Research Paper

Investigation of lifestyle and identity Changes of Khorramabad Residents in Iran

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Abstract

Lifestyle is one of the most important factors that has a determinant effect on identity and finds meaning by being selective in everyday life, so that, lifestyle and the determination of a part of it in other areas, and including identity has become more important contrary to traditional society in the contemporary society, due to the emergence of consuming society. The lifestyle has transformed the coherent identities and relatively stable traditional attitudes with rethinking and reflective feature and the power of selection that it has created for individuals and into a variety of sources for the identification and creation of attachments, and has created numerous and diverse sources of identity, and creating the attachments, commitment, and also distinctions and differentiations related to the identity. This paper was conducted with the aim of examining the relationship between lifestyle, and ethnic and national identity of citizens in Khorramabad and survey technique and questionnaire tools have been used to collect data. The statistical population is the citizens of Khorramabad. Also, 516 individuals were selected as the statistical sample using Cochran formula. The results of the research indicate that the modern style is effective 0.5 on national identity and has an effect of -0.21 on ethnic identity. Also, the traditional style has an effect of 0.24 on ethnic identity and 0.31 on national identity. Modern lifestyle has a greater effect on national identity than ethnic identity. Additionally, the effect of traditional lifestyle on national identity is more than ethnic identity. The structural equation model also indicates that the GFI fit index is equal to 0.49, and the AGF, CFI and RMR indices also indicate a good and acceptable fit of the model. Furthermore, the RMSEA index that shows the residual values is equal to 0.047, that its low value indicates that the model has a relatively desirable fit. The changes caused by the Interference of traditional and modern systems and the conflicts resulting from it in Khorramabad have been led to form various issues, and including the issues related to the identity. In brief, it can be said that Khorramabad is experiencing a transition that there is a possibility of rethinking and challenging the cultural and identity building elements in it. In fact, it can be said that the changes caused by the new lifestyle have challenged the traditional structure of this city and left behind its consequences.

Keywords: Lifestyle; Ethnic Attachments; National Attachments; Citizen; Khorramabad

1. Introduction

Today, various aspects of identity issue have been considered by social thinkers and theoreticians. In the traditional society, ethnic attachments are formed through tradition and with the membership of individuals in ethnic groups and so that is determined from the outside and by the kinship system. In contrast, traditional identity giving frameworks are faded and modern lifestyle has caused to form identity challenges with the emergence of modern lifestyles. The question of identity in social theory is intensively discussed among psychologists and sociologists. The "identity", which means self-awareness and self-promotion, has closed relationship with the concept of the subject that means the doing, freedman, aware, and thoughtful individual. The fundamental

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focus of the discussions related to the identity is that the consistent and relatively stable traditional identities are fading, and instead of it, it has made the multiplicity of identity sources and group attachments of the modern human with fracture and ruptured in multiform. As a result, the identity crisis is one of the immediate and broad changes that have been emerged in structures and particularly in cultural viewpoints of the class, gender, sexual relations, ethnicity, race, and nationality. Identity crisis is one of the consequences of rapid and broad changes that have been appeared in structures and particularly in cultural viewpoints of class, gender, sexual relations, ethnicity, race, and nationality [1].

Identity crisis is a usual phenomenon in the contemporary society and is mainly raised in the West and is then spread to other societies. During this crisis that has been started since the nineteenth century gradually the collective identities, such as the ethnic identity, which composed the most important components of the identity of the individual, and the individual found identity by attribution to their values, became fragile and lose their importance. In contrast, first larger groups are created and prospered in the city and country, such as citizenship and nationality, which are more of a kind of secondary and contractual groups and individual is identified by attribution to their values; But these groups also must gradually lose their credibility and the global identity is formed beyond borders, races, languages, cultures, kinfolk and nations. It seems that the dimensions of the identity of the individuals are constantly expanding, while releasing all of those previous identity groups.

