

THE SOCIOLOGICAL STUDY ABOUT LIFE STYLES KURDS AND AZARIE ETHNICS ASPECT OF FOOD AND MUSIC

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Abstract: The purpose of this study has been investigations and explanation life style comparative between Kurds and Azaries ethnics in Oromieh city. The sample of study was: 300 person of Kurd and 300 person of Azari that select to two step cluster way sampling. To access to survey aims, after study theories about life style factors and categories its in 3 surface macro, micro and composing, formulated a composing theoretical framework, that discuss effects factors in micro- subjective and macro- objective surface. The means of micro- subjective factors is: attitude and mental style, micro - objective is socio-economic status , macro- subjective factors is religion and macro- objective is geographical and environmental setting. Research method compose of quantitative and qualitative methods. In quantitative section, information gather by questionnaire and analysis by special statistics and qualitative section , data gather obtained by reference to books and issstinerary and deep interviews. The following findings results are obtained: according to suggest framework and model research, in macro- objective surface, historical documentation to show: diversity economic structure, kind of livelihood, climate ,geographical and natural conditions effect to Kurds and Azaries life styles, too. In macro- subjective refer to role of religion and values between kurds and azari that show to: religion limitations and prohibition is determinative effect between ethnic groups. In micro-subjective surface mental style and attitude affect of other surface and too, cause to reinforcement and durability other surface.

Keywords: life style, ethnicity, socio- economic status

INTRODUCTION

The difference and distinction in life styles, which is because of using the products of material culture and the way of understanding and interpreting them, is the base for determining the social identity of groups and ethnic groups of the society. This difference and distinction is obvious even between the two ethnic groups which live in one geographical region. The only thing which can explain the origins of these distinctions is the different historical and social roots between the ethnic groups. Barth (1969) believes, from the viewpoint of rational choice theorists, the cultural differences is the origins of determining the identity of the society groups. Also, Hechtor discusses the determinant structural factors such as: dignity, religion, power and wealth in social act of ethnic groups. In this approach, an ethnic group means common sources and definitions such as: language, customs and mores, skin color and even food styles. Also Parsons knows the reason of methods of common acts within each ethnic group, as a solidarity symbol within the people of the ethnic group. He believes these common symbols are: language, religion, specific customs, food styles and wearing traditional clothes, and in this way the group members keep their connection with the past, present and future. For instance, putting on a turban in New York or London is not just a symbol of the past, but is also showing the commitment or moral responsibility for the future people (Malesevic, 2004:48). The transactionalist approach of Barth explains it. From the viewpoint of Barth the ethnic groups should be considered as praiseworthy units which social borders guaranty their permanence.

What gives the society the permanence and immortality is not the cultural content inside the structure of these borders, but it is the border itself and its symbolic guardians of borders (language, clothes, food and ...) (Saei, 1385:208). According to the researches' studies, Iran is a multiple ethnicity structure and the most important factors of discrimination between them have been language, religion and life styles (Ahmadi, 1384:64). Abrahamian, writes about this subject: at the end of 19th century, Iran's population in central plateau were mostly Persian speaking nomads namely, Ghashghaeis, Lores of Bakhtiary, Afshar's, Arab's and Mamasani's Lores. There were also scattered regions in which Azeris and Persian speaking people and other tribal groups of Qajar and Turkman and Kurd lived. The residents of northeast were basically Azeri and in some villages Kurdish speaking people and Armanis and Ashouris and some nomads of Shahsavan, Afshar and Gharadaghi tribes lived. (same source, 55). The complication of these ethnic varieties and differences increased when involved with religious divisions (Abrahamian, 1385:21). So the tribal structure of Iran was like a strange tile which its fundamental components had different size and color (same source: 25). So in this multiracial structure the scientific study seems to be complicated and sensitive.

DISCUSSION

Life style is one of the subjects that are discussed in many fields nowadays by sociology thinkers. In sociology, life style is the person's or group's way of living which concludes models of social relationships, consumption, spare time, clothing and type of attitudes and values. In other words having a specific life style is upon conscious or unconscious choosing among a group of behaviors together with other groups of behaviors. This concept was first used by Alvin Toffler in 1993. He believed life style is the different way of living within subcultures, sub religions, sub ethnicities and sub racial groups. Also from the viewpoint of Giddens, life style can be defined as a partly general group of functions that person use them since it fulfills his current needs and it also shows the specific story which he has chosen for his personal (group) identity. These life styles show themselves through daily functions like: clothing and food style and the work method (Giddens, 1378:120). So life style, choosing models and living methods is something which seems common according to the society thinkers' definition of life style. But this choice is done under the effects of different factors such as: environmental or cultural, physical, economical, social conditions. Montesquieu justifies the people's temper, sensitivity and life style by climate (Aron, 1377:49). Nikitin found out that the determinant factor in choosing a specific style of

clothing and other living methods are environmental and geographical conditions (Nikitin, 1378:198). Ibn Khaldun believes that the differences in customs and habits and life cognition of the nations are the results of differences in livelihood and economy. According to his idea different groups in the society do different works like agriculture and some of them do works like breeding livestock like sheep and So they choose their food according to these conditions and the natural substances available (Ibn Khaldun, 1375:225-227). In this way the researches' results within the Kurd ethnic group indicates that the type of food within them is a sequence of environmental conditions. For instance the prevalence of using cereal in winter is the fact that they make body warm, and because of their way of producing which is agriculture (Salimi, 1381:139). In addition to this the effect of cultural factors like religion should be considered in food style of the ethnic groups, like scarification for special events (Tabibi, 1374:187). Against these beliefs there are viewpoints which state that the role of the social status and social class is important in the way of choosing specific life style within the social groups. One of these theorists is Thorstein Veblen. He says it is the class which determines which life style is accepted by the society as an adornment and honoring style, and it is the duty of class to propagate the proper life style in its supreme and idealistic form by presenting the appropriate procedure (Veblen, 1383:114).

