attract others, and give themselves a different look than other people. Farooq, 20 years old, high school says:

I use cologne water and spray so that I both have a good smell and draw the attention of others in public, and thus have a superior and distinct look, because good scent is a privilege. In addition, I use armpit perfume to avoid the smell of my body that bothers others and me. Good scent shows the human personality.

• **Deterministic attitude to cosmetic surgery**

Although youth take great care to give a new identity to the body, and have become the modification of apparent feature and the use of cosmetics and health products as one of the routines to shape a new feature, they do not like to do surgery. Most young interviewed accept the new conditions through the tools that both are cheap with no impact and consequence and have more social acceptance. These people are more influenced by the religious and traditional doctrines in which all people in society are recommended to be satisfied to their situation, and regard it as a destiny that is determined for them. Youth believe that changing the creations of God is a sin and is disrespectfulness to their fate, and are afraid of the consequences that it has for the worldly life and the hereafter. Some cosmetic surgeries not only have led to beauty, but also they have caused loss of the individual's primary face. On the other hand, people also pay attention to the public acceptance of this topic, and have no interest in it, because doing this is not accepted by the community. However, some believe that if there is a really big problem in face, and surgery can give the individual a greater confidence in the community, and this will have a positive impact on his life, then it is acceptable to use cosmetic surgery. Jamal, 22 years old, bachelor in educational sciences, says:

I do not at all like the surgery that is intended to give beauty, and disagree with it. Such surgery operations make alterations in the work of God and are ingratitude. On the other hand, the community does not like those kinds of things. However, the most important reason for me to oppose is that it is a sin, and you must be satisfied. Were not the people satisfied in the past when there was not surgery?

• **Combinational functions of sport**

Sport is the best way for the young people to achieve their desired fitness, compared to diet, the use of different drugs, dietary supplements and other ways. Sport also is a way for spending leisure time, but young people less tends to exercise for spending leisure time, and regard the leisure as a reason to do exercise. In fact, they consider other ideas and purposes behind it. More young people regard sport as a factor that gives them health, and help them to have a nice body. Zaniyar, 28 years old, graduate student says:

I often do exercise to obtain health, and besides that, I look much pretty. I go three times a week, of course, if I have time.

As can be seen, the young first intend to find health by doing exercise, and then do it if they have time. In other words, there is a dialectical relationship between sport and leisure, and both are related to each other. In these circumstances, people exercise directly for health and indirectly for achieving a beautiful body.

However, exercise is a means for youth to achieve the desired fitness, which plays the functions of giving health and beauty. The youth believe that it can help them to reduce the extra weight, and help to prevent the damage resulting from obesity and also get a beautiful body. Nevertheless, some are underweight, and do exercises like bodybuilding to achieve greater weight. These people use exercise to achieve a distinct identity accepted by them. In fact, while exercising, they want to reach the health of body. They are giving themselves beauty and personal identity because they are shaping the body that they like to show it in public. This is typically a display of personality and individual identity.

For this reason, it highly draws the attention of youth. In addition, in this regard, agency and reflection of people are evident in reconstructing identity and achieving distinction from others, because people decide about their body, and distinguish themselves from others with shaping his identity. Ahmed, 29 years old, bachelor, says:

I am very sensitive to the fitness of my body. I always do exercise, and if I become fat, I do more exercise. In addition, good and pretty appearance shows one's personality; and exercise makes me to be healthy and to smoke less.

• **Agency of youth and acquired faith**

Religious identity has also been used to study lifestyle. The first dimension is the empirical one. Most young people are comforted by the sound of the Koran and Azan (call to prayer), and regard it as the cause of the comfort and convenience of life. Apart from gaining calmness, Qur'an causes someone to remember their actions and decide to take action to improve them.