It should not be imagined that ethnic culture is necessarily against a new national culture. Since we have considered the national and modern culture as an objective that its position depends on the destruction of the ethnic identity, we have acted to cope with ethnic culture. There is no doubt that confronting ethnic culture is an error, and it does not have agreeable results. In fact, ethnicity can sustain and continue national life. Ethnicity is a treasure that can enrich our new culture. This issue is so important that its various angles needs to be carefully examined [2].

In Iran due to ethnic, cultural variety and interrelationship between ethnic and local identities and national identities, the subject is more important and has an important position, and inevitably, we search and examine the issue of national identity in its interactions and relations with ethnic identities [3]. Fakouhi believes that Iran, like other countries in the world encounters the issue of identity and in the future may become the most important issue of Iranian society [4]. Bashirieh also knows the identity as one of the most fundamental current crises in the country [5].

The increasing importance and prevalence of the concept of lifestyle in the social sciences is apparently caused by this fact that existing typologies cannot describe the diversity and variety of the social world. The concept of the class, which was the golden principle of the explanation for a long time, has gradually lost its usefulness and efficiency so that it is more difficult day by day to find the definitive and certain relationships between education, occupations, income, and attitudes of individuals.

In recent years, Iranian society had witnessed cultural changes caused by lifestyle. Lifestyle is a fairly coherent collection of the behaviors and activities of individuals in everyday life. Functional methods individuals select in order to express a particular story of their lives and identity to others. Technological developments and the expanse of the use of communication technologies such as the Internet, satellite and interaction with the modern world have been caused the individuals of the society to seek new values and patterns for their lives; in other words, they seek to experience the new lifestyles.

In brief, it can be said that Khorramabad is experiencing a kind of transition that there is a possibility of rethinking and challenging cultural and identity-maker elements. In Khorramabad, we encounter a society that is affected by modern lifestyle, a state of delicacy and disintegration caused by the weakness of traditional correlations and traditional identity maker systems, individuals have been against different ethnic, national and global and comparatively conflicting patterns, and suffer from conflict, confusion, disinterestedness, dissatisfaction, and extroversion by being stripped of traditional identities and identity giving systems, under the conditions of basic weakness or lack of new civilian structures, and the lack of recognition of proper patterns. The importance of consumption in the value and identity system among the citizens of Khorramabad and the formation of new forms that individuals make their identity are considered among the developments that highlight the necessity of rethinking of the problem of lifestyle and identity attachments of the targeted intended society.

Accordingly, in this research, we seek to answer the following question: what is the relationship of lifestyle that shows the modern changes more than others with ethnic and national attachments in Khorramabad? It seems that they have a two-way relationship in relation to lifestyle and identity, but what are considered in this research are the effects of lifestyle on ethnic and national identity.

1.2 Theoretical framework

Veblen looks at the fashion as a consumption result. He believes that in the society, individuals who are

from the upper classes use the goods and services in an improper way, and they want to show their class better than other classes. The lower classes, which feel that the style of the upper-class is superior, try more to be able to have at least a part of the characteristics of the upper classes and follow them. According to Veblen, the phenomenon of fashion has been considered as a dramatic and lavish consumption, and this phenomenon is started as an exhibited consumption of the upper classes and is directed to the lower classes [6].

Veblen believes that since the prosperous class is in the highest social rank in terms of credibility, the life habits and the value criteria of this class determine the regulating norm and credibility. The observance of these criteria with a slight change is necessary for all members of the lower classes. In today's civilized societies, that the boundary of segregation of social classes is ambiguous and varied the norm of credibility and honesty is set by the upper class expands its dominant influence with a minimal barrier to the whole social structure to the lowest layer. As a result, members of each social layer imitate the lifestyle of the common higher layer and direct their efforts to meet this objective. Because they are deprived of the reputation and respect of the higher layers, they try to conform at least to their accepted rules and norms [7].

