

The Study of Mothers and Daughters' Intergenerational Cultural Consumption in Yazd

By

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Abstract

Many experts acknowledge that due to cultural evolutions and literacy level promotion in society, it would be expected that book, movie, newspaper and other cultural products' applicants increase. Therefore, consumption of cultural goods is now one of the concerns for the country's cultural planners. This study seeks to examine the differences between mothers and daughters' cultural consumption in Yazd and to investigate the social factors affecting it. The sample was determined as 384 women in age range of 15-75 years in Yazd city using Cochran's formula, those 200 mothers and their 200 single daughters were selected through a two-stage sampling to complete the questionnaire in October-November of 2012. In this research, it was utilized Bourdieu and Inglehart's theory as the theoretical framework and used t-test, correlation and Regression to test hypotheses. Results indicate that there is a significant difference between daughters and mothers' cultural consumption, as well as significant positive correlation between their age and cultural consumption. Significant positive correlation between daughters' education and their cultural consumption is another observation in this study. Among other findings, it can be cited that there is no significant relationship between household income and cultural consumption. 'Waning daughters' interest in religious cultural products' can be noted as one the results. In spite of religious culture in Yazd city, further investigation is needed to determine the factors influencing this decline and the approaches to strengthen this interest in new generation.

Keywords: *Lifestyle, Intergenerational Difference, Cultural Capital, Cultural Consumption.*

1. Introduction

Cultural consumption is one of the lifestyle's indicators that simply means using goods manufactured by a cultural system and specifies the type of consumer taste. Indeed, taste would be manifested more than anything in cultural consumption pattern of people (Fazeli, 2001:127). Taste is a unified set of distinctive preferences that is going to represent a unified expressiveness in the specific logic of any symbolic micro space. According to Bourdieu, individuals' social status can be realized through considering their tastes and preferences in the selection and consumption of cultural goods. Because different groups with their aesthetic sense and specific types of cultural consumption can define and characterize themselves in opposition to one another (Bourdieu, 2011: 243). Moreover, he believes that upper classes distinguish themselves from other classes using transcendental culture.

Today, dramatic changes in the field of information and communication technologies such as television, newspapers, Internet and satellite networks and etc. that play an important role in the youth socialization and produce new values and beliefs in the individuals by disseminating and promoting new images of lifestyle, effect subsequently on individuals' consumption taste and particularly their cultural consumption. And since the acceptance of cultural changes among younger groups who do not required overcoming the initial contradictive resistance, is easier than others, it leads to differences among generations.

On the other hand, according to cultural experts, cultural goods in today's world and selection variety and due to the importance of cultural integrity in every society as one of the strengthening component of dominant system, its review and control has a special necessity. It is worth mentioning, when cultural

consumption of a society is just for fun, spending time and money and does not include any thought enrichment, it can be said that it will be difficult for intellectual and thoughtful cultural materials, so it is important to guide people toward enriched cultural consumption containing society's values.

Given that every generation has its own requirements, naturally there exist differences in values, beliefs and practices of different generations and therefore their taste in the selection of cultural goods, that even if there is significant difference, no problem will be created and only if it passes the usual limits, it will cause disputes, conflicts and challenges between two generations because generational differences have always existed throughout history.

Because Yazd is a city that many consider it as a religious and traditional city of Iran, but in the recent years due to the expansion of the city's universities and non-native students, youth socialization according their peer group and increased use of global information and communication equipment and satellite networks, we partly see changes in their thoughts, behavior and lifestyle that are away from their own traditional culture and turn towards a new culture and sometimes conflicting with their own traditional cultures, so it is an appropriate environment to do research on measuring the difference of cultural consumption in two generations of mothers and daughters.

2. Literature Review

Fardrou and Sedaghat Zadegan (1998) has performed a to identify the factors affecting the consumption of some cultural goods. They have utilized the survey in Northern and Southern District of Tehran. As a result, it can be mentioned that there is a significant positive relationship between the consumption of cultural goods and socioeconomic status, education, leisure time and residential area.