However, the most important aspect in religious identity is its ideological dimension, in which the choice and actions of young has a greater role here. the first thing is that most people generally believe in religion and God, prophets, religious precepts and so like, and consider themselves Muslim. However, there are two groups of young. The first group, who forms majority of young, has reached faith by rethinking and searching in religion and related resources. This group of young has not blindly accepted what has been handed down from previous generations, and is not willing to accept it without knowledge and study. Hence, they have come to believe with certainty with research and exploration and curiosity in various issues relating to Islam, and then have accepted the religion. The great thing about this group is their agency and reflection that is a modern phenomenon, shows a modern lifestyle and identity, and well demonstrates the actions of young in confronting the structure -the fact that they are not willing to sign without knowledge what they have determined by the community, and accept what they have reached. Mohammad, 28 years old, bachelor:

I have full faith in Allah and Islam. I am a religious man. However, I did not accept this sort of religion. Instead, I have researched a lot about religion and God, and also, I asked many questions from people, and finally I got a heart and firm faith.

However, other group has believed in religion and God, but their faith has been acquired and inherited to them. They are devout believers who were born in religious and faithful families, and have grown in a religious community.

• **Duality between ideas and actions of youth**

What was obtained from the two cognitive and behavioral aspects of religious identity shows their weakness and contradiction in the ideas of youth, while the youth believe in religion and Allah, and feel calmness when they hear Quran and Azan. However, they have little knowledge on the precepts and details of religion, do not take serious action to increase the information, and do not fail in doing their religious orders and obligations also. In other words, wherever their activities and actions are essential, and they must take action themselves, the youth act sluggishly, and are only willing to do practical action where they take less effort.

The amount of information that most people have about the precepts and issues of their religion is more in the context of education that they learn in school or university. In fact, knowledge of religious matters is the result of instruction and socialization in the community, and youth are not willing to pursue these matters. This amount of knowledge is just at the introductory level and requires further study and training that are not done by the youth. These people are not serious in practicing tasks (such as prayer, fasting, and so like), and most of their practices are done as part-time, i.e., they do not them in continuous and uninterrupted manner, and there is stop and distance between them. Soran, 20 years old, high school diploma:

I do not know much about the religious precepts. They are mostly the same things that I have read in schoolbooks. I don't like and don't have interest in them. For this reason, I do not look for them… I do religious practices too little. The reason is my surrounding people as well as their statements and action. Friends, coaches and most people that I see do not pray. I do not pray under their influence. Of course, I am not in the mood to do prayer …

• **Secular approach to veil**

Approach to veil is the consequence of religious identity. After studying interviews, it was clear that youth have a secular approach to veil.

210

According to them, veil is a very personal matter that everyone, if desired, must observe them, and there should be no compulsion in respect of it. This group of young believes that mandatory veil is disrespect and disregard for civil rights. Individuals behave based on rationality, and have a rational view. If it is correctly explained and taught for them; and if they become familiar with the results and consequences of the use of veil and the adverse outcomes, they can make the best decision for their destiny. The society is responsible for educating it, but the final decision should be made by the individuals themselves. However, any manner the person behaves, the society is bound to respect his rights. Failure to adhere to veil does not harm anyone. So, the individual has the right to accept or refuse it. Jamal, 22 years old, bachelor in educational sciences believes in this view:

Veil is a personal matter. The human must be free in dressing, and should not be forced to practice it. People should be taught about veil. However, the society must accept us in any way that we are, because we are citizens of this community.

This approach of youth, of course, never means to believe in absolute freedom and prevalent promiscuous in the community. They place more emphasis on freedom of choice on veil after full and proper education. After proper training, the tendency to adhere to veil, of course will increase because veil is beneficial to the individual. However, it is a personal matter in every situation, and should not be mandatory.

• Systematic communication, background for a dominated future

Most of the young surveyed believe that relationship between a girl and boy is a basic requirement. However, due to the dominant situation and discourse, they do not agree with the relationship between the two sexes. The manner of relationship between the two sides and the environment governing current friendship are full of deviation, betrayal and abuse. Youth are not at all principled, and turn to the relationship more for fun– the subject which is not accepted by young of our study. These people believe that this communication pattern must be changed again, and moves toward a healthy relationship with the aim of having a bright life and future. The environment governing the life, family issues and the impact of technological changes have caused that an unhealthy relationship pattern is shaped among youth, and unconventional relationships spread. According the youth, the current pressure should be reduced by reducing the current restrictions and creating intermediaries and channels for communication, and in a correct and systematic context, steps should be taken to achieve a good understanding of each other and eventually marriage. Healthy relationship is a point for starting the process of marriage and having a fruitful future; and achieving this depends on the provision of the context and conditions for a healthy relationship. Aran, 21 years old, high school diploma says in this regard:

Relationship should exist, but I not like the current relationship that is only betrayal, dastardliness and disrepute. However, the lack of relationship is more harmful. The relationship must be systematic, and be supervised by the family and community. In this way, we can hope that the relationship will lead to marriage ….

• Moderation in monitoring, rather than scorn

In studying interviews, it was clearly found that supervision of the parents must exist as a necessary affair. However, this monitoring should be carried out according to specific principles having framework at moderate level so that it gives the best results, because controls and limitations will cause humiliation and probable consequences for the youth. The youth believe that the parental supervision should be in moderation; and they note some criteria and specifications for this moderation. Parents should first give the best education to their children, and play their roles in socialization in such a way that they come into the community with the best positions, and are their own supervisor. In addition, parents need to follow the rules concerning the amount of parental supervision so that until a certain age, they ask questions about life, travel, work, friends, and have direct control over them. After reaching a certain age (e.g., physical and social maturity and/or marriage), monitoring and control should be replaced by the advice and guidance. Best communication will be established between parents and children when there is a proper upbringing. In these circumstances, not only there is no humiliation, but also the children will do the process of making confidence, will govern their own behaviors, and will not need to parental supervision. Accordingly, this group of young turns to self-control; that is, they refrain from doing something that is not conforming to normal conventions and social context, based on the education they have learned. Khabat, 26 years old, bachelor says

There is definitely a need to control, but not to the extent that it causes a rebuke. According to me, a youth should be supervised until a certain age (e.g., the age of growth or marriage).

After this step, the control should be replaced by advice and guidance. Early childhood education should be in the way that he/she well knows the ways, and have more freedom, after the age of growing.

Typology of lifestyles

In addition to major issues that were discussed, other topics can be inferred by examining the text of each interview, each of which can be discussed about a different lifestyle. Accordingly, six different lifestyles were identified from the detailed evaluation of the interviews, each of which will be discussed separately below.

• Pre-modern lifestyle

Pre-modern lifestyle is based on the culture, values and principles of the previous generation.

As their predecessors were sociable, the younger generation will also be sociable on the same basis; and families, schools and other sociability-creating institutions form a pre-modern identity based on the dominant discourse; and their life is tied and compatible with the life of their parents. These people, who belong to the families at low classes of society (i.e. they have no cultural capital and no economic capital) and have a large role in providing their living expenses and living expenses of their family, place the lives of parents as their life pattern and conform with it (instead of having agency and selecting their lifestyle). In any actions of these individuals, you will see the influence of these factors and conditions.

In discussion of cultural consumption for these individuals, it should be said that their favorite music is Iranian folk music with emphasis on Kurdish music. Little attention to the study of written media is paid by the youth; and they sometimes read the popular and religious books, and are less aware of the world's daily events. Watching TV programs and series is one of the things that they usually done along with their families and in the manner of the past times. There is no satellite used in pre-modern young families; and as in the past, they live without feeling the need to satellite channels.

Youth with pre-modern lifestyle little do exercise, and often work to supply living expenses. For various reasons including work, they less communicate and socialize with friends too. Travel and jaunt are not common in these families; and they sometimes go to weekend trips with a pre-modern approach (i.e., in places away from the others). Presences in other public spaces (such as parks and streets) are less likely to occur. They occasionally attend parks, and are present in streets more to provide for their needs.

Cost priority of these people is family, and they regularly participate with their parents in the family's expenses. They use simple and local costume, for which they pay a little money. They usually try to do what can attract their parental consent, and to listen to their advice in wearing costume, instead of following fashion and spending additional money for it. These young people are interested in local foods that are traditional, and are willing to eat at home beside other family members. They are concerned with the management of their body; but in a pre-modern way, they regularly cut their hair and beard, different from the current fashions. They were opposed to cosmetic and plastic surgery, and believe that the work of God should not be altered. They too little use tools such as cologne water, underarms and so like, in certain instances. They are not sensitive to their fitness, and actually have no time or motivation to think about these things.

