

Exploring the Impact of the Cultural Capital on Compatibility between Ethnic, National and Global Identities (Case Study: Tabriz)

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Abstract: Globalization is the unexpected phenomenon which has been created by increasing the industrial modernity and through the industrialization process. As the result of this process, at least three levels of attachment are created in people: native attachments level, national attachments level and global attachments level. Each of these attachments leads to the relative identities. In this research we attend to study the experimental concepts of cultural capital, ethnic, national and global identities and also the compatibility between mentioned identities and the impact of the cultural capital on the value of compatibilities among the Tabrizian people. The population of the research is all Tabrizian citizens who are over 15, and the volume of the sample is about 384 people. For testing the hypotheses the structural equation model was used. Calculation was used in AMOS software. The results show that by increasing the cultural capital, the compatibility value of ethnic and global identities will increased, but the compatibility of national-ethnic identity and compatibility of global-national identity will decreased.

Keywords: Compatibility, Ethnic Identity, Global Identity, National Identity, Cultural Capital.

Introduction

Globalization is a powerful and unreturned process. In real, if it would be possible to make a change in this process; so, the change is not in its base and basis but in concept, figures and its impact on different cultural environments which the process happens in there. There are three-public-identity levels in the world which are in contrast with each other which are: native (ethnic) level, national level and global level. These three levels' conflict and confrontation has different positive and negative aspects which its negative aspect has the predominant aspect in point of view of social researchers in developing countries and has caused to the great results and social expenditures (Fakuhi, 2002).

The social identity is the definition which people have in base of membership in social groups (Brown, 1985). All characteristics and behaviors which separate us from them are called social identity factors like as language, religious, ethnic, traditions, field, history and culture, social class, group membership (Azadarmaki & Chavoshian, 2005).

Hosseinzade, Ershad and Niyazi (2009) studied the effective factors on social identities of the girl students of Shahid Chamran University. The economic-social basement, parents' graduation, the religious values and the attitude to job have the significant impact on social identity and explained 56 percent of the social identity.

Abdollahi and Ghaderzade (2009) attended to explore the dominant collective identity of Kurds in Iran and Iraq. The results show that the developing level variables, the utilizing values from cultural-economic, social relationship wide have had reduced impact on ethnic identity and increased on public grouped identity in national and global levels and totally explained 62 percent of the dominant collective identity of Kurds.

Hobbi, Fathiazar and Mohammadbakhsh (2010), through the research which was about "globalization and ethnic and global identities of University of Tabriz" which was done on Turk, Kurd and Fars students, found that by increasing the global identity among the students their ethnic identity would be reduced; that is, by increasing the globalization process, the ethnic identities would be decreased.

Yoshino by exploring the Japan society found that, the globalization had increased the identities and ethnic differences. He mentioned that this attention to culture has been appeared especially among the different industrial and commercial companies and the producing companies like Mitsubishi through the advertisements and slogans try to emphasize on the Japanese culture and identity and they try increase the way for international relationships (Yoshino, 1992).

Schmidt (2004), by functioning the research in seven European in social and personal identities shows that how the socialization in the family is the powerful factor for figuring and institutionalizing the younger's' social identities. By the way, he emphasized the multi-identities in the macro and micro levels (Schmidt, 2004).

Vugt and Hart (2004) by doing an experimental research which includes three separated test show that how the social identity causes to survive the people in a group; however the person would be a situation when in quitting the identity group reaches to the financial merits. They consider the social identity as the social linking agents because of the existence of the faith (Vugt & Hart, 2004).

In this research, at first the ethnic belongs, the level of the national belongs and the global belongs have been evaluated and then it attended to explore the study of the concept of cultural capital, ethnic, national and global identities, experimentally; and also the agreement among the mentioned identities and the impact of the cultural capital on the value of agreements among the Tabrizian citizens.

The theoretical frame

For supplying the theoretical frame for evaluating the cultural capital, the reproduction theory was used. According to this theory, the upper classes of society try to keep their supremacy and excellence in different methods like separating themselves from others in cultural point of view (Shareapour & Khoshfekar, 2002).

Bourdieu uses the social place instead of the social class, and its goal is the multidimensional distribution of the effective faces of