PaulDiMaggio and Michael Ussim (1978) carried out an excellent research entitled "Social class and consumption of artistic goods: origins and consequences of class differences in art expression of America" in which solemnly declare that education is the most important factor in promoting cultural consumption (Dimaggio and Ussim, 1987:148).

Shuker (1994) in an article has considered just musical consumption dimension of cultural consumption and examined sociology of music consumption. He assesses the consumption of music types (blues, rock, rap, heavy metal, etc.) by the youth in relation to lifestyle and subcultures. Shuker emphasizes that although selecting desired type of music preferred by the individual refers to his/her social class and education, the individual returns, but a general view cannot be achieved in this context and a consistent role for music.

Among other research that deals with the measurement of individuals' cultural taste, we can point out Turner's research "The test of Bourdieu's cultural capital theory in Australia" in 2002 that has examined the middle-class (Academics) cultural taste through modified theory of cultural capital, taste and distinction. The population of this study includes post war elites in Australia. The results indicate that this stratum of Australian community does not have cultural taste of upper classes, but they have chosen cultural taste of middle-class. Moreover, the federal structure of Australian cultural field, especially their anti-authoritarianism stream and its combination with generational factors, will determine consumption patterns of these elites. The researcher has mixed generational analysis and Bourdieu's theories to examine generational taste and finally cites that for Bourdieu, understanding of praxis and cultural tool such as Oprah and art refers human knowledge and individual's cultural capital.

LopezSintas and Garcia Alvarez (2002) used Peterson model for classifying cultural consumption of Spanish people based on their lifestyle. Peterson model defines a set of cultural items with general and constant features. It is a logically consistent model that can be introduces as a belief – value system. Peterson in his theory points to the eclectic cultural consumption and believes that using

transcendent cultural goods in the new world is no longer exclusively for high social classes and vice versa (Khademian, 2008:165).

Theoretical Framework

Current study seeks to compare mothers and daughters' cultural consumption of two generations and has used Bourdieu and Inglehart's theories.

Bourdieu in writing his book 'Distinction' (1984) by offering cross tables relates types of music, going to museums, eating habits and reading practices, fair, book markets, music tapes or diskettes and etc. into (independent) social environment's variables, specially educational (cultural) capital levels and shows that areas such as actions concerning holidays, sports, reading, music, cinema and other taste matters can be assessed in terms of economic and cultural capital level of those at that place and the social and cultural map of their social status.

According to Bourdieu, consumption is oriented from the taste. Thus, Bourdieu in 'The Distinction' explains the relationship between aesthetic taste and its social context.

Also, Bourdieu explains the effect of cultural capital on individuals' consumption, activity and cultural lifestyle with resort to the distinction theory. Accordingly, holders of high cultural capital distinguish themselves by the consumption of transcendental art and culture (Bourdieu, 1984).

He determined the consumption of cultural products as lifestyle indicators and achieved the transcendental and folk lifestyles and illustrated different social strata by means of artistic talent (Bourdieu, 1984 quoted from Khademian, 2008:139).

Accordingly, tendency toward consuming a variety of cultural goods has been considered as patterns identifying individuals' taste. And the principal contradiction among tastes seems to be in the areas of material and styles, content and form, intellect and passion, contemplation and emotion and in a word, quality and quantity, (ibid) that, according to Bourdieu, elitist taste is characterized with an interest in empirical, abstract, avant-garde and sophisticated art in terms of form and folk taste refers to the art with realism, functional and decorative features.

According to Pierre Bourdieu's model, the objective conditions of life and one's position in the social structure generally leads to the production of a specific character (Fazeli,2001: 45) and it affects on the selection of different cultural goods.

On the other hand, due to the spread impact range of mass media, especially satellite, Internet and other information technologies and the expansion of training, great cultural changes have taken place in today's society that along the age requirements, have caused significant difference of interest in new generation than previous one.