Concerning the indices of belief, they pay a special attention to pre-modern patterns and values.
They believe in God and religion, but they have inherited it from their parents, and often do not attempt to understand and seek new information relating to religion and personal beliefs, and always put statements of their parents as the basis of their faith. They attend religious places like mosques, and are somewhat aware of the religious precepts. Like their parents, they believe that veil should be abided based on the customs and religious beliefs. They do not accept the current relationships between girls and boys, and believe that the relationships should be very limited, just for the purpose of marriage under the supervision of parents. There is great parental supervision on these people.

• Modern lifestyle

The individuals who live within this style are consumer-oriented and fashion-oriented people with modern identity. They much imitate Western models such as actors and singers. Their lives are shaped around modern concepts and criteria, and those who believe in it are trying to create a modern and distinctive identity for themselves, and use their agency and authority in this way. In this type of life style, the authority of traditional institutions creating sociability is faced with a decline.

People with modern lifestyle more belong to the families who have a low cultural capital and high economical capital. They and their parents both have no academic education, while they are financially in very good condition, and usually have a lot of wealth. The modern people listen to modern music, and are mostly interested in rock and pop music, with singers such as Enrique, Modern Talking and so on. They do not read at all the magazines and newspapers because what is valuable for them is disagreeable for the press. However, the field of book is somewhat more balanced, in which they can find some of their favorite books (including the world famous novels, books of poetry and so on). IRIB television is also in conflict with their interests; and they have no desire to watch it. Instead, they widely use satellite and internet to watch favorite songs or movies and to download music, photos, and web browsing.

The leisure time of these youth is spent with modern things. Exercise is an important daily program for them. They spend their free time for self-indulgence and many happy moments with their friends. Single trips away from the eyes of their families and escape from their supervision are among the works of young with modern lifestyle. They so much do jaunt and fun, and are present very much in public spaces such as parks, streets, and shopping centers. It is interesting to note that there are also stroll and amusing purchases in the routine of their lives. Some symbols of modern lifestyle among the youth discussed are attending parties away from the parents against accepted norms of society, and consumption of alcoholic beverages at these events and elsewhere.

Most of their cost is done for personal expenses, and the costs such as buying clothes and phone charge cards take most of money from them. They prefer to take ready foods with their friends in areas separate from the house. They wear sport coverings - from simple dress to the most complex and strangest models. In wearing this type of clothing, imitation and fashion are in progress, and they usually choose clothes with foreign brands. They use different models such as Sikhi, Behzadi, Diesel, and Mesvaki for the hair. They also agree with plastic and cosmetic surgeries, and believe that anything can be used for getting better is good and desirable. There is a significant use of cosmetics and health products (e.g. spray, cologne water, armpit perfume, and hair glue) as well. There is very high sensitivity to fitness and weight among these individuals; and while doing exercise, they use the modern amenities (such as slimming and obesity drugs, diets, and referring to medic.

Modern young believe in God, and accept it as the creator of human being that has more power, but they do not accept the religion and its various precepts, and do not also perform the religious obligations and practices. They do not agree with the veil, and believe that the government should not use force in any way, because man is born free. About relationship between girl and boy, they believe in complete freedom or lack of control by the family and different controlling institutions in the community. furthermore, they also suggest that parents should not turn to supervise their children, and should not provide the way for their discomfort and obsessive feeling with their queries, but after the passing the period of youth, they must give them more freedom in order that they make their own decisions for themselves.

However, the discussion of modern lifestyle, which was proposed introduced here, is a part of the whole of modern lifestyle. In fact, the modern lifestyle is not a unified, coherent, and clear whole that can be named under a general entity. This diverse and multidimensional nature of modern life can take various aspects and forms. Thus, before other styles are explained below, it must be said that all of them have somehow dominated by the modern thoughts, developments and issues; and aspects of modern life can be found in each of them. In other words, despite of common points that can be referred for that type of lifestyle, which is influenced by modern world, there is a differentiation and distinction point that shapes various styles under the "modernity".