Simmel refers to the fashion in the field of lifestyle, and believes that following the fashion and other symbols of dignity has two functions; on one hand, the individual's tend to differentiate from others and the expression of individual identity and, on the other hand, consumerism of modern society affects the category of fashion. According to Simmel, the consumption of goods and the creation of lifestyles, on the one hand, give identity to the individual, and on the other hand, it is distinctive. Lifestyle from Simmel's point of view is one of the ways that individuals seek to define their identity in relation to mass society. In fact, the complex relationship between modern lifestyle as a social form and the search of individuals to obtain identity is the foundation of his discussion [8]

Giddens' opinions have special importance in the field of lifestyle and identity. According to Giddens, finding the identity process has been changed in modern courses, in the past the place played a key role in creating individual's social identity, because individuals were less connected with the outside world, and their face-to-face relationship in a fixed environment and also local and native traditions formed the majority of their identity. Following the modernity and the development of new information and communication technologies, such as the Internet, the role of place in the formation of identity was faded, because the media and communication technologies are able to separate the individual from his place and link the world. As a result, individuals encounter an unlimited number of identity resources, and identity finding will have a non-globalized and local form [9].

Bourdio is also a sociologist that helps significantly to the theoretical understanding of the issue of lifestyle and identity. In Bourdio's opinion, the difference in behavior, states, and appearances that express the type of relationship with the social world highlight and differentiate merely symbolically biological differences. In addition, all deliberate manipulations in appearance, especially with the use of signs and symptoms-make up (hairstyle, facial makeup, beard, mustache, etc.) act as social signs [10].

Bourdio, in his theoretical approach and in the analysis of lifestyles, shows how social and structural distinctions can be expressed through cultural representations. In Bourdio's theory of lifestyle, which includes categorized and classifying actions of the individual in areas such as the division of night and day hours, the type of entertainment and sport, the methods of socializing, the used equipment and tools, and the customs of talking and walking are in fact the preferences of individuals that have been abstracted and virtualized. As Bourdio shows in the book of differentiation in terms of dialectical logic, consumption is not merely a way of showing the differentiation, but also a way to create distinctions and differentiation [11].

Jean Baudrillard is among another theoretician who helps to the theoretical understanding of the research problem. Baudrillard is influenced by the linguistics that led him and others to imagine the consumption of objects as a kind of language. In the range of this language, every object has a sign of consumption that is associated with it. For example, in the car market today, purchasing a Lexus is a sign of wealth, while purchasing a KIA is a sign of normal economic situation. Similarly, going to Ashley Simpson's concert is a youthful sign, while the presence in the display of butterfly madam is an age-old sign, if not old. In the real sense, when we purchase a ticket, we purchase signs as much or more than it as we purchase the ability to car driving or the presence in the display. In Baudrillard's opinion, consumption is more important than anything else that indicates the signs, not goods. But how can we understand what all these signs mean? Baudrillard says that for this reason we are able to interpret these signs that we all understand as a code and are monitored by them. Code is a system of rules in principle that allows us to understand the signs and, more importantly, to understand how they are related to each other. We define ourselves while using our things and thus we find and define our position in social order. Taken

together, in a very real sense, individuals are what they consume; they define themselves and others define them based on it [12].

Inglehart's theory also helps to understand the influence of lifestyle structure on ethnic and national attachments. From Inglehart's point of view, human orientated culture (emphasizing the values of self-expression) focuses on all important aspects of life and helps to the re-formation of sexual norms, gender roles, family values, religiosity, work motivation, individual's relationship with nature, environment and public activities and political participation. The growing of the emphasis on human independence in all of these areas is evident with the transformation of the structure of contemporary societies. Today, individuals in all aspects of life want more free selections. Gender roles, religious attitudes, patterns of consumption, work habits and electoral behavior will all be increasingly the subject of selection for individuals [13].