Ronald Inglehart proposes two hypotheses concerning the factors affecting the European society's generation gap in 1960s and changing values among the younger generation. He postulated Scarcity hypothesis that individual's priority is the reflex of his/her socioeconomic environment and socialization hypothesis that individual's basic values are widely reflecting conditions that are provided during the years before his/her maturity (Inglehart, 2001: 76-77), and also believes that "... people's worldview is not only dependent on what adults teach them, but their worldview is shaped by the experiences in their own life. And sometimes experiences constitute a younger generation differs greatly from the experiences of past generations." (Inglehart, 2001: 2).

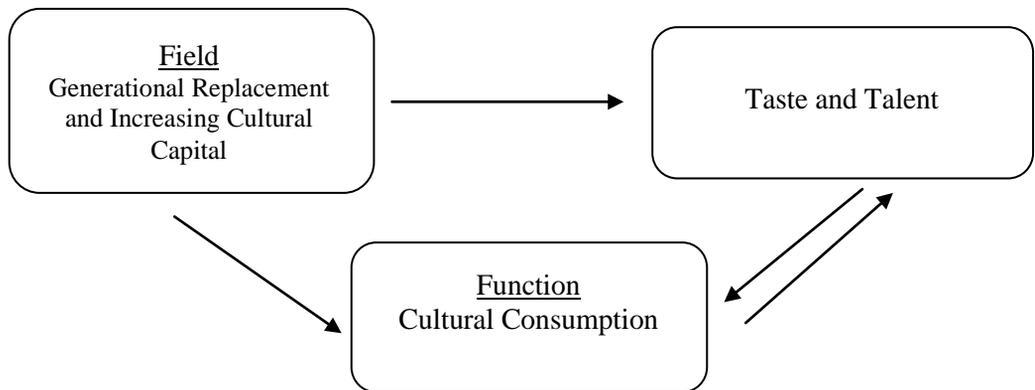
Moreover, he considers industrialization and modernization as two key concepts in social changes in general, and value changes in particular, and says that growing levels of economic development, higher

levels of education and spread of mass media leads to the change in most important values (Inglehart,2001).

Furthermore, in his opinion when a major cultural shift occurs, it results in differences among generations, since these shifts among younger groups who do not required overcoming the initial contradictive resistance, is easier than older groups. Thus, there should be significant age differences in the process of cultural transformation (Inglehart,2001: 2).

Theoretical model

This study examines the generational replacement and its impact on character and function, and consequently cultural consumption in individuals. Main hypothesis of this paper is as follows: women's cultural consumption is related to their generational replacement and their generational changes have caused lifestyle changes and in particular, their cultural consumption. So, diagram model of current study based on Bourdieu and Inglehart's theory can be drawn as follows:



In this research, context structure, household income, cultural capital and age has been obtained and it examines mothers and daughters' intergenerational changes in their cultural consumption context.

Hypotheses

- H1: There is a significant difference between mothers and daughters' cultural consumption.
- H2: There is a significant relationship between cultural capital and cultural consumption.
- H3: There is a significant relationship between household income and cultural consumption.
- H4: There is a significant relationship between education and cultural consumption.
- H5: There is a significant relationship between age and cultural consumption.

3. Methods

Operational definition of dependent and independent variables

- Cultural capital (Independent variable)

Cultural capital has been separated into three dimensions of embodied, objectified and institutionalized ones. Items of measuring institutionalized cultural capital include individual's education and parents, embodied cultural capital items include individual's skills and objectified cultural capital items include individual's options and facilities in the paternal house.

- Cultural consumption (Dependent variable)

Individuals' Cultural taste has been measured in three areas of music, book and movie. Therefore, questionnaire was designed in question format depending on separate scale and the respondents were

asked to rate their interest in any variety of musical, literary and cinematic genres on a 5 point scale (from “I don’t like it at all” to “I like it very much”).

However, in order to rank individuals’ artistic taste - apart from current theoretical issues, performing exploratory studies, referring to ranks presented in the few past internal researches - we have relied on art experts and commentators feedbacks and according individuals’ total scores, have split them into five groups of so mass, mass, middle, elite and so elite.

Methodology

This research has used survey method and questionnaire is the instrument for data-gathering. The questionnaire contains information about contextual variables and parameters defined for the variables considered in hypotheses.