Also Max Weber studies the multiplicity of life styles from the aspect of social stratification. He believes that arising of status group from the tribal discrimination is not an ordinary phenomenon. And contra wise since objective racial differences does not have any determinant effect over the subjective feelings of the tribe people then the racial basics of the status group is a specific case. (Weber, 1384:218). Bourdieu's thought about life style moved Veblen's analysis several steps forward. He was not interested in different consumption method of different groups. But he was trying to prove that the high and low classes of the middle class are involved in nonstop but moderate battle to maintain their identity, value and social status by selecting specific life styles. About the formation of life style he also indicates that objective condition of life and the person status in social structure causes the specific characters. Characters result in two group of system: a system for classification of the functions and a system for cognitions. The final result of the interaction of these two systems is life style (Bourdieu, 1984:28).

However these explanations of theorists indicate that the ethnic groups in the society have specified and determined borders. But yet the effect of globalization cannot be ignored in this subject. Also

in this subject sociology thinkers have discussed the globalization effects. Parsons; one of the leaders of this idea; believes that in globalization era the different methods of life style among the ethnic groups are substituted by distinction and profession and the intensity of these differences decreases (Schefer, 2005:469). He believes that ethnic identities are digested in national identities gradually and the most important factors which can accelerate this procedure are: the complication of division of labor, the rational social institutes, industrialization and ongoing increase of mass media, the increase in urbanization and social activity. So as modernization proceeds the ethnic groups lose their structural function and are changed into symbolic groups. In other words the groups have lost their content to meet the requirements of the industrialized society. From the viewpoint of Parsons this process of de-socialization is a wide aspect of change historic-differentiation evolutionary. (Malesevic, 2004:48).

So it is clear that in explaining the life styles especially the music and food all aspects involved in it should be considered. Especially by social and cultural structure of Iran and formulation of its economical and social classification as the internal constructing factors and global circumstances and the role of information and communication technologies as extended factors and this subject is discussed with specific theoretical approach.

RESEARCH QUESTIONS

The studies which are done so far about the differences between life styles between different society groups have mainly focused on divisions between multiple groups which look different from the point of status while by contemplating more between the different society groups we can find out that there are other factors involved in this issue in addition to the stratification factor so the first question of this research arise from this issue that: What is the main root of differences in music and food styles between different ethnic groups?

By profound studying of the music and food styles between Kurd and Azeri ethnic groups other questions arise: What is the role of environmental conditions, different production methods, religious and cultural factors in explaining these differences?

Also other questions arise from these questions like: (a) How has globalization affected the different music and food styles between the two Kurd and Azeri ethnic groups? (b) How have socioeconomic stratification affected the food and music style selection between ethnic groups?

RESEARCH PURPOSES

Primary purposes of the research which can be deduced from the introduction and the primary questions are as follows: (a) Finding the main roots of difference between food and music styles between the two Kurd and Azeri ethnic groups. (b) Explaining the role of environmental, religious and cultural factors in differences between food and music styles of the ethnic groups. (c) Comparison of food and music styles between the two Kurd and Azeri ethnic groups with common status. (d) Comparison of food and music styles within each ethnic group with different economical and social status. (e) Determining the role of globalization in food and music styles of two Kurd and Azeri ethnic groups.

Other purposes of the researches are as follows: (a) Recognition and description of historical roots of two Kurd and Azeri ethnic groups from the point of food and music styles. (b) Study and recognition of relation between inter-structural and external structural factors in food and music styles of two Kurd and Azeri ethnic groups. (c) Finding a general picture of the type of food and music styles of two Kurd and Azeri ethnic groups.

THE IMPORTANCE OF RESEARCH SUBJECT

(a) As discussed in previous topics the society of Iran has multiple ethnic structures. In this type of society studying and scrutinizing all different aspects of social, economical, cultural and political of the ethnic groups for their understanding and analyzing and explaining their issue seems very important. (b) The studies and researches which have been done so far about ethnic groups especially Kurd and Azeri ethnic groups have focused more on the political aspects and relative privation of the ethnic group and study about life styles of these groups and their differences have not been done and this research is intended to do a sociological study and analysis in this subject which is important. (c) In this research the food and music styles of the two Kurd and Azeri ethnic groups have been studied and it is tried to study the role of extended factors like globalization differences between food and music style of these two ethnic groups in addition to the study of role of internal factors in these differences which have been less paid attention in other studies.

RESEARCH BACKGROUND

A thesis titled as "life style and identity" is written by Chavoshain. The environmental results of this research match its general supposition to a great extent. The cultural differences of the responders of this research cannot be explained according to the variables like socioeconomic status. But these specifications can be explained to great extent by variables like age, gender, education and cultural

capital. During globalization specific types of individuality arise that are based on certain field of social act like character and taste. And fashion and life style and are expressed in that way. These fields of social act have become very important in description of social life while other aspects of structural distinction have become less important (Chavoshian, 1380). The concept of consuming cultural products by using survey method in his thesis titled as "socioeconomic status and consumption of cultural products". This research is done using survey method and with 500 sample in two north and south region of Tehran. The results showed that the level of education has direct effect on consumption of cultural products. The relation between gender and the consumption of cultural products did not get confirmed except the higher use satellite TV by men and higher art activities of women. The relation between socioeconomic status and the consumption of cultural products except the radio, TV and art activities is positive and significant. This relation is also valid in any of socioeconomic status branches. In this research the independent variables have determined more than one fifth of the variation of the variable of consumption of cultural products (Fardru, 1378). Burt has studied the effect of network interaction on changing cultural cognition. He has also shown that cultural cognition if is not supported by a strong cultural capital will be changed during the interaction with the members of the network which have different cognition but more capital. Also Eshtal and his colleagues have shown that the people who have active life style from the point of physical and sports activities were in social network that support this type of behavioral model. The people who did not have support of social network had two times less physical activity. Some researches also show that entering a social network through marriage has as much affect in life style as education (Degraaf, 1991).

Cohen and his colleagues have shown that the assessment tendencies of people which determine their assessment and political view is influenced by status life and it turns into one part of their entity. Also Demigue and Osim show that cultural life style of elite class is originated from something more than the higher use of cultural products in addition to the analysis of differences in accessibility of the classes to various cultural consumption. He believes that the participation in transcendental consumption is an effort for bringing solidarity among elites. (Dimaggio, 2000). The participation of lower class people in this model of cultural consumption is an effort to accumulate cultural capital in order to substitute cultural capital which lower class people are lacking and they try in this way to find a way to social activity. So a single life style can have different functions.