It can be stated regarding the variable of religiosity as an intermediate variable, that religiosity does not necessarily place in the dual paradigm of modern lifestyle and traditional lifestyle, but religiosity is a separate factor that can affect lifestyle, or as a category to be influenced by lifestyle. It has been claimed considering the fact that based on theoretical bases in this research, that lifestyle is an effective factor and independent variable. Therefore, in this research, it has been looked at the religiosity from this angle that, how this factor is influenced by the lifestyle. Accordingly, in the field of religiosity as an intermediary variable based on Inglehart's theory, it can be argued that the modern lifestyle affects other aspects of life, including religiosity and religious worldview of individuals, and change in religiosity and the world view of Individual, in its turn, affects identity attachments and affiliations.
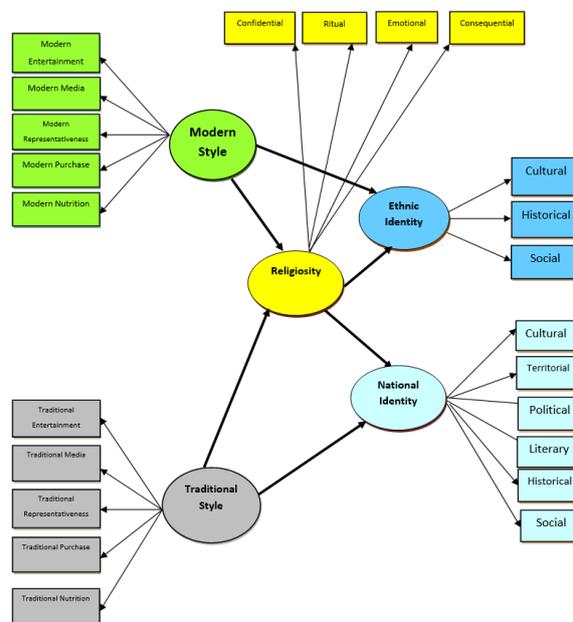
Table 1. Theoretical framework of research and documenting the hypotheses.

Theorist	Theoretical Points	Key Words	Hypothesis
Veblen	Exhibited consumption and entertainment is a way for belonging and distinction.	Exhibited Consumption	Entertainment Pattern
Giddens	Lifestyle is a source of identification and effective on indentity belongings.	Life Style	Media Consumption Pattern
Bourdio	Lifestyle in utilized for expressing destinction and social beinging.	Distinction	Nutrition Pattern Entertainment Pattern
Inglehart	Culture change affects on religious values and believes.	Value Changes	Religiosity
Simmel	Poeple use fashion and purchase to be different socially.	Following Fashions	Purchase Pattern
Baudrillard	Image and sign authority on consumption is not only consuming products, but also consuming signs, ideas and symbols.	Signs Consumption	Purchase Pattern Body Representation

In brief, the relying theory of Veblen, Simmel, Giddens, Bourdio, Inglehart and Baudrillard, the reflection of lifestyle on ethnic and national attachments forms the foundation of this research.

A summary of the theoretical framework has been presented in Table 1.

Accordingly, the important components of lifestyle that have a determinant effect on ethnic and national attachments have been presented in the form of two theoretical structural models, as following figure.

Figure 1. Theoretical model of research: Excerpted from the theoretical framework of the research

1.3 Research hypotheses

- There is a relationship between the modern lifestyle and the ethnic identity of the citizens.
- There is a relationship between the traditional lifestyle and the ethnic identity of the citizens.
- There is a relationship between modern lifestyle and national identity of citizens.
- There is a relationship between traditional lifestyle and national identity of citizens.

1.4 Methodology

The dominant logic of the present methodology is based on a comparative strategy and quantitative research method. The objective is to measure the actions and behaviors of the citizens of Khorramabad, which are meaningful in terms of lifestyle structure, as well as their ethnic and national identities through interviewing with the constructed questionnaire. Therefore, quantitative data was collected using a survey technique and with the tool of questionnaire and data was analyzed using LISREL software.