Married women and their single daughters (above age 15) of Yazd are research population. According to statistics, the number of 15-75 years old women in Yazd was almost 164,464 in 2004 that sample should be approximately 384 using Cochran formula. Thus, 200 mothers who had single daughters above age 15 and their daughters were asked to complete the questionnaire. The most appropriate sampling method for this study was a two-stage sampling.

Validity and reliability of research

In this study, formal validity method has been used to validate the survey instrument (questionnaire). For this purpose, in spite of trying to perform an accurate literature review and consulting with professors about accordance of questions’ content with expected characteristics, a preliminary survey was conducted after completing questionnaires. Some inappropriate items were omitted and some appropriate items were added to questions and then final questions were selected and the questionnaire was adjusted. Cronbach’s alpha coefficient of questions shows the reliability of gathering instrument and relatively high compatibility and internal consistency of structures.

4. Results

A) Descriptive findings

Based on research findings, most of sample daughters are in the age range 15-24 years, and most mothers are in the age range 40-49 years, mostly are born in the city, live at personal house and have income between 500 thousand to one million tomans. Cultural capital are objectified, embodied and institutionalized in daughters more than mothers. Most daughters have BA and most mothers have diploma degrees.

❖ Cultural capita status of respondents

Cultural capital status of all respondents shown in Table 1 indicates that majority of daughters (78.5%) have average cultural capital and majority of mothers (71.3%) have low cultural capital. Finally, total cultural capital of mothers is less than daughters.

Table 1—Respondents’ distribution in terms of total cultural capital

Variables	Total Cultural Capital					
	Daughters			Mothers		
	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent
Low	26	14	14	134	71.3	71.3
Average	146	78.5	92.5	53	28.2	99.5
High	14	7.5	100	1	0.5	100
Sum	186	100	-	188	100	-

❖ *Cultural consumption status of respondents*

The following tables show respondents' distribution in terms their musical taste and its types.

▪ *Musical Taste*

Table 2 – Respondents' distribution in terms of musical taste

Types of music	Generations	I like it very much	I like it	I like it to some extent	I don't like it	I don't like it at all	Significance Test	
							X ²	Sig
Iranian Classic	Daughters	6	22	36	18	18	13.04	0.011
	Mothers	9.6	31.3	36.4	8.1	14.6		
Religious-Ritual	Daughters	5	18	34	17.5	25.5	18.58	0.001
	Mothers	11.7	31	28.4	11.7	17.3		
Folk Music	Daughters	5	14	42.5	25	13.5	14.27	0.006
	Mothers	8.5	25.6	37.2	15.1	13.6		
Pop with Classic Background	Daughters	7	31.7	37.2	14.6	9.5	2.94	0.568
	Mothers	9.7	28.1	40.3	10.7	11.2		
Street Music	Daughters	5.5	25.5	31	22	16	18.12	0.001
	Mothers	3.6	13.3	30.8	21	31.3		
Iranian pop with Western Pop Background	Daughters	32	44	17	5.5	1.5	109.9	0.000
	Mothers	8.2	20.9	23	19.4	28.6		
Iranian Underground	Daughters	29	21.5	21	17	11.5	125.4	0.000
	Mothers	1.5	5.1	15.3	26	52		
Western Pop Music	Daughters	23.1	19.1	19.1	24.1	14.6	107.6	0.000
	Mothers	3.6	3.6	11.2	21.9	59.7		
Western Classic	Daughters	9.5	17.1	22.1	30.7	20.6	75.12	0.000
	Mothers	1	4.1	12.7	22.3	59.9		

Musical taste's data shown in Table 2 indicate that among daughters, the greatest and the least interest belongs to Iranian pop music with Western pop-background(76%) and religious-ritual music(23 percent), respectively and among mothers, the greatest and the least interest belongs to religious-ritual music (42.7%) and Western classic music(5.1%), respectively.