• **Scientific lifestyle**

As the title of the style implies, science and its role in giving a scientific approach to people is prominent, and individuals have a scientific viewpoint to do all the works and aspects of their lives.

The presence of this lifestyle illustrates the point that today many people follow the current trend governing the world (i.e. scientism), by having a scientific view and approach, and they try to make a new living and identity for themselves. The youth belonging to the scientific lifestyle, live in families with high economic and social status, so that they both are in good condition in terms of the cultural capital; and from the perspective of economical capital, they are part of the classes with middle and upper incomes in the society. High cultural capital among these youth has caused them to have an entirely scientific life; and scientific actions can be highly seen in their lives.

The people listen non-vocal or classical music that has a soft, pleasant tone and content, and its positive effects have been proven scientifically. In the field of newspapers and books, what draw more attention of the people are scientific resources and writings that raise the level of knowledge and awareness. They also watch visual media with scientific purposes. IRIB scientific programs, especially documentaries of Channel Four as well as different news and scientific programs of satellite channels, allocate much of their time to watch TV and satellite channels. Searching scientific resources and articles, the use of communication facilities such as e-mail, and visit to scientific sites, in addition to daily activities and other tasks, indicate the high amount of the use of Internet by the youth with scientific lifestyle.

These people believe in the results of exercise on the health and happiness of body and soul, and do not find anything better than having a healthy body. More people that are their friends, and sometimes spend their free time with them are colleagues or classmates and/or those who communicate together at work. They benefit from leisure and unemployment with the aim of learning. Most trips of these youth include travel to attend conferences, seminars, scientific camps, and fairs of books and cultural and scientific products. These people more do scientific activities in places like libraries, cultural complexes and home, and go to the street to buy the equipment needed.

The cost priority of these people is their families. Based on the results of scientific research, which prove that the new foods are harmful and rich in synthetic materials, these people turn to traditional foods that have good and natural tastes and materials. They have formal covering, and are not fashion-oriented because they often participate in scientific and cultural environment. Management of body is also important for them; and they believe that the scientific achievements can be used in cases that plastic surgery improves the living conditions of a person. They also use the health supplies at average and ordinary level. They are sensitive to the fitness and weight, and try to have a perfect body with exercise and correct and systematic diet.

These people have a contradictory, balanced and somewhat scientific approach to religion, and while believing in God and religion, they have reached it by study and reflection. However, despite this, they do not care enough to do the religious obligations such as prayer and fasting, and waver in bringing them, and do not care much about the religious doctrines on the veil, and regard it as a personal choice, by adopting a secular approach. Concerning the relationship between boys and girls, they are concerned about the scientific principles and the fact that it has scientifically proven that the lack of relationship has more harmful impacts. However, they also do not agree with complete freedom, and believe that a context can be made to establish a healthy relationship with the right and scientific education. About relationships of parents with children, they said that the proper training and friendly and intimate atmosphere created by the parents can be a very bright future for children, and prevents from the potential damages.

• Sports-centric lifestyle

The youth with this lifestyle often belong to the families who have average economic capital and low cultural capital. These people are part of the middle classes of the society that have regular income, and they and their parents have no academic education. Exercise is an essential and integral part of their life, and most of their actions and activities are involved in sports or actions affecting the sport; and they have a very sporty identity. In a word, it can be said that sport is like a life for the people.

They read the newspapers and magazines that are related to sports. Besides other books, the sports books also fill an important part of their lives. it is interesting to note that they also follow IRIB television channels and satellite programs with the aim of watching the sports news, programs and competitions; and sports is the only ideal for this young. Internet is a resource to pursuit news and events.

Aside from the sport as a tool of wellbeing, these people also follow it in a professional manner; and in addition to the presence in city and provincial teams, they have attended various competitions at the national level, and have won in some matches. Other leisure activities of these youth are also quite sports. For example, they spend time with the friends that are like-minded and all athletes; and can make use of the space for discussion of sports, or do practice and competition. It is interesting to note that trips of this group of young are also the sport trips; and they often travel to sports events along with the other athletes and their coaches.