1.5 Society and statistical sample of research

The statistical population in this research was the citizens aged 15-64 years old living in Khorramabad and 516 individuals were selected as the statistical sample using Cochran formula. Selection of samples was performed using multistage stratified random sampling.

1.6 Validity and reliability of the research

The tool of the questionnaire in this research has a reliability, or formal validity, and reliability. The questionnaire has a formal validity, which means that a number of experts and scholars have confirmed its generality in order to respond to the main objective of the research.The show that the reliability is acceptable or good for different parts of the questionnaireCronbach's Alpha coefficient technique has been used to measure the reliability of different parts of the questionnaire, that each one has measured the variable. The results of Table 2:

Table 2: Cronbach's alpha coefficient value for the variables of the research

variable	Number of statements	Cronbach's alpha coefficient
Modern Style	4	**0.83**
Traditional Style	4	**0.78**
Local Identity	4	**0.79**
National Identity	4	**0.90**
Religiosity	4	**0.90**

1.7 The definition of research structures
1.7.1 Life style

Lifestyle is said a set of functions that individual uses them not only to meet his current needs but also to imagine a certain narrative that he has selected for his personal identity against others [14]. In this research, leisure passing pattern indices, body representation pattern, media consumption pattern, nutritional pattern and purchase pattern have been used to make operational the lifestyle.

1.7.2 Body representation

The body's appearance consists of all the surface features of our bodies - including the way of dressing and make up that is visible to the individual and to others, and typically uses them as signs for the interpretation of the acts. It means that how individual uses his appearance in everyday activities [15]. The following items have been used to make operational the body representation: face and head adornment, wearing clothes on a fashion basis, using a diet for limb beauty, wearing clothes based on religious criteria, dressing up, exercising for the beauty of the limbs, selecting clothes according to the family's opinion.

1.7.3 Pattern of leisure spending

Leisure time is a set of works that individuals use after being released from occupational, family and social requirements for rest, recreation, information development, non-profit education and social participation [16]. The following items have been used to operate the leisure-time spending pattern:Leisure spending activities in recreation centers, parks and recreation areas, go to pilgrimage sites such as Imamzadeh, studying the newspaper, book, magazine and quarterly, spending free time with relatives and kinship, watching films and television series, traveling to tourist cities like Shiraz, Tabriz and Isfahan, traveling to religious cities such as Mashhad and Qom.

1.7.4 Purchase pattern

The method of purchasing the types of goods that are purchased is an index for lifestyle; this index, however, is an effective index when it is used about good that there is varying types of that and is available to the majority in terms of the price [17]. The following items have been used to operate the purchasing pattern: purchasing on a fashionable basis, purchasing on a family's opinion basis, purchasing on a basis of differentiation with others, purchasing luxury goods, purchasing luxury stores, purchasing on a fashion basis.

1.7.5 Media consumption

Collective media refers to a set of mass communication devices that play role in the transmission of messages in written, audio and visual forms to distant and nearer people with increasing speed, and their index is collective communication [18]. In the present research, mass media have been divided into two groups of foreign media and internal media. The hour in week measure has been used to measure them. The consumption of domestic media includes the use of local and national media such as provincial television, national television and items such as satellite television, the Internet, and so on have been used for the consumption of foreign media.

1.7.6 Religiosity

Religiosity is the acceptance of all or some of the beliefs, ethics, and religious beliefs in a way that a

religious individual requires himself to adhere to and observe this set [19]. In this research, the Gharak and Stark models have been used and religiosity has been measured in terms of belief, emotional, consequential and ritual dimensions.

1.7.7 Ethnic and national attachments

Identity has been consisted of at least two parts: first, how we consider ourselves and, secondly, how others see us. In this sense, our duality is the basis of collective identity and the formation of ethnic and national attachments [20]. In this research, the components of ethnic loyalty, ethnic attachment, ethnic commitments and the pride of civilized and ethnic symbols and pride in relation to cultural and historical top figures have been used to characterize ethnic identity. Also, they have been evaluated the cultural, social, political, historical, literary and territorial dimensions in order to measure the national identity.