Table3- Respondents' distribution in terms of musical taste

Variables	Musical Taste					
	Daughters			Mothers		
	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent
So Mass	1	0.5	0.5	-	-	-
Mass	50	25.4	25.9	5	2.7	2.7
Middle	122	61.9	87.8	115	61.2	63.8
Elite	24	12.2	100	68	36.2	100
So Elite	-	-	-	-	-	-
Sum	197	100	-	188	100	-

According to Table 3, comparison of the data shows that musical taste of most daughters(61.9%) and mothers(61.2%) is the combination of elite and mass style, but the percentage of mothers' tendency to elite musical taste and the percentage of daughters' tendency to mass musical taste is more because due to

the age requirements, daughters are more interested in Iranian pop music with Western pop background and Iranian underground music that are included in mass group.

▪ *Literary taste*

Table4- Respondents' distribution in terms of literary taste

Types of book	Generations	I like it very much	I like it	I like it to some extent	I don't like it	I don't like it at all	Significance Test	
							X ²	Sig
Poetry and Literature	Daughters	11	25.5	40.5	10.5	12.5	5.21	0.266
	Mothers	8.1	20.2	39.9	16.2	15.7		
Political and Philosophical	Daughters	1	6.5	25.5	31	36.0	1.98	0.739
	Mothers	2	6.6	20.7	31.3	39.4		
Scientific	Daughters	13.6	34.8	35.9	10.1	5.6	20.92	0.000
	Mothers	12.3	24.1	28.7	18.5	16.4		
Historical and biography	Daughters	13.1	26.6	34.2	15.6	10.6	2.52	0.641
	Mothers	16.8	25.9	29.9	13.7	13.7		
Psychological and Educational	Daughters	23.6	26.1	30.2	12.1	8.0	5.60	0.231
	Mothers	16.2	22.8	36	13.2	11.7		
Love Stories	Daughters	31.2	27.1	25.6	9.5	6.5	68.13	0.000
	Mothers	9.2	11.2	33.7	21.9	24.0		
Novel	Daughters	38	26.5	21.5	7	7.0	55.23	0.000
	Mothers	13.3	18.4	26.5	23	18.9		
Religious	Daughters	3.5	18.5	35	23	20.0	33.02	0.000
	Mothers	13.6	32.3	31.8	12.6	9.6		
Metaphysical	Daughters	14.6	23.2	29.3	17.2	15.7	45.09	0.000
	Mothers	2.6	12.8	21.4	28.1	35.2		

Literary taste's data shown in Table 4 indicate that daughters' greatest interest belongs to reading novel (64.5%) and among mothers, the greatest interest belongs to reading religious books(45.9 %).

Table5- Respondents' distribution in terms of literary taste

Variables	Literary Taste					
	Daughters			Mothers		
	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent
So Mass	1	0.5	0.5	1	0.5	0.5
Mass	70	36.1	36.6	31	16.8	17.3
Middle	102	52.6	89.2	124	67	84.3
Elite	21	10.8	100	28	15.1	99.5
So Elite	-	-	-	1	0.5	100
Sum	194	100	-	185	100	-

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Data comparison shows that the majority of daughters(52.6%) and the majority of mothers(67%) have literary taste integrating elite and mass style.

▪ *Cinematic taste*

Table6-Respondents' distribution in terms of cinematic taste

Types of Movie	Generations	I like it very much	I like it	I like it to some extent	I don't like it	I don't like it at all	Significance Test	
							X ²	Sig
War and Action	Daughters	4	7	20.6	29.1	39.2	4.95	0.292
	Mothers	2.5	8.6	17.7	22.7	48.5		
Adventure	Daughters	15.1	19.1	35.7	20.1	10.1	46.4	0.000
	Mothers	4.5	12.1	22.7	27.8	32.8		
Police and Criminal	Daughters	18.4	28.6	32.1	14.3	6.6	19.9	0.001
	Mothers	12.2	22.3	25.9	19.8	19.8		
Science Fiction	Daughters	21.3	27.4	29.4	15.2	6.6	50.2	0.000
	Mothers	6.1	14.8	28.1	26.5	24.5		
Documentary	Daughters	6	19.6	39.2	20.6	14.6	7.22	0.124
	Mothers	13.2	22.3	35.5	17.3	11.7		
Historical- Epic	Daughters	3.5	17.6	36.2	25.6	17.1	26.9	0.000
	Mothers	8.1	36.4	30.8	14.6	10.1		
Critical-socio-political	Daughters	6.6	17.9	25.5	28.1	21.9	1.25	0.869
	Mothers	6.1	18.4	30.1	26	19.4		
Religious and family	Daughters	11.1	16.7	34.8	28.3	9.1	34.4	0.000
	Mothers	22.2	36.4	33.3	5.1	3		
Comedy	Daughters	37.4	41.4	18.2	2.5	0.5	14.8	0.005
	Mothers	23.2	42.9	25.8	4.5	3.5		
Romance and Love	Daughters	45.5	22.7	22.7	7.6	1.5	41.7	0.000
	Mothers	18.7	25.8	32.8	12.1	10.6		

