

Investigation of Factors Affecting the Cultural Capital (Case Study: Payame Noor and Islamic Azad Universities Students)

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Abstract Studying the cultural capital of the university students was the aim of this study as a social, cultural and biological structure. The used method was quantitative and considered technique was surveyed. A research instrument was a questionnaire that had formal validity. The population was the students of Payame Noor University (PNU) in Abadeh and Islamic Azad University (IAU), Abadeh Branch that 346 students of Payame Noor University and 335 students of Islamic Azad University in Abadeh were selected as sample by using Krejcie's and Morgan's Sampling table and were analyzed by SPSS software. The considered theoretical framework is the Pierre Bourdieu's theory, so that in this study cultural capital was a combination of cultural goods consumption, access to communicative and informational tools and father's education. The findings show that difference of males' cultural capitals were more than females' cultural capital. Cultural capital of employed people is more than the cultural capital of unemployed people, students' cultural capital in basic sciences was more than students' cultural capital in humanities sciences. The amount of this capital in Azad University was higher than Payame Noor University.

Keywords Youth, Consumption, Cultural goods, Communication and information devices, Cultural capital, Bourdieu

1. Introduction

Young people as a social, cultural and biological structure that underlies and responsive to social changes, has become attractive and central topics in the public sphere, as well as in an academic atmosphere. The importance of consumption among young people, changes in the forms of participation and forming the new forms of identity among young people are one of the changes that make significant the necessity of rethink in positions of young people and youth position in the society of Iran. Due to the rapid pace of social changes in the second half of the twentieth century and then at the beginning of the new millennium, the nature of social existence has changed and has been extremely fluid. The most significant development emerged in recent centuries is the historical development of consumption (Iman and Marhamati, 2013). The concept of consumption is associated with the capital that Pierre Bourdieu considers three types of it:

Economic capital is usually manifested in the form of asset and saving. Social capital and in general potential

sources that is emerging because of having a durable network of relations institutionalized more or less from mutual familiarities among individuals (individual's benefits of participations) and cultural capital is manifested as educations and expertise. From the other perspective, capital can be driven into four categories: economic capital, social capital (the valuable relationships with others), cultural capital (types of logic knowledge) and symbolic capital (social character and honor) (Darini, et. al., 2015).

Research on youth In Iran is necessary for the following reasons: Iran is a country with a young population structure; more young people are studying in educational institutions, these young people are the active force and the future of society. So two leading universities in Abadeh city (Payame Noor and Islamic Azad University) were selected as the statistical population. The aim of this study was to evaluate the cultural capital of the students; also comparison and assessment of relevant factors influencing the cultural capital among university students of Payame Noor and Islamic Azad University in the city of Abadeh.

1.1. Literature Review and Theoretical Foundations

In the findings of Edrisi et al. (2012) cultural capital among students of basic sciences is more than among students of humanities sciences and had significant relationships with types of leisure except physical leisure