2. Results and Discussion

2.1 Findings of the research

The statistical sample of this research is 516 individuals, of which 49.9% of this population consists of women and 51.5% are men. In terms of the age, the statistical sample has been classified into ten age groups. 15.6% of respondents were in the age group of 15-19 years old, 17.1% in the age group of 20-24 years old, 16.3% in the age group of 25-29 years, 13.8% in the age group of 30-34 years old , 11.3% in the age group of 39-35 years, 8.2% in the age group of 40-44 years, 6.3% in the age group of 45-49 years, 4.9% in the age group of 50-55 years, 4.2% were in the age group of 59-55 years old and 2.3% in the age group of 60-64 years old. The main variables of the research include modern style, traditional style, ethnic identity and national identity. In the following tables, the rating of respondents score in the field of the main variables of the research has been presented in order to describe the data.

Table 3: Rating the Respondent's Score on the main variables of the research.

Variable Level	Modern Lifestyle	Tradition al Life Style	Religisity	Local Identity	National Identity
Low	18%	28%	12%	35%	**17%**
Midium m	44%	48%	45%	50%	**45%**
High	38%	24%	43%	15%	**38%**

As the results of Table 3 show that 18% of respondents tend to have a modern lifestyle in a low limit, 44% tend to have a moderate modern lifestyle

and 38% of respondents tend to have a modern lifestyle in the very high limit. Also, in the context of traditional lifestyle, 28% of respondents tend to have a traditional life style with a low rate, 48% of respondents tend to have a moderate traditional lifestyle, and 24% of respondents tend to have a high traditional lifestyle. The results of the table shown in the field of religiosity, 12% of respondents have low religiosity, 45% have moderate religiosity, and 43% have high religiosity. In relation to ethnic attachments, 35% of respondents have a lower ethnic identity, 50% have a moderate ethnic identity, and 15% have a high ethnic identity. Also, the results of the table show that in the context of national identity, 17% of respondents have a low national identity, 45% have a moderate national identity, and 38% have a high national identity.

2.2 Structural Equation Modeling Test

Structural equations model has been designed based on theoretical framework and hypotheses extracted of it and estimated and evaluated based on empirical data. In this model, modern style and traditional style have been considered as external hidden variable and national and ethnic identity and each one of them has been measured in the form of the some observed variables.As it can be seen in the structural model, the hidden variable of modern style by using each respondent's score in the observed variables of modern leisure, modern media, modern representation, modern purchasing pattern and modern nutrition, and hidden variable of traditional style using respondents' score in the observed variables, traditional leisure, traditional media, traditional representation, traditional purchases and traditional nutrition have been measured. The cultural, territorial, literary, historical, political and social dimensions of identity are also observed variables, which the internal hidden variable of national identity has been measured based on the score of each respondent in them. The regression weighted standard estimation, including factor loads and effect coefficients are observed in this model.

Table 4: Results of the general fit model test

Fitness Measurse	Calculated Amount	Accepted Range	Resut
CFI	0.93	More than 0.90	Confirmed
RMR	0.38	Less than 0.05	Confirmed
GFI	0.94	More than 0.90	Confirmed
AGFI	0.92	More than 0.90	Confirmed
RMSEA	0.047	Less than 0.05	Confirmed

In this model, gamma parameter, which indicates the effect of external hidden variables on internal

hidden variables, indicates a relatively strong relationship between the variables of modern style and traditional style with national attachments. The obtained results show that based on the fitting indices, the estimated model has an acceptable position. The results of Table 4 show that the GFI fit index is equal to 0.94. The AGF, CFI and RMR indexes also indicate a good and acceptable fit for the model. Also, the RMSEA index that shows the residual values is equal to 0.047, which its low value indicates that the model has a relatively desirable fit.