In regard to literary taste, frequency percents' comparison shows that the greatest difference in interest rates belongs to religious and family movies that mothers (58.6%) are more interested in this type of movies than daughters (27.8 %).

Table7-Respondents' distribution in terms of cinematic taste

Variables	Cinematic Taste					
	Daughters			Mothers		
	Frequency	Percent	Cumulative Percent	Frequency	Percent	Cumulative Percent
So Mass	1	0.5	0.5	-	-	-
Mass	68	36	36.5	39	20.7	20.7
Middle	113	59.8	96.3	128	68.1	88.8
Elite	7	3.7	100	21	11.2	100
So Elite	-	-	-	-	-	-
Sum	189	100	-	188	100	-

According to Table 7, data comparison shows that in both group, the greatest frequency percent is related to those whose cinematic taste is the combination of elite and mass style, but their tend percent to cinematic taste is more.

▪ *Cultural consumption*

Table8-Respondents' distribution in terms of cultural consumption type

Variables	Cultural Consumption					
	Daughters			Mothers		
	Frequency	Percent	Frequency	Percent	Frequency	Percent
So Mass	-	-	-	-	-	-
Mass	47	26	26	9	5.3	5.3
Middle	129	71.3	97.2	153	89.5	94.7
Elite	5	2.8	100	9	5.3	100
So Elite	-	-	-	-	-	-
Sum	181	100	-	171	100	-

Findings show that taste of most daughters (71.3 %) and mothers (89.5 %) in their cultural consumption is a combination of elite and mass.

B) Inferential results

❖ *Cultural consumption comparison*

Hypothesis 1: There is a significant difference between mothers and daughters' cultural consumption. Independent t-test result in Table 9 shows that there is a significant difference between mothers and daughters' mean cultural consumption indicators at level 0.05, so that mothers had higher scores on all indicators. Thus, it can be said that mothers' musical, cinematic and literary sentiments and generally cultural consumption are closer to elite group.

Table 9 –Independent t-test for assessing daughters and mothers' cultural consumption difference

Indicator	Dimensions	Mean (0-100)		t-value	Sig
		Daughters	Mothers		
Cultural Consumption	Musical Taste	46.9	56.6	9.5	0.00
	Cinematic Taste	44.3	48.4	4.3	0.00
	Literary Taste	44.9	49.9	4.3	0.00
	Total	45.6	51.2	7.1	0.00

❖ *The relationship between cultural capital and cultural consumption*

Sub-Hypothesis 1: There is a significant difference between daughters and mothers' cultural capital.

Table10-Independent t-test for assessing daughters and mothers' cultural capital difference

Indicator	Dimensions	Mean (0-100)		T-Value	Sig
		Daughters	Mothers		
Cultural Capital	Objectified cultural capital	46.6	27.1	7.3	0.00
	Embodied cultural capital	50.8	17.3	12.7	0.00
	Institutionalized cultural capital	48.7	28	13.1	0.09
	Total	48.6	26.4	14.4	0.09

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Independent t-test result in Table 10 shows that mean cultural capital in daughters is more than mothers. Moreover, the results show that there is a significant difference between mothers and daughters' objectified and embodied cultural capital, but it is not observed any significant difference between the institutionalized and total cultural capital at level 0.05.