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and the intensity of its relationship with types of leisure was social leisure, artistic-cultural leisure and recreational-entertainment leisure, respectively (Edrisi et al., 2012). Cultural capital, religiosity, coherent and social confidence explain 28 percent changes of students' hope for the future in a study by Alizadeh Aghdam, (2012). In a study by Mohammadi et al. (2012), cultural capital and its forms have a positive and significant relationship with life style and education has a basic role in including capitals and types and amount of cultural consumption (Mohammadi et al., 2012). Iman and Soroush showed that Shirazian women's cultural capital rather than their mothers has increased much and social capital has decreased and economic capital does not have changed and basic and structural variables have significant relationships with types of capital (Iman and Soroush, 2013). Ebrahimi and colleagues found that the effect of social, cultural and economic capital is positive on cinematic consumption and by increasing each of them, the amount of cinematic consumption increases (Ebrahimi et al., 2014). Izadi and colleagues of the four types of cultural capital observed significant relationship in internal cultural capital in divided universities (Izadi et al., 2014). The results of study by Zolfali Fam and Aghayis (2014), showed that cultural capital has a direct and positive relationship with the amount of citizens' social commitment and by increasing one of them, the other one increases (Zolfali Fam and Aghayi, 2014). Alizadeh Aghdam et al. (2014), found that cultural capital, religiosity, moral illegality, means-based illegality and economic capital express about 33 percent social anomie changes. Fazeli, (2013), indicated in a study that cultural, social and economic capitals are able to express 39 percent variance of free study among 15-70 year-old age residents in Ahwaz. Shahramnia and colleagues (2015), in their study reported that there is a relationship between media consumption (print, electronic and digital) and cultural capital (subjective, objective and institutional). All aspects of media consumption have positive relationship with subjective and institutional aspects, but the relationship between print media and cultural capital is negative. Darini et al. (2015), found in their study there is a relationship between social capital and cultural capital. To change organization and society all types of symbolic capital should be used.

1.2. Theoretical Foundations

Theoretical framework used in the present research is the theory of cultural capital by Pierre Bourdieu. From the perspective of Bourdieu, cultural capital is a set of habits, characters, modes of expressions, various forms of knowledge, tastes and overall lifestyles that is usual among people (Turner, 1998). According to Bourdieu, capital can include different forms as economic, social and cultural. Cultural capital presents investment of ruling class in reproducing a set of symbols and meanings that is understood and internalized wrongly by dominated class and it is accepted as symbols and concepts of their class (Lin,

1990). Individuals have different capitals that cultural capital has the most effect on their thoughts and behaviors and form their life space. Therefore, the role of cultural structures which are in relation to cultural capital has basic effect on character and lifestyle of individuals (Javanmard and Sasan, 2010). Cultural capital cannot be acquired and inherited without personal effort. Acquiring cultural capital needs a long, continuous and sustained effort, learning and acculturation. Cultural capital requires time and needs financial resources (Izadi et al., 2014). In Bourdieu's theory of cultural capital, cultural capital ownership permits individual to exert control in the field of cultural production. In spite of that, the owner of cultural capital cannot transfer it to another and he should use it in the process of production (Zolfali Fam and Aghayi, 2014).

In this study the cultural capital is a variable combination, which consists of objectified state and institutional capital. This variable is a combination of cultural goods consumption, access to information and communication and parents' education.

Cultural capital: The dependent variable of the study, which evaluated at the level of interval scale, and obtained from a combination of factors, including parents' education, access to information and communication technologies and consumption of cultural goods.

Access to information and communication technologies: In this variable it is considered to access responsive to the mass media and information and communication technologies. In this variable access to the Internet, radio, television, and satellite were studied and finally a mixture variable was extracted.

Consumption of cultural goods: The dependent variable was the percentage of allocated time per week to each of the following: television, theater, cinema, radio, books, videos, newspapers, sports, music, art activities and satellites, the phonograph and diskettes, use the internet, read poetry and story, discuss about the issues of the day, doing the gardening and potting.

Parents' education: In this variable the status of the student's father educational was considered. The purpose of education was number of years that a person engaged to literacy in the educational system of the country.

2. Methodology

The used method is quantitative method and considered technique is metrical (survey). Metrical (survey) method can be used in descriptive, explorative and explanative purposes (Babbie, 2012). Instrument of the study is questionnaire that has formal validity. According to the community of 3500 people in universities of Abadeh, statistical society was the students of Payame Noor University in Abadeh and Islamic Azad University, Abadeh Branch that 346 students of Payame Noor University and 335 students of Islamic Azad University in Abadeh were selected as sample by using Krejcie's and Morgan's Sampling table (Sekaran, 2002). The

total number of subjects were 681 and the questionnaires were distributed among participants. In total 681 questionnaires were collected (The same number of coding) and were analyzed by SPSS software.