THEORETICAL BASICS

Sociology thinkers have studied the life style from various dimensions and each of them has explained the effective factors on choosing life style from their own point of view. In a general classification these theorists can be categorized in three groups: the first group are the theorists which have studied life style in macro level, another group of theorists have discussed the role of micro factors in explaining life style. The other theorists have discussed the role of both macro and micro factors in studying the life style and they are called as integration theorists. In this part these three viewpoints are reviewed:

From the view point of macro level theorist the life styles are depending on social structure and structural status and any change in social structure causes change and diversity in life styles. The macro-viewpoint thinkers analyze life style considering macro structures. These macro structures include geographical structure and climate conditions in Montesquieu and Ibn Khaldun's idea, economical and life style structure in Marx and Ibn Khaldun's idea, cultural structure in Weber and Parsons and Alexander's idea, social structure in Durkheim's idea and historical conditions in Manheim's idea. In these theorists's idea the structures are predominate over the functions and actions of people and can modify the behaviors of inter structure actors in any condition.

In Montesquieu's viewpoint the climate affects the formation of cognition, culture of societies and is the booster of general soul. In his idea the clothes people wear, the food they eat, and the music they listen to and the beliefs they have are all originated from climate and environmental structures and the reflection of these conditions. In Montesquieu's idea the diversity in climate conditions lead to different life styles. Montesquieu's idea have problems from different aspects : one of them is that Montesquieu is involved in geographical determinism and the next is that Montesquieu have not considered that in one certain climate there can be different life styles and unconformity can be seen in people's life style (Aron,1377:47-49).

Also in Ibn Khaldun's theory different life styles can be seen according to the different climate and the morality and race and customs and mores of people are influenced by geographical conditions. From the other side, he points to the livelihood of societies. In his idea nomadism that is the cradle of civilization is a kind of livelihood style that has put people against nature and prepares them mentally and spiritually to live in such conditions, in his idea nomads are the bravest people and have self dedication and defense sprit which is one type of life style compared to urban people which have different life style. (Ibn Khaldun,

1375:157-158). In another look to livelihood we can mention Marx. He believes in different levels in classification of the society that each level of history has led to one type of livelihood and in each level the overcoming livelihood has created a specific life style that is correspondent with that livelihood and this procedure have been imposed on dominated part of the society by the owners of production instrumentation in an impelling way during the history (Malesevic, 2004:48). In the two proposed viewpoints, the imposition of structures in life style is seen. Having different livelihood and living in different geographical conditions can require different life style.

Manheim mentions class and history factors instead of considering livelihood and climate which is a comprehensive view rather to previous analysis. He believed that belonging to one period of history and one class or one ethnic group, shows a specific life and thinking style (Manheim, 1380:354).

Also the Veblen's macro viewpoint mentions the relation between job structure and life styles and shows that how business and industrial occupations have different life styles (Veblen, 1383:52-59).

In Dorkheim's discussion, division of labor in a society based on organic solidarity which causes formation of a type of solidarity and is itself a factor of change and diversity in life styles. The people who had rather common life style in a society based on mechanical solidarity gathered together in an industrial field as a result of population increase, immigration growth and development in communication tools and transportation and since they had different talents each of them participated in the process of division of labor according to their talents and these people who had mechanical life style faced a new life style which industry required (Dorkheim, 1381: 233-234).

Parsons and Alexander pay more attention to the role of culture and cultural subsystem in formation of life style they believe that cultural subsystem have knowledge store and models and ideologies which teach life style to people inside the system in the form of connecting codes and causes the transferring and preservation of choices of the people inside the structure determination (Turner, 1998).

Peter Blau, mentions the social structure which he calls them objective social status and believes that these structures cause distinction by placing people in their structure and including life styles. (Ritzer, 1377:569-573). In globalization theories the role of media is mentioned in modern world and the state of creation of these life styles and their instability is considered by these thinkers, so that from the viewpoint of Cheney (Cheney, 1378:35) and

Baudrillard (Cohen & Kennedy, 2007 : 39) and the Frankfurt school theorist like Adorno, Marcuse and Horkheimer (Anderwood, 2005) the life style are formed under the effect of media and are changing endlessly.

The theorists who discuss the life style in micro level emphasize on the actor as an active and creative factor and also emphasis that the actors act with contemplation and according to their free will. From this viewpoint the social structure is not something more than the act of the actors. So as the role of actor becomes important the role of predominant structures on the actors decreases. As Mead and Blumer say actors select among diverse cognition. This selection is done through the interpretation of models by the actors and the state of selection is during the socialization process and internalizing the values of the society. In this process people can provide a unique life for themselves and choose a specific life style considering the capability of the actors in interpreting the situation and the unique and independent selection. In this way by being placed in a specific ethnic group as a social base and field of act, the actors are directed toward conscious choice of their life style considering the people as subjects not objects (Tanhae, 1374). Also from the viewpoint of Carling, the actors have capability of choosing and doing a rational act according to their own subjective act among the wide range of conditions. Also the act of the actors in choosing act models is based on the evaluation of profit and loss and since the act according to the common models of the ethnic group may have more profit for the actor then the act according to common models of the group is more. The person acts according to the life style of his ethnic group in choosing a life style (Craib, 1378:100-102). Also Schutz interprets that the state of act of actors based on the life experience of people in social worlds is many and the important point in this process is the freedom and will of actor in choosing the acts. So the type of social worlds has a significant role in directing toward the choice of life style. Hence the predominant values of ethnic group and the specific situation and conditions of the group as the most important social world that the actor lives in it are some of the determinant factors in life style of actors (Tavasoli, 1374: 362-363).

In addition to the theorists who their viewpoint are discussed in macro and micro level, there are theorists which try to combine the two levels. According to their viewpoints the main reason in explaining these phenomena is not only the act nor the structure itself but it is the combination of these two. Callins say the social structures are inseparable from the actors which form them and the reaction models are some of the inherent elements of these structures (Turner, 1998: 187-190).