▪ *Relationship between total cultural capital and cultural consumption*

Hypothesis 2: There is a significant relationship between total cultural capital and cultural consumption. Data of Table 11 about the relationship between total cultural capital and cultural consumption shows that there is a significant positive correlation between daughters' total cultural capital and cultural consumption while it is not observed any significant relationship between mothers' total cultural capital and cultural consumption.

Table 11 - Correlation test between cultural consumption and total cultural capital

Indicator	Variables	Total cultural capital			
		Daughters		Mothers	
		r	Sig	r	Sig
Cultural Consumption	Musical Taste	0.119	0.110	0.113	0.132
	Cinematic Taste	0.178	0.018	0.036	0.629
	Literary Taste	0.162	0.029	-0.057	0.450
	Total	0.224	0.004	0.000	0.997

❖ *The relationship between household income and cultural consumption*

Hypothesis 3: Household income is related to cultural consumption.

Spearman correlation test in Table 12 shows that there is no significant relationship between daughters and mothers' household income and cultural consumption.

Table12-Spearman correlation between household income and the spent culture

Indicator	Variables	Income			
		Daughters		Mothers	
		r	Sig	r	Sig
Cultural Consumption	Musical Taste	0.025	0.7	0.130	0.07
	Cinematic Taste	0.088	0.2	0.076	0.3
	Literary Taste	0.061	0.3	0.049	0.5
	Total	0.088	0.2	0.099	0.2

❖ *The relationship between education and cultural consumption*

Hypothesis4: There is a significant relationship between education and cultural consumption.

Table13-Spearman correlation test between respondent's education and cultural consumption

Indicator	Variables	Respondent's Education			
		Daughters		Mothers	
		r	Sig	r	Sig
Cultural Consumption	Musical Taste	0.278	0.00	0.124	0.094
	Cinematic Taste	0.304	0.00	0.064	0.3
	Literary Taste	0.362	0.00	-0.048	0.5
	Total	0.415	0.00	-0.022	0.7

Table 13 shows that there is no significant relationship between mothers' education and their cultural consumption, but it is observed significant positive correlation between daughters' education and dimensions of cultural consumption.

❖ *The relationship between age and cultural consumption*

Hypothesis 5: There is a significant relationship between age and cultural consumption.

Table 14-Spearman correlation test between daughters and mothers' age and cultural consumption

Indicator	Dimensions	Age			
		Daughters		Mothers	
		r	Sig	r	Sig
Cultural Consumption	Musical Taste	0.301	0.00	0.223	0.002
	Cinematic Taste	0.323	0.00	0.187	0.010
	Literary Taste	0.319	0.00	0.232	0.001
	Total	0.411	0.00	0.266	0.000

The results of spearman correlation test show that it is observed a significant positive correlation between daughters and mothers' age and their cultural consumption.

❖ *Explanation of cultural consumption in regression model based on the independent variables*

Stepwise multivariate regression was used to explain the cultural consumption based on independent variables. 5 variables(including age, income, objectified, embodied and institutionalized cultural capital) were entered into the regression equation which its results has been shown in the following tables.

Table15-Resultsof multivariate regression to explain the variance of independent variables

Independent Variables		Raw Coefficients		Standardized Coefficients	t	Sig	R	R Square	Adjusted R Square	F	sig
		B	Std.Error	Beta							
Daughter	Coefficient α	23.64	3.05	-	7.72		0.496	0.246	0.237	26.65	0.000
	Age	0.68	0.11	0.40	5.90						
	Income	N/S									
	Objectified capital	N/S									
	Embodied capital	N/S									
	Institutionalized capital	0.15	0.037	0.28	4.25						
Mother	Coefficient α	40.9	2.96	-	13.82		0.268	0.072	0.066	12.115	0.001
	Age	0.22	0.063	0.26	3.48						
	Income	N/S									
	Objectified capital	N/S									
	Embodied capital	N/S									
	Institutionalized capital	N/S									

According to Table 15 , the regression equation result of cultural consumption for daughters show that both variables of institutional cultural capital and age, with the correlation coefficient 0.496 and determination coefficient 0.246 , explain 24.6 percent of daughters' cultural consumption changes and the maximum effect is also related to age . For mothers, only age variable with correlation coefficient 0.268 and determination coefficient 0.072 explains 7.2 percent of their cultural consumption changes.