3. Conclusion

This paper sought to answer the question of whether lifestyle affects the ethnic and national identity of the citizens of Khorramabad. The results of multivariate analysis with structural equation modeling method indicate that the modern lifestyle has an effect of 0.21 on ethnic identity on the ethnic identity and 0.05 on national identity; and the traditional style affects 0.24 on ethnic identity and 0.31 on national identity. Also, the modern style of -0.06 and the traditional style affect the 0.26 religiosity. In addition, religiosity affects 0.17 on ethnic identity and 0.19 on national identity. The findings of this research are consistent with the Giddens, Bourdio and Baudrillard theory. Regarding the media consumption variable, relying on Giddens theory, it can be said that the modern communication media has changed the identification process in the modern era, which means that contrary to traditional society, which place played a key role in identity of individuals in the modern society, through the communication media,Identity-finding has found a non-formal and global form, and individuals are able to link themselves to a world other than their own world, through the media, and this process can bring with itself identity changes.

What has been led to the formation of a modern lifestyle and the weakening of ethnic attachments in the studied society is that, space and time constraints have been reduced due to the expansion of communication technologies and other individuals are not enclosed in the local and ethnic environment, but also they can interact with the larger world beyond the geographical and cultural boundaries and are exposed to non-indigenous and global patterns. This process leads to the gradual formation of a modern lifestyle, and this modern lifestyle makes it possible for individuals to identify themselves with other groups and cultures and gradually weaken their indigenous and ethnic identities and possibly find non-local or global identities. In brief, according to Giddens theory, it can be argued that in Khorramabad, due to the influence of modern media, we are witnessing the breakdown of the structural foundations of identity finding and its transformation into reflective processes, and in fact the life style is a fundamental construct in forming and reflecting the identity in its various dimensions, including ethnic and national identity.

In the field of media consumption, it can be stated that individuals who use the global media travel in a larger world that does not have real world constraints, and this context is affected and leads to the reflection identity attachments and they think that they are the same in nature with specific patterns and rethink in their life and identity. The results of this research are also consistent with Baudrillard's theory. Regarding the body representation variable by relying on Baudrillard theory, it can be said that the consumption of signs and symbols that represent themselves in the structure of body representation is one of the factors that causes the identity to be bound.

The results of this research show that individuals who use the modern pattern in body representation actually use a code or a system of symbols or signs that they know their own sense, either use the code or the system so signs to interact with others to show their semantic systems and their attachments to others. In other words, these code systems or signs used by citizens indicate the distance from the traditional life and, consequently, their traditional identities, on the other hand, reflect the modern lifestyle and, consequently, the new identity' attachments and self-expression.

In the field of representation, it can be said that the body is considered as a semantic system in which meanings and identities are represented by its various components; the body is not considered to be just a physical and physical element, but is also qualified for the psychological, cultural and social features and can also be used to express these features. In today's world, the representation of the body has been become a kind of transformation into a media for human identities, so that the representation of the body as a component of lifestyle in the periods of boastfully consumption has found expressive feature, because the social identity corresponds to the representation of the body It means that individuals are trying to express who they are or who they want to be, through their appearance management type. In fact, representing the body is a cultural issue that depends on the values and norms of society. Change in this area

causes changes in attitudes, attachments, commitments, and belongs.

Therefore, according to Baudrillard's theory and the results of the research, it can be argued that the consumption of modern signs and symbols through the representation of the body has acted in order to the creation of new distinctions and the weakening of ethnic and national attachments and the strengthening of non-native identities. In addition to the theory of Giddens and Baudrillard, the convergence and compatibility of the results of the research conducted by Bourdio's theory is also observed. From Bourdio's point of view, individuals are looking for a range of cultural backgrounds; it can be referred including these cultural activities to the sports, leisure, travel, special nutrition, and so on. From Bourdio's point of view, the type of consumption by individuals provides the possibility to make social boundaries, differentiation, and the attachments of the individuals. In Bourdio's discussion, consumption is not merely raised as a response to needs, but as a form of consumption of symbols and signs that these symbols and signs cause to different, identify, and make boundary of identity.