In addition to the use of mobile phone recharge cards, the cost priority for these people is buying a dress, especially sports clothing. When purchasing them, they give attention to sport brands, and mostly wear sports cloth so that both it makes them beautiful and they maintain their sporty identity.

To maintain body condition and health of the body, these people take local foods, instead of new foods and fast foods. Naturally, there is very high sensitivity to the weight balance among these individuals; and as they are athlete, they put all their efforts to have good body. In addition to continuous exercise, they also consider to a certain extent diet in order to achieve it.

As this group of young belongs to middle classes of society, from religious and ideological perspective, they have religious beliefs, and usually have solid and somewhat strong religious identity. Among the individuals, the religious beliefs have a pretty great place, and the roots of traditional religious views can also be seen.

• **Joyful lifestyle**

People with this lifestyle more belong to the families who have high economical capital, or they or their families are wealthy and economically are in good condition. On the other hand, this group has low cultural capital; that is, both they and their fathers have low and non-academic education. This causes the young people just to look for creating a happy living and space for themselves considering that they are in a good financial situation. They both escape from unfavorable social conditions governing the life and society, and use their own wealth and happiness for the fun and being happy. The original taste of these people for music is to listen to happy music, such as local songs (Kurdish). This group of youth is not willing to read newspapers, magazines and books. These people often prefer to watch visual media, especially satellite and its fun programs (especially the Kurdish speaking channels).

Joyful people do not exercise, and instead spend more time with the friends in order to come to happiness that have in their mind beside their friends. They travel less, and on the contrary, much jaunt and recreation are common among these people; and they often do not leave home. These people try to achieve a unique and distinctive identity, and look for a style of life that they feel their life requires it. In addition, these individuals often attend public spaces such as parks and street or are involved in doing fun or discussion with their friends so that they can make happy moments for each other. These people spend most of their money for personal indulgence. They pay attention to and spend money for fun, food and anything that gives them happiness. Aesthetic aspect and function of giving beauty in different phenomena (including clothes) are very important for this group of youth; and they look at the people around themselves with this approach. It is interesting to note about the people with happy lifestyle is that they give more importance to the management of the body when they are happy. When the person is cheery, he devotes more time for cutting hair and shaving beard to show a refreshed face. He is more willing to use accessories such as cologne water, underarms, and so on, which regards them as a means for greater vitality and joy.

Since these individuals have a low cultural capital, they are less likely to reach intellectual challenge in the religious affairs, and less take steps for personal search and study about religion. These people have often a legacy of faithful acquired identity inherited from past generations. As they mostly seek happiness and regard entertainment as a basis for their life, they are less driven towards religious issues or are less interested in it.

• **Global-local lifestyle**

Mahabad city is one of the places where native identity and generally native lifestyle can be seen. This issue was evident in the text of the interviews in which we faced with ethnocentric identifiers. However, in addition to special attention to their own native life, they took into consideration some identifiers of modern life. In fact, in some cases, they simultaneously give attention to native and modern identifiers, and there is a modern approach in their own native life. These people mostly belong to families of upper classes in society. They have high cultural capital and middle capital; and they are influenced by these factors. Reflection is apparent in their lives, and attention to native identifiers causes a mere particularism and disregard for the modern world and its different elements. Issues such as education and widespread access to mass media greatly affect on it.

These young people are interested in reading various newspapers, magazines and books (including Kurdish), and more or less read written literature on their own native culture and dialect. They do not watch IRIB television channels and regard it as a tool for further dominance, and believe that their duty is trying to confront and struggle with it. For these people show and use their reflection and agency, they turn to the use of satellites, and pay attention to various Kurdish programs (including political, social, cultural and so like). By doing this, they are taking steps to promote and preserve the culture and roots of their own native population. Another point is that the believers in native lifestyle make use of a modern tool for presence in this lifestyle, which is computer and virtual space.