5. Discussion and conclusions

Today, dramatic changes in the field of information and communication technologies such as television, newspapers, Internet and satellite networks and etcheveled to the formation of different attitudes to life, distinguish people from each other.

This attitude difference causes the difference in generations' cultural consumption that may become a social problem if it goes beyond the usual case, because the cultures' multiplicity in the society and developing cultural gap between generations, leads to their misunderstandings and rise many problems in the family and finally, in society.

Current research is a theoretical - empirical effort based on the cultural consumption comparison between two generations of mothers and daughters and the relationship between some factors and research findings show that in terms of musical taste among daughters, the greatest interest belongs to Iranian pop music with Western pop background and the least interest belongs to religious-ritual music while among mothers, the greatest interest belongs to religious-ritual music. In addition, daughters are most interested in reading novel books and less interested in political and philosophical and then religious books, but mothers are most interested in reading religious books. The maximum difference of their cinematic taste is their interest in religious and family movies that mothers are more interested in this type of movies than their daughters.

As it can be seen, the comparison of mothers and daughters' taste in cultural consumption shows the weakness of daughters' religious taste than their mothers.

Bourdieu (1984) considers the lifestyles as the regular product of cultural capital and by offering cross tables relates types of music , going to museums, eating habits and reading practices, fair, book markets, music tapes or diskettes and etc. into (independent) environmental variables, specially educational (cultural) capital levels. In this research, the results of correlation coefficients among cultural capital and dimensions of cultural consumption shows that there is significant positive correlation between daughters' total cultural capital (0.224) and cultural consumption such that by increasing total cultural capital, trend towards elite group's books such as scientific, political - philosophical , literature and poetry, and historical books and elite group's movies such as documentary, historical- epic , critical – social and political and science fiction movies increases among daughters.

As Paul de Mague and Michael Authim(1978) in their study declare that education is the most important factor in promoting the cultural consumption (Khademian, 2008), here daughters' cultural education has a significant positive correlation with their cultural consumption.

Also, it is observed a significant positive correlation between age and cultural consumption. By examining the relationship between household income and cultural consumption, it was observed that there is no significant correlation between household income and consumption of cultural products which is consistent with Peterson's cultural hybridization theory, stating that in the modern world, consuming transcendental cultural products cannot be assigned into high classes of the society and vice versa.

Some researches in previous years have not found significant differences between mothers and daughters, including Tavakoli (2001) who in her study "Evaluating the characteristics of two generations value system framework" aiming to study the value preferences of daughters and mothers' generation in Tehran demonstrated that there is no generational gap between mothers and daughters, only some partial differences are observed. Of course, this research goes back to several years ago and passing time and rapid growth of cultural, social and technological changes in recent decades and consequently, lifestyle changes has led to young people's taste change.

Since religious beliefs are a set of behaviors, beliefs and attitudes associated with the principles (Uṣl ad-Dīn) and ancillaries (Foroū ad-Dīn) of religion and its other areas. Religion refers to a set of worldview and ideologies that their dictation can determine an individual's lifestyle. These beliefs are not as an individual's subjects but they belongs to the whole group and constitutes a part of group's unity. (Durkheim, 2002, quoting from Tanhaei and Khorrami ,2010:20)

And since people act on their beliefs and faith in beliefs and following them can influence on their personal and social lifestyle, so examination of these differences can be very important.

Given the active role of religion in Iran's society, especially in recent centuries, its impact and religious and moral values as a social variables affecting on lifestyle cannot be neglected (Tanhaei and Khorrami, 2010:20) because increasing awareness and commitment to the national and religious values and strengthening Islamic and Iranian culture can prevent deflections and social problems in society that consequently, it is able to preserve its strengthening values and norms. Of course, family, education and training, mass media and other educational, cultural and social institutions are responsible for this important task.

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