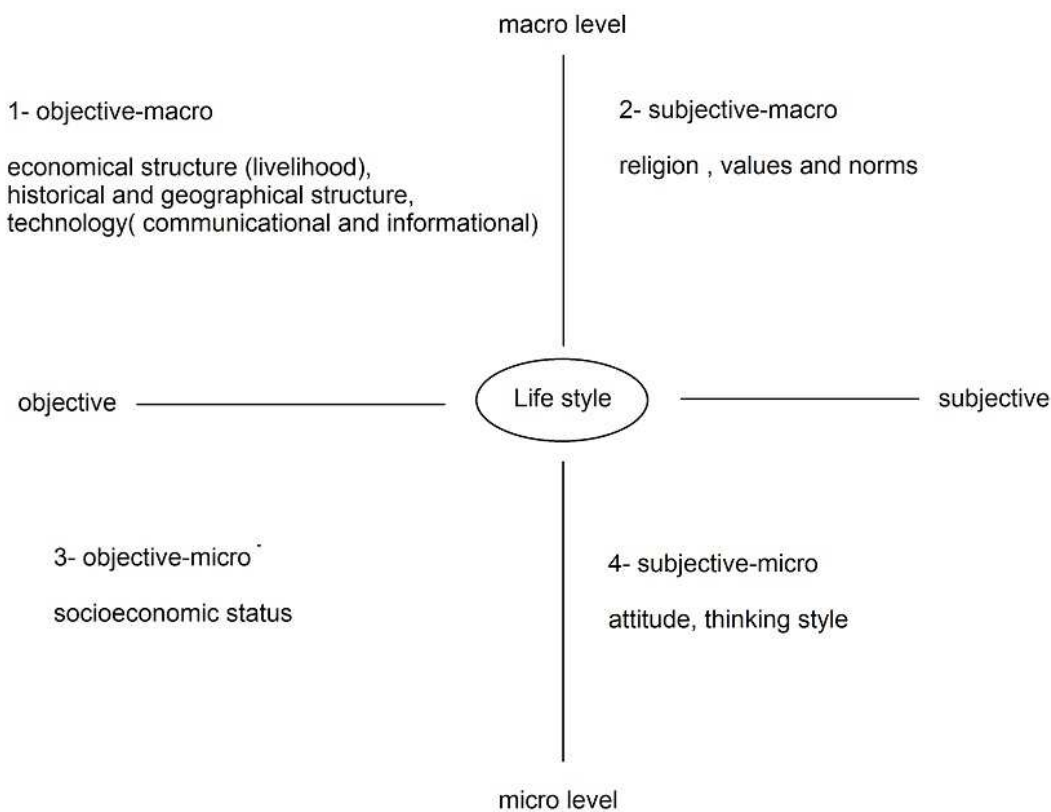


Figure 1: The theoretical model of research

Also Giddens as an integration theorist knows the formation of life style as a result of interaction and social structures. He believes that the actors rethink about their activities in their daily functions by reliance on responder's knowledge. Yet social structures cause restriction for this type of functions. So the structure and the act have mutual relation with each other and they do reproduction. What becomes important in Giddens' idea is the capability of choosing of the actors and their choice. In this way social operators choose as free actors from multiple act models being under the obligation of the structures that actors are inside them like ethnic groups which live in it. From the viewpoint of Giddens in modern era some factors have arisen which give more choices to the actors and it is the information and communication technologies. These

technologies play a structural role as the most important middleman of globalization and by presenting global consumption model and these technologies from the other hand increase the ability of actors in choosing consumption models which can go beyond the values of a specific ethnic group the values of a specific ethnic group (Giddens, 1378: 40-120). Also Bourdieu as an integration theorist considers the actor as the main factor who chooses his own consumption preferences relying on his own cognition. From the other hand this choice is made based on the mind structure of the actor and his amount of economical, social, cultural and symbolic capital (Bourdieu , 1380:35).

THEORETICAL STRUCTURE

Life style is one of the concepts that multiple groups in a society are distinguished by means of that. In other words the life style gives people the possibility of getting distinguished and it is essentially valuable because it causes acquisition and consolidation of the identity. Life style is a group of behavioral models that people determine their clothing style, specific food style, attitude style and act models by means of that. In other words life style follows consumption models and the capability of people in choosing. In other words if life style is considered as a social fact, then two continuum can be drawn for it. The first continuum is the micro viewpoint and macro viewpoint. The second continuum shows the objective-subjective aspect of social fact (life style). The subjective dimension in though realm and the objective dimension is related to real and material events. In macro level there are both objective dimensions and subjective dimensions. The selection of specific model of act is a result of subjective approach of the people. Also in micro level there is objective and subjective dimension. Life style is formed as a social fact as a result of interaction between the elements of macro-micro and objective-subjective. In order to make this topic clear the model of interaction between these levels is drawn and all of these elements are stated according to the respective integration theories.

HYPOTHESES

(a) The two Kurd and Azeri ethnic groups have had different food and music style according to natural and geographical situation. (b) The food and music style of two Kurd and Azeri ethnic groups depends on their historical roots. (c) The differences in religious tendency of two Kurd and Azeri ethnic groups cause the difference in food and music style. (d) The different livelihood between the two Kurd and Azeri ethnic groups causes the difference in food and music style of them. (e) As socioeconomic status of people inside the two Kurd and Azeri ethnic groups gets higher the tendency of people toward modern food and music style becomes more. (f) The difference in food and music style of the two Kurd and Azeri ethnic groups decreases by more consumption of mass media. (g) The selection of traditional food and music styles within the two Kurd and Azeri ethnic groups decrease by an increase in using media.

OPERATIONAL DEFINITION OF VARIABLES

Life style

Veblen knows this concept as indicator of people's class status. He believes clothes make up and the words that people of different classes show, is an indicator of their class status. Also Bourdieu believes

that having urban or rural origin belonging, to a group of specific range of age, belonging to one gender, being places in specific social status, forms a type of subjective construction which according to it. The style of sitting, dressing, life, attitudes and beliefs, commitments, following traditional or modern culture, organizing specific ceremonies, gifts and ... of the people is determined. In this article the music and food style of life style are discussed.