Global-local youth spend most of their leisure in a way that attention to their ethnicity can be seen. When they are with their friends, they talk about the native issues as well as present and past news and events. The more interesting thing about these people is that their trips are done with an ethnocentric approach. In most of their trips, they try to go to the cities and places that belong to their own native population, and have the historical monuments and places belonging to the Kurds, although they also travel with the modern goals such as familiarity and understanding.

The original cost of the lives of these people is for their own, but they are spent to purchase newspapers and magazines, or books and materials about the Kurds. They have a great interest in local foods, and regard it as a symbol of their identity and history, and have a special sense to it, but they pay attention to some modern foods. Concerning the covering, they wear Kurdish costume because they regard it as one of the most visible symbols of their native identity. Although these groups of young are ethnocentric, they use modern works and facilities (such as cosmetics and health products, and their ethnocentric tendency do not preclude the use of modern equipment. This shows a kind of global-local lifestyle that is accepted by people, despite of turning from particularism to generalism and processes governing the world.

Youth with global-local lifestyle, not only don't consider religious as a symbol of their personal and social identity, but also regard it as a doctrine imposed on their native population. Adherents of this issue regard religion as a tool for suppression of people that has been imposed on them by force, and does not belong them. They only believe in God as a thoroughly good spirituality that has been superior to human and has created him/her. Concerning the veil, they have a secular approach, and believe that people should have the power of choice on the veil. These people believe that the context of relationship must be provided for young people, and youth should not be restricted by following the religion.

Conclusion

Considering the new situation and changes in the global and local levels, no doubt a phenomenon such as lifestyle has also changed, and has taken different forms and different aspects, influenced by modern processes. Meanwhile, modern processes and phenomena of technological progress and communication technologies have strongly affected the lives of young people, and lead them to accept pattern from generalistic objectives. However, an approach to tackle and to some extent combat with those which make global events also exists, which is proportionally less. The identity of young people in today's changing and fluid world is uncertain and greatly changed; and the youth are often confused, with discord of opinions and actions. They both pay attention to the modern phenomena and the local identifiers. They have shaped the identity with the selection of their lifestyle elements, and give it direction in order to make them and their lifestyles different from other people that have other lifestyles. The distinction between these individuals is obvious, and the difference can be found in every element of their lives. Thus, lifestyle gives both identity and distinction.

In addition, these people accept separate styles with presence in different types of social status. In sum, we can conclude that along with the increasing importance of lifestyle in the recent period, this problem was apparent in the youth of our study, and their lifestyle typically conducts the life and determines their identity and existence. The variety of lifestyles in the present era can be found in this study, and there are six styles of life that prove this claim. As the most active population of society, young people are not passive, and they value their agency. They are trying to shape their own lifestyles, and have access to a certain lifestyle according to the social status and influence of the prevailing global trends. Choosing any lifestyle forms patterns, norms, actions, thoughts, and generally an identity in a person, and distinguishes him/her from other people who choose different lifestyles. The modern world and its identifiers and changes, the increasing cultural capital in families, plenty of access to new elements and facilities, and special attention to the youth in this process all have enormous and undeniable influences in shaping the lifestyles and consequently shaping identities that fit with the lifestyle. Because the diversity in lifestyles is the product of the modern world and/or a society where is under the influence of modernity.

References

Azad armaki, T & Shalchi, V. (2005). *Two Iranian's World: Mosque and Coffee shop.* Tehran, Iran: Quarterly of cultural studies and communications.

Azdast, N. (2009). *Lifestyle and Consumption of music, movie and book: study of Mahabad youth.* University of Tehran, Iran.

Bauman, Z. (1992). *Intimations of Post-modernity*. New York: Routledge.

Blaikie, N. (2000). *Design Social Research: the Logic of Anticipation*. Polity Press

Blaxter, M. (2004). *Health and Lifestyle*. New York: Routledge.

Bocock, R. (1992). *Consumption and lifestyles*. Social and Cultural Forms of Modernity. Open University Press.

Bocock, R. (1993). *Consumption*. New York: Routledge.

Bourdieu, P. (1984). *Distinction: A social Critique of the judgment of taste*. Routledge.

Chaney, D. (2002). *Lifestyles*. Routledge.

Clemens, C. (2000). *Theories of (management?) fashion; The contributions of Veblen, Simmel, Blumer, and Bourdieu*. Copenhagen Business School.

Cockerham, W & et al. (2002). *Health Lifestyles in Russia and the Socialist Heritage*. University of Alabama at Birmingham, USA.

Corrigan, P. (2004). *The Sociology of Consumption*. London: Sage.

Dunican, E. (2006). *Initial Experiences of Using Grounded Theory Research in Computer Programming Education*. University of Sussex

Evanse, D & Jackson, T. (2007). *Towards a Sociology of Sustainable Lifestyles*. University of Surrey.

Fazeli, M. (2003). *Consumption and Lifestyle*. Tehran, Iran: Sobhe Sadeq.

Featherstone, M. (1991). *Consumer Culture & Postmodernism*. Sage Publication, London.

Flick, U. (2006). *An Introduction to Qualitative Research*. London: Sage.

Frohlich, K & Potvin, L. (1999). *Collective Lifestyles as the Target for Health Promotion*. Canadian Journal of Public Health.

Gibbins, J & Reimer, B. (2005). *The Politic of Post-modernity: an Introduction to Contemporary Politics and Culture*. London: Sage.

Giddens, A. (2008). *Modernity and Self Identity: Self and Society in the late Modern Age*. Cambridge: Polity Press.

Hajiani, I. (2007). *Lifestyle and Strategic Studies*. Tehran, Iran: Institute of strategic researches.

Hamidi, N & Faraji, H. (2007). *Lifestyle and Women's Cover in Tehran*. Tehran, Iran: Quarterly of cultural research.

Lash, S & Urry, J. (1987*) the End of Organized Capitalism*, Cambridge: Polity.

Mahdavikani, M. (2008). *Lifestyle Concept and its Range in Social Science.* Quarterly of cultural research.

Marshall, C & Rossman, G. (1999). Designing Qualitative Research. Thousand Oaks: Sage.

Maxwell, J. (2004). *Qualitative Research Design: An Interactive Approach*. Second Edition, London: Sage Publications.

Mohammadi, S. (2009*). Lifestyle and Social Identity: Study of Sanandaj Youth*. University of Tehran: Iran.

Mohammadpur, A. (2010). *Anti Method: Logic and Design in Qualitative Methodology*. Tehran, Iran: Jemee shenasan publications.

O'Shaughnessy, N. (2002). *Postmodernism and Marketing; Separating the Wheat from the Chaff*. Sage publications.

Paterson, M. (2006). *Consumption and everyday life*. Routledge.

Rabbani, R & Rastegar, Y. (2008). *Young, Lifestyle and Consumption Culture*. Tehran, Iran: Monthly of cultural engineer.

Sarokhani, B & Rafatjah, M. (2004). *Women and Re describe of Social Identity*. Tehran, Iran: Magazine of Sociology of Iran.

Schafers, B. (2002). *Soziologie des Jugendalters*. Germany: Opladen.

Shahabi, M. (2003). *Globalization of Youth: Sub-cultures of Youth in Globalization Era*. Quarterly of youth studies.

Statistical center of Iran. (2007). *Total Results of Census*. Tehran, Iran: www.amar.ir.

Veblen, T. (2009). *The Theory of Leisure Class*. London: Unwin book.

Wimmer, R & Dominick, J. (2008). Mass Media Research

Wyn, J & White, R. (1997). Rethinking Youth. London: Sage.

Zokaei, S. (2007 a). *Change in Patterns of Youth Lifestyle*. Tehran, Iran: Institute of strategic researches.

Zokaei, S. (2007 b). *Culture of Youth Studies*. Tehran, Iran: Agah Publications.

Zokaei, S. (2008). *Sociology of Iranian's Youth*. Tehran, Iran: Agah Publications.

Zokaei, S. (2010). *Interview with Hamshahri Newspaper*. Tehran, Iran: www.hamshahrionline.ir.