Cultural capital considered in this study is a combinational variable consists of objectified and institutionalized state of capital. The variable is a combination of cultural goods consumption, access to communicative and informational tools and father's education. Consumption of cultural goods with dedicated time during a week is measured by each of the cases of television, theater, cinema, radio, book, video, newspaper, sport, music, art and satellite activities, using phonograph and diskettes, using the internet, using poetry and story, discussion the issues of the day, doing gardening and potting works. It includes access to communicative tools and technologies such as the internet, television, radio, satellites, and etc.

2.1. Hypotheses

1. There is a significant difference between cultural capital in men and women.
2. There is a significant difference between cultural capital in employed and unemployed students
3. There is a significant difference between cultural capital in students of basic sciences and humanities students.
4. There is a significant difference between cultural capital in Payame Noor University and Islamic Azad University students.

3. Results

From among men who have high cultural capital, 15.4 percent men are studying in Payame Noor University 84.6 percent men are studying in Azad Universities. From among women who have high cultural capital, 51.9 percent women are studying in Payame Noor University and 48.1 percent are studying in Azad University. From among individuals who were employed and have high cultural capital, 33.3 percent

individuals are studying in Payame Noor University and 66.7 percent individuals are studying in Azad University. As well as, from among individuals who were unemployed and have high cultural capital, 28.9 percent are studying in Payame Noor University and 71.7 percent are studying in Azad University. From among individuals who were in basic sciences and have high cultural capital, 31.8 percent are studying in Payame Noor University and 68.2 percent are studying in Azad University. As well as, from among the individuals who were in the humanities sciences and have high cultural capital, 29.5 percent are studying in Payame Noor University and 70.5 percent are studying in Azad University. Overall, 24 percent of those with high cultural capital are studying in Payame Noor University and 76 percent are studying in Azad University.

3.1. The First Hypothesis Test: There is a Significant Difference between Cultural Capital in Men and Women

Table 1 shows that the mean score of men and women were 81.11 and 85.29 respectively, which the mean score of men was higher than women's scores. Consequently the first hypothesis was confirmed, according to the amount of T and the level of significance (4.365 and 0.000 respectively).

Table 1. The mean difference test of cultural capital on the basis of gender

Gender	Frequency	Mean	SD	SE	t	sig
Men	285	81.11	17.86	1.05	4.365	0.000
Women	396	75.29	16.72	0.84		

3.2. The Second Hypothesis Test: There is a Significant Difference between Cultural Capital in Employed and Unemployed Students

Table 2 shows that the mean score of employed students was 80.42 and mean score of unemployed students was 77.01, so the mean score of employed students was higher than unemployed students. Consequently the second hypothesis was confirmed, according to the amount of T and the level of significance (2.090 and 0.037 respectively).

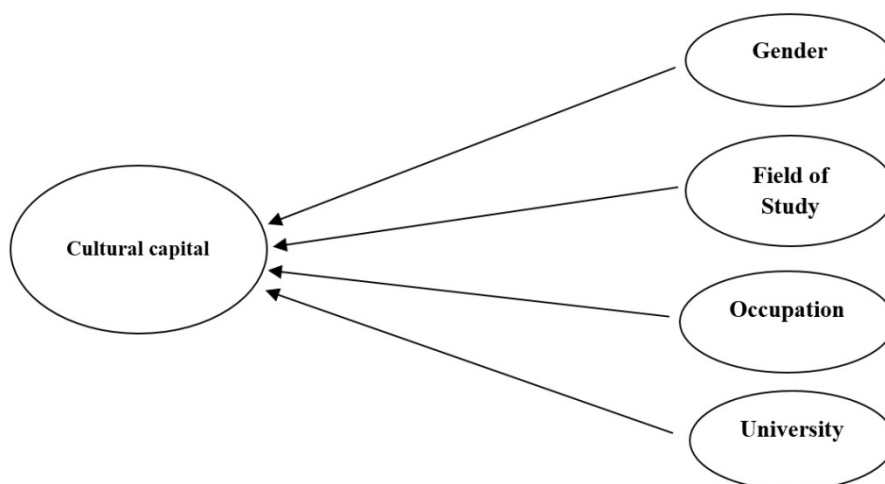


Figure 1. Research model

Table 2. The mean difference test of cultural capital on the basis of occupation status