Music

Plato says about the definition of music: human soul learns coordination through music and gets prepared to accept justice. Discipline and coordination penetrates the human soul easily by music and it has kindness and delicacy in its motion and it creates delicate souls the music gentles human being. Also Simmelx believes that the music is an output of social relationship and since it is communication tool then it is effective in establishment and preserving social relationship. Giving it a formation and also changing its structure. The music discussed in this article is modern and traditional music. The traditional music is classified to local and Iranian groups.

Traditional music

Traditional music is a kind of music originated from customs and mores and specific norms of an ethnic group or nation. Kurdish traditional music is classified to three general groups. 1- Kurdish ancient music (Hooreh) 2- Daravish Khanghahi music 3- music of different life features. Azeri music: ancient Azeri music include: 1- Ashiq 2- Tazieh music 3- Lai Lai 4- Mahnis or folk music.

Modern music

It is jazz, pop, rock and other common types of music.

Food type

The foods are classified to two traditional and modern foods. The traditional foods are the common local foods within the two Kurd and Azeri ethnic groups. The modern foods are the foods known as new and fast food.

Natural and geographical conditions

The conclusion of this research about the natural and climate conditions is that the two Kurd and Azeri ethnic groups had different life styles according to the geographical and climate conditions in which they lived. In other words it is considered that being in high lands or having a cold climate, or living in plain and having warm climate influences the people life.

Livelihood

Livelihood means the predominant economical (agricultural, raising livestock, industry) structure of two Kurd and Azeri ethnic groups in social life time which the evidences related to this variable is gathered and interpreted through logbooks and documents.

Historical roots

The historical roots in this research means finding the roots of the state of appearance and settlement of two Kurd and Azeri ethnic groups in geographical regions of Iran and origin and root and age of the two groups in history.

Religion

The default presumption about this variable is the fact that both Sunni and Shia religions have some principles about the type of food, kosher and non kosher, clothing and etc and these factors restrict the people choice in selecting life style.

Mass media

In this research the mass media is supposed to be one of the cultural factors of globalization and TV is considered as one of mass media.

RESEARCH METHODS

In this research two methods are used considering the nature of issue and the theoretical framework of research which is integrative. On one hand quantitative and survey method is used considering the high amount of responders and sample unit in Orumieh city. This method is used to study micro level concepts such as socioeconomic status, the amount of use of mass media and life style indexes. From the other hand, the historical-comparative method is used considering the necessity of structure function and the reconstruction of historical evidences of two Azeri and Kurd ethnic groups and the relation of micro elements of life style with structural and macro level conditions.

STATISTICAL POPULATION AND SAMPLE UNIT

Statistical population of this research are all Kurd and Azeri people which according to the last census report the total population of Orumieh city is 871204 people and the urban population of Orumieh is 596117 people which is calculated regardless of ethnic separation. The statistical samples of this research are Kurd and Azeri women of Orumieh and considering the 5 percent bias sample (78:1376, Devaux). The sample size was selected 600 people as sample. The sample size of Azeris were 300 people and the sample size of Kurds were also 300 people and any women from the two Kurd and Azeri ethnic

groups which can be selected as a sample forms sample unit and observe unit.

The cluster sampling method is a two-stage cluster sampling method.

Data analysis method

For stating the differences of life styles between two Kurd and Azeri ethnic groups the independent two-sample T-test and one-sample and χ^2 . For showing differences between socioeconomic statuses the mean comparison test of one-way variance analysis is used. For explanation of the relation between using mass media and the dependant variable of life style, regression is used. For expressing the effects of socioeconomic and the rate of using mass media on the life style of ethnic groups, regression analysis is used. For processing the data the SPSS10 program is used. The analysis of acquired data from profound interview and historical documents is done with interpretation and according to the proposed theories.

Research Findings

(a) Historical evidences (b) The two Kurd and Azeri ethnic groups have had different life styles according to the natural and geographical conditions. (c) According to the results of archeology excavations in Tepe Hasanlou of Naghadeh, Yanig Tepe of Tabriz and Ziveh of Saqqez ancient places, the Azerbaijan region and especially the western regions of Orumieh lake coast, was one of the primary regions of forming life and civilization and has six thousand years history and more. (d) The truth is that the Kurds were outspread in this region long time before this time. Some of them were nomads and settled in this region and had conflict and competition with the Armani Christians of the region, the Kurd ethnic group who were mostly settled in the Kurdistan region were poulteres in the end of 19th century and researches believe that term "Kurd" was more a socioeconomic concept, had a meaning of nomad. It means Kurds were people who lived in nomadic way according to the familiar ties, ideology and tribal connections (Davel, 1383:57). (e) The food and music style of two Kurd and Azeri ethnic groups depends on historical roots. (f) Considering the livelihood style and the language and life circle and social structure of Azeris we can express more confidently that the root and ancestors of Azeri ethnic group were Mana ethnic group and were merged gradually with Mud ethnic group after the domination of Muds over them and became a part of Mud ethnic group (Yordshahian, 1380:23). (g) One branch called (Kardokhouean) don't have Aryan roots and Kurtis or (Kardokhian) who lived in east part of Kardokhain region are the ancestors of today Kurds. Regardless of this theory eventually the ethnic group which we are talking about have lived several centuries in

Kurdistan mountains before recognition and it is clear that Kurds are not Aryan and it is just their language which is related to Aryan languages (Minorsky, 1379:27). (h) The different livelihood between Kurd and Azeri ethnic groups cause difference in their life style. (i) Kurdistan is agriculturally an important region and produce the majority of cereal products (same source, 47). (j) The existence of green pastures and wide planting of wheat and making water canals, horse breeding and the existence of wide wheat farms were most of the products and activities of people in Azeri regions. (k) The difference in religious tendencies of two Kurd and Azeri ethnic groups has resulted in different life styles. (l) Religion is one of the ethnic identity indexes and is effective in life style. According to the results of researches, 75 percent of Kurds have Sunni religion (same source: 53). While Azeris have Shia religion. According to the historical studies, the two Kurd and Azeri ethnic groups are also racially different. The Kurd ethnic group comes from Guti race and Azeri ethnic group comes from Aryan race. So these two ethnic groups are different according to ethnic specifications and each has its own specification and in spite of geographical proximity but they are different in many of the life styles because of those basic differences. The difference in clothing style, eating food and other methods which show the ethnic identity of these groups can easily be seen.