It can be argued by relying on Bourdio's theory about the results of the research, that in the Khorramabad, a lifestyle index such as body representation, purchasing pattern ... that are elements of global culture and are accessible through the media make more the power and liberty of citizens to select lifestyle options, and consequently make them free in selecting opinions, thoughts, global values, and trans nationality values. In this state, the ethnic attachments of citizens are undermined and gradually degraded under the influence of the modern lifestyle, and individuals use modern lifestyle and, through their indices, use it to represent new identities.

It can be argued in relation to the pattern of purchasing, according to Simmel theory, that modern lifestyle offers a wide variety of choices to consumers and allow individuals to differentiate themselves from others. This process leads to the increasing freedom of individuals from the boundaries of extreme social attachments and traditional affiliations, and individuals acquire identity through fashion and patterns of modern purchasing. According to Simmel, it can be argued that individuals seek social differentiation through consumption and fashion, and they try to make their own distinctive identity. Therefore, in the context of the pattern of modern purchasing, the evidence of weakening of ethnic and national attachments, and in the context of the traditional purchasing pattern, a positive effect on ethnic and national attachment can be observed.

In Khorramabad , cultural changes derived from the modern lifestyle has been made a context to the breakdown of simple and mechanical correlation to quasi-organic and complex type, which, in the absence of modern and civil institutions, are considered as the context of organic cohesion and solidarity , the changes caused by the interaction of traditional and modern systems and their contradictions and conflicts have been led to the formation of various issues, and including identity changes and identity issues.

Khorramabad is experiencing a kind of transition that there is a possibility of rethinking and challenging cultural and identity elements in it. In such a situation, we encounter a society that is influenced by the lifestyle of a weakness state and of the animosity caused by the weakness of traditional correlations and the traditional systems that make identities. In fact, it can be said that the changes caused by the lifestyle have challenged the dominated traditional structure and have left behind the consequences. Based on the results of the research, it is possible to conclude the determination of a part of the lifestyle based on ethnic and national attachments. By reviewing the findings of the research, we find that lifestyle in the Khorramabad goes about to break away from structural foundations and turn into reflective processes.

One of the points that must to be considered is that the indices of body representation and purchase pattern in the context of modern lifestyle have negatively affected both ethnic and national attachments, and we can see in a way the coexistence and synergy both in weakening ethnic and national attachments, and its opposite point is traditional style indices that causes to strengthen both ethnic attachments and strengthen national attachments. Therefore, the enrichment of indigenous and Iranian lifestyles can enrich ethnic and national attachments that are not only contradictory with each other but also can have a relationship in the same regard, and ultimately will lead to reinforce national attachments.

The result of the research on ethnic and national attachments indicates that these two variables are in regard with each other and are complementary. Therefore, it can be said that, unlike societies like America, Canada and Australia, ethnic attachments in this area are considered as elements and bases of Iranian identity and cannot be separated from each other. The results of this research can be confirmed by the nonlinear approach; an approach which does

not interpret the strengthening of each ethnic and national attachment to the others' harm and takes into account the probabilities in relation to these two identities. In Such a conclusion, in addition to the theoretical support of the internal and external empirical support, including Valk & Karu [21] et al. (2001), Rabbani [22] (2008), Moghadas-Jafari and Fakouhi [24] (2002), which have been conducted in other tribes.

This research shows that ethnic and national attachments are not bipolar phenomena. The positive relationship between ethnic and national attachments in this research and similar studies show that the Iranian identity is a combination of, and in fact, the dialectical interaction is a result of all Iranian ethnic groups and cultures, and the conflict and incompatibility between its different dimensions have not been seen in it. Therefore, applying of a policy of ethnic and cultural diversity based on the principle of unity in the plurality or general social cohesion is an inevitable reality based on the observance of the rights of all ethnic groups and respect for their ethnic identities.

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