Occupation	Frequency	Mean	SD	SE	t	sig
Employed	144	80.42	18.18	1.51	2.09	0.037
Unemployed	537	77.01	17.17	0.74		

3.3. The Third Hypothesis Test: There is a Significant Difference between Cultural Capital in Students of Basic Sciences and Humanities Students

Table 3 shows that the mean score of basic sciences students was 80.50 and mean score of humanities students was 76.34, which the mean score of basic sciences students was higher than humanities students' scores. Consequently the third hypothesis was confirmed, according to the amount of T and the level of significance (2.951 and 0.003 respectively).

Table 3. The mean difference test of cultural capital on the basis of field of study

Field of study	Frequency	Mean	SD	SE	t	sig
Basic sciences	227	80.50	16.14	1.07	2.951	0.003
Humanities	454	76.34	17.90	0.84		

3.4. The Fourth Hypothesis Test: There is a Significant Difference between cultural Capital in Payame Noor University and Islamic Azad University Students

Table 4 shows that the mean score of Islamic Azad University students was 81.77 and mean score of Payame Noor University students was 73.81, so the mean score of Islamic Azad University students was higher than Payame Noor University students. Consequently the fourth hypothesis was confirmed, according to the amount of T and the level of significance (6.108 and 0.000 respectively).

Table 4. The mean difference test of cultural capital on the basis of the university

University	Frequency	Mean	SD	SE	t	sig
Islamic Azad University	335	81.77	18.03	0.985	6.108	0.000
Payame Noor University	346	73.81	15.90	0.855		

4. Discussion and Conclusions

The importance of finding consumption among young people, the continuity of limited social and citizenship withdrawals and change in the forms of participating and forming the new forms that young people make and express their identity through it is one of the changes that make important the necessity of rethinking in the young people and youth place in the community of Iran. Cultural capital is measured in some researches as an independent variable, but

in the present study the variable is dependent and basic different variables with it were considered.

The results showed that cultural capital has a significant mean difference between female and male students, so that men's cultural capital is more than female's cultural capital that shows their high economic capital. The results are in line with the research findings of study by Iman and Soroush (2013), that it shows a significant difference between mothers' and daughters' cultural capital. The amount of employed people's cultural capital is more than unemployed people's cultural capital that is because of their more presence in the community and social communication with others around them and also it is because of having more economic capital due to their job status. This finding is in line with the findings by Darini et al. (2015), Shahramnia et al. (2015), Fazeli (2013), and Ebrahimi et al. (2014), that much of them considered the relationship between social capital and cultural capital. The amount of cultural capital among the students of basic sciences is more than the students of humanities sciences that this finding is in line with the findings by Edrisi et al. (2012). In the study by Mohammadi et al. (2012), education has an important role in having capitals, amount and type of their consumption that is consistent with the findings of the present study. The final result indicated that the amount of cultural capital among the students of Azad University is more than among students in Payame Noor University. Since the students of Azad University have good economic status, it can be concluded that they have good cultural capital. The finding is in line with the findings of study by Izadi et al. (2014), which from among four types of cultural capital, significant relationship among internal cultural capital in universities, separately.

5. Solutions Offered

1. Proper and optimal use of traditional and modern communication facilities in order to increase the level of youth culture.
2. Promote the culture of book reading and proper use of new technologies.
3. Reforming the way of spending leisure time
4. Time management training to youth in order to proper use of the youth energy
5. Help raise the level of social capital of families to improve the level of children' cultural capital

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