In empirical part the following results came up. In table 1 the objective questions (not attitudinal) of life style is used between the two ethnic groups and hence the music and food style of two ethnic groups are classified to modern and traditional styles in each ethnicity. Since people are not on one level in each ethnicity according to the life style so in each food and music style two traditional and modern groups are made distinct to let the distribution of responders be determined according to these characteristics. According to the table, 7 percent of the Kurd responders have stated that they are less traditional from the point of music and food style and 93 percent of Kurd responders are more traditional and as against 69.3 percent of Kurds are less modern and 3.7 percent are more modern which is a low percent. Within the Azeris the number of responders which are less traditional is 87 people and the relative frequency of responders who are more traditional is 71 percent. Also 88.3 percent of Azeris are less modern and 11.7 percent are more modern. Finally we can say by comparing the frequencies of table that Kurds are more traditional than Azeris from the point of music and food style and Kurds are more traditional than Azeris from the point of modern and music and food style.

In order to clarify the differences in life style of Kurds and Azeris the statistics is used to show the

mean difference of two independent samples while considering the life style indexes namely music and food and according to the table the differences in life style indexes in music is significant but it is not significant in food index which means that there is no difference from the point of food style between Azeris and Kurds. The reason of proximity of food styles to each other is the food ingredients available in Orumieh. Since the majority of population of Orumieh is Azeri then their beliefs about food are prevalent in the city for instance eating rabbit food in Kurds' beliefs is kosher but rabbit meat is not sold in the city.

Research hypothesis

The Kurds and Azeris have significant difference with together in point of food and music style.

To test this hypothesis that Kurds and Azeris have significant differences in food and music style, two analysis methods are used. One is two independent samples T-test and the other is one-way analysis of variance and then the two independent samples T-test is used for the analysis of difference in each of the food and music style indexes.

Since two independent samples; Kurds and Azeris; are studied so two independent sample T-test is used. According to the table the music and food styles of Azeris and Kurds are different and H₀ hypothesis is rejected and it shows that the samples are selected randomly. In Orumieh city which has a composition of different ethnicities and they all live together in one geographical region but have different music and food styles because of having their own unique cultural beliefs and historical conditions. In other words the ethnic roots of these ethnic groups determine their music and food style.

Research hypothesis

Kurds have different life style from the point of within group.

For within group comparison of Kurds, the mean comparison test of one sample T-test is used and according to the results of this test the Kurds are different in their own ethnic group from the point of life style. Referring to one-sample T-test table we can see that T value is 193.375 and Sig. is at least 95 percent which shows that even within the Kurds the difference in life style is significant and then H₀ hypothesis is rejected. Although Kurds have common historical roots but living in a modern society and the changes taken place due to that cause the diversity in life styles within Kurds and all of Kurds have not been influenced by changes similarly.

Research hypothesis

Azeris have different life style within themselves.

Table 1: frequency distribution of responders according to music and food style in ethnic discrimination

Ethnicity	Traditional Life Style				Modern Life Style				Sum	
	Less Traditional		More Traditional		Less Modern		More Modern		Frequency	Percent
	Frequency	Percent	Frequency	Percent	Frequency	Percent	Frequency	Percent		
Kurd	21	7	279	93	289	96.3	11	3.7	300	100
Azeri	87	29	213	71	265	88.3	35	11.7	300	100

Table 2: Comparison of life style indexes between Kurd and Azeris

Ethnicity and life style indexes		T value	df	Sig.
Music	Assuming equal variance	8.235	598	.0000
	Assuming unequal variance	8.235	586.8	.0000
Food	Assuming equal variance	1.642	598	.101
	Assuming unequal variance	1.642	546.2	.101

Table 3: The food and music style comparison between Kurds and Azeris.

Sig.	df	T value	Ethnicity and life style
.0000	598	6.508	Assuming equal variance
.0000	539.608	6.508	Assuming unequal variance

Table4: The comparison of life style of Kurds' within group.

Sig.	df	T value	Life style within Kurds
.0000	299	193.375	Life style

Table 5: The comparison of within group life style of Azeris

Sig.	df	T value	Life style within Azeris
.0000	299	201.828	Life style

Table 6: The comparison between the socioeconomic status of ethnic groups and music and food style

Socioeconomic status and life style	Sum of squares	df	Sum of square	F	Sig.
Variance between group	796.252	2	398.126	4.095	.017
Variance within group	58647.685	595	97.230	-	-
Sum	59093.223	597	-	-	-

Table7: The multiple comparisons through LSD test for three groups.

	Socioeconomic status	Mean difference	Sig.
Low	Intermediate	1.49895	0.096
Low	High	3.21867	0.005
Intermediate	Low	-1.49895	0.096
Intermediate	High	1.71972	0.121
High	Low	-3.21867	0.005
High	Intermediate	-1.71972	0.121

Table 8: The amount of effect of media on music and food style according to ethnicity and the consumption of Media

	Amount of using media	B	SE	Beta	T	Sig T
Kurd	Hours of using TV	2.164	.397	.285	5.450	.0000
Kurd	Hours of using satellite TV	2.121	.361	.310	5.867	.0000
Azeri	Hours of using TV	1.773	.664	.260	2.671	.009
Azeri	Hours of using satellite TV	2.403	.616	.380	3.903	.0000

Table 9: The effect of using media on food and music style according to ethnic discrimination

Amount of using media	B	SE	Beta	T	Sig T
Kurds	2.141	.247	.452	8.683	.0000
Azeris	2.106	.373	.520	5.649	.0000

Table 10: The amount of effect of independent variables of socioeconomic status and media on music and food style

Regression	R ²	Sig.
.736	.542	.0000

Table 11: The mount of effect of socioeconomic status and media on music and food style

Factors	B	SE	Beta	T	Sig T
Socioeconomic Status	.766	.045	.831	17.007	.0000
Mass media	.785	.041	.938	19.189	.0000

One-sample T-test table confirms the H1 hypothesis with minimum Sig. in 95 percent and it means that Azeris have different life style from the point of inter structure.

Research hypothesis

Among Kurds and Azeris the people of different socioeconomic status have significant differences from the point of life style.

The table of one-way analysis of variance (one way ANOVA) shows that there is a significant difference between different levels of socioeconomic status from the point of music and food style. In other words since the Sig. is lower than 0.05 then H0 hypothesis is rejected.

The table of multiple comparisons through LSD shows that the real difference in music and food style is between high socioeconomic status and low socioeconomic status and the Sig. of 0.005 indicates that the difference between these two levels of status.

Research hypothesis

The amount of using media has significant effect on music and life style of Azeris and Kurds.

The regression table shows that both TV and satellite TV media have effect on food and music style on minimum 95 percent level of confidence. In other words by increase in the hours of using TV and satellite TV the tendency toward food and music style increases too. In this table it is remarkable that within both Azeris and Kurds the influence of the hours of using satellite TV on the music and food style is more

than the influence of TV and Beta of Kurds is 0.310 and Beta of Azeris is 0.380 and it shows that using satellite TV has the most influence on Azeris and Kurds responders from the point of music and food style.

This table also shows the hours of using media according to the ethnicity discrimination. According to this table the amount of effect of media within Azeris with Beta of 0.520 is more than the Kurds. In other words Azeris are more affected by media than Kurds from the point of music and food style and it indicates that Azeris have more tendencies toward modern food and music style rather than Kurds.

The regression value in the table shows that the effect of independent variables of socioeconomic status and media on food and music style is significant, in other words the both variables have high description power and also R² that shows the described variance in regression model indicates that the two independent variables of socioeconomic status and media together explain the 54 percent of the independent variable's variance of music and food style and the rest of independent variable's variance is explained by factors which have not been considered in this research.

According to the multiple variable regressions' table the two factors which was mentioned in micro level and between and within ethnic groups have great effect on music and food style each alone. Beta of socioeconomic is 0.381 and Beta of mass media is 0.938 which is the highest Beta and have the greatest effect on the dependant variable of music and food

style. In other words using mass media cause changes in traditional food and music style and makes it turn into modern music and food style and the development of socioeconomic status also cause tendency toward modern food and music style.

CONCLUSION

The descriptive statistics results of music in two ethnic groups shows that from Azeri responders 7.4 percent listen to Ashiq music and 92.3 percent listen to Mahni and folklore music which includes poems about Azerbaijan and is sung to describe Azerbaijan and is also performed in the Maqam and Bayatilar style of music. Within the Azeri responders the average time of using Azeri music is 74 minutes and the minimum time of use is 20 minutes and the maximum time of use is 240 minutes and the mode or maximum frequency of using Azeri music is in 60 minutes. The Kurdish music result table shows that the highest frequency of using Kurdish music is for Hooreh or ancient Kurdish music with 45.3 percent and the life features' music with 51.7 percent and the lowest frequency of responders is Daravish Khanghazi music. In other words the music which are about description of daily life of people and also the music which are epic are popular music genres within Kurds. Most of happy music can be considered to be in life features' music. The singers which are in this group and proposed by responders in open questions are: Razzazi, Boland Ebrahim, Kamran Kamel Chooby Fattah and etc and the singers which are the favorite singers of the responders who like Hooreh music are: Shevan Parwar, Adel Huramin, Hasan Zirak Amuzakian and etc and in Erfani and Khanghazi group. Most of the responders mentioned songs of Payam and Hesam. Also within Kurds responders the average time of use of Kurdish music is 90 minutes and the minimum time of use is 15 minutes and the maximum is 300 minutes and the highest frequency of Kurdish music users (mode) is 60 minutes or one hour. Also the both ethnic groups have tendency to traditional music such that 94 percent of Kurds are interested in their local and traditional music and only 6 percent of Kurds have tendency to modern and non local music and also within Azeris the highest frequency is for traditional and Azeri music and the lowest percent of responders i.e. 17.3 percent have stated that like modern music. So both ethnic groups have tendency to their local music and according to the results, Kurds are more traditional than Azeris from the point of music style. The results of statistical inferences show that between Kurds and Azeris the differences are significant on minimum 95 percent level of confidence from the point of tendency to traditional and modern music.

About the use of highland vegetables most of the responders of both ethnic groups stated the reason of using it, is the high amount of it available in nature. Also within the total responders 40.7 percent of Kurds i.e. 122 people stated that highland vegetables have nutritious value while 24.4 percent of Azeris stated the nutritious value as the reason of using highland vegetables. Maybe the emphasis on nutritious value of highland vegetables is because of the type of Kurds' livelihood during the history. So the highest frequency of Kurd responders is related to this group and most of the Azeri responders are related to first group i.e. the high amount of these vegetables available and the habitual or traditional reason for using highland vegetables has the lowest frequency within the responders of both ethnic groups. The results show that the traditional foods of Kurds in spring are: ashe dolmeh, rabbit meat, fried vegetables, mandi, dohin, bourani and savar that constitutes the common food of 92 percent of Kurds and other foods constitute the 9.3 percent and in Azeri ethnic group 91.3 percent of responders stated that use traditional foods such as gozlamah, vine leaf dolmeh, gazyaghi bourani, acanthus stew, gandaleg soup, gol agha soup and shile and 8.7 percent of responders use common foods of the society. Also in summer most of the Kurds and Azeris use traditional foods. Within Kurds 85.3 percent and within Azeris 80.7 percent use traditional foods and also the number of responders who use more traditional foods than common and modern foods within the Kurds is more than Azeris. The summer traditional foods that Kurds stated are: dolmeh, yogurts drink soup, kale doush, mertokkeh, yetimche and salani and the traditional summer foods Azeri stated are squash and eggplant dolmeh, yogurt drink soup, yertikhli, yarmashurbasi (grout). The results about autumn foods show that both ethnic groups have more tendency to use traditional foods as 80 percent of Kurds and 56.7 percent of Azais use traditional autumn foods and number of responders which use modern foods in autumn is more than Kurds i.e. it constitutes 43.3 percent of the responders. In categorizing autumn foods of Kurds there are kale doush and savar and in Azeri foods cabbage soup and gabli are more used. The winter foods which are more used within Kurds are cabbage dolmeh, metokkeh, dughareh, shourba, torshak, giar and kale doush and 75 percent of Kurds stated that they use foods in winter and 47 percent of Azeris stated they use yogurt soup, pickles soup, carrot bourani. Within Azeris the highest frequency of responders is appertained to modern foods like milk soup, macaroni and etc and this shows that Azeris use more modern foods in winter.

The reason of consuming vegetables and using types of foods that the two ethnic groups have stated in

different seasons, in micro-subjective level analysis means that people functions have root in their thinking and attitude style. Also is related to objective-macro level. In this level the role of environmental and geographical and climate conditions become more significant.

The use of fast food is also prevalent within both ethnic groups but the number of times they use these foods is different within Kurds and Azeris. As the results of table show the number of times Azeris use fast food like sandwich and pizza and etc is more than Kurds. Within Kurds the people who had used fast food 4 or 5 times a week was 21 percent and within Azeris it was 48.5 percent and the frequency of Kurd responders who use fast food one to three times a week is more than Azeris. Also the differences between two ethnic groups are significant according to chi-square.

The sociology thinkers have proposed many ideas about tendency toward fast food. Some of them like Veblen and Bourdieu have an analysis which is placed in objective-micro analysis level and some like Ritzer suggest an analysis which is in suggested framework of objective-macro level, hence Veblen believes that people try to how off by using products which does not suit their economic conditions and Bourdieu proposes a similar idea, in his opinion people look for distinction in an spectrum of cultural bases and the distinction behaviors in the products which they use is in such a way that the frequent use of them activates their motivation to continue the consumption (Ritzer, 1377:729).

Also from the viewpoint of Ritzer the spread of fast food and its prevalence in other countries is a sign of consumerism. In his opinion American culture spreads consumerism and cultural domination in world through McDonalidization (offering fast food which shows a contemporary paradigm of rationalism. The main point meanwhile is not only the destruction of local food customs but also the destruction of religious, ethnic and national identities (Cohen & Kennedy, 2007: 326).

Also the results of comparison of within group mean of Kurds show that Kurds are different from the point of food and music style within their own ethnic groups. Although Kurds have common historical roots but living in the modern society and the consequent developments has made life style diversity within Kurds and Kurds have not been affected by changes similarly. Also the results of comparison of within group mean of Azeris shows that Azeris have different music and food style from the within group point. According to the theoretical structure and proposed research model the difference in within group life style of Azeris and Kurds is in the traits of objective-micro level i.e. socioeconomic

status and in subjective-micro level i.e. thinking and attitudinal style and in macro-objective level i.e. the globalization and communication technologies and use of cultural achievements. These factors cause within ethnicity differences.

The results of within and between group mean comparison shows that there is difference between different levels of socioeconomic status from the point of music and food style, in other words Azeris and Kurds have different music and food style due to the different socioeconomic status and also the two to two comparison of means show that the real difference in music and food style of Azeris and Kurds is between the high and low socioeconomic statuses. The sociology thoughts have confirmed that people find different taste of using food and music due to the amount of their economical and amount of their cultural capital and also from the viewpoint of Calinz the amount of property and symbolic and material resources of people cause different cultural class and life style and Veblen believes that job is the factor which cause distinction between people from the point of life style.

The result of the effects of mass media shows that Azeris are more affected by both TV and satellite TV than Kurds from the point of music and food style and this means that Azeris have more tendencies to modern food and music style. Historical studies have shown that Azeris have many commonalities with the Iranian nation and their life style is affected as changes happen in the society. So the effect of TV on music and food style is significant and also global cultural acceptance within Azeris is more than Kurds and from the other hand other result show that both within Azeris and Kurds the effect of the number of hours of using satellite TV on music and food style of people is more than TV in other words the Kurds and Azeris who have tendency to modern food and music style are more affected satellite TV. Referring to thoughts of theorists shows that mass media especially satellite TV is the effective factor on life styles. In Baudrillard's opinion in post modern era mass media is the main and determining factor of life style of groups in the society. In Adorno and Horkheimer's opinion mass media lead the ethnic life style to the diversion of global culture styles by making popular culture and this culture makes the specific livelihood of ethnic groups to fade. Also Marcose insists on the intensifying role of mass media and the sinking of cultural traditions of lower classes of the society in packaged culture, in the packaged culture concept.

The final achievement of the research is that the effect of socioeconomic status and mass media factors are high on music and food style as two factors which were considered in objective-micro

level and objective-macro level between and within the ethnic groups. In other words using mass media cause changes in traditional music and food style and turns it into modern food and music style and the development of socioeconomic status also cause tendency to modern food and music style. In final we can say that according to proposed structure and research model in objective-macro level the historical documents have shown that the different economical structures and livelihood and climate and natural and geographical conditions of Kurds and Azeris has a role in their different life styles. Also the media factor is emperical tested and shows that has significant effects on different music and food styles of ethnic groups. In subjective-macro level the role of religious and values within Azeris and Kurds is mentioned and is shown that religious restriction and prohibition is itself a determining factor in food and music style. In objective-micro level the ethnic social status factor in food and music style between ethnic groups. In micro-subjective analysis level the thought and attitudinal style of people is debated that was affected be other analysis levels and was also a reason for strengthening other levels.

SUGGESTIONS

This research has defects in spite of efforts to reach its goals and other researches are needed to compensate the defects. In addition to this finding an answer for each question makes other questions which make other researches necessary. In this research the life style is studied in food and music dimensions at the time which made the extension of research. While each of these indexes can be a topic of an independent study and can be studied deeper and more accurate in a quantitative and qualitative method. These researches will cause more accuracy and more details. So doing these researches is suggested. Another defect of this research is ignoring the study of food and music style of men and its comparison with women life style within two Kurd and Azeri ethnic groups. This type of research can be taken place about food and music style of Kurd and Azeri men and women. Finally the questions about the role of globalization in life styles should be pursued. Since the influence of communication and information technologies in everyday life of people increases so some researches can be taken place about the intensity of the effects of these technologies on choosing life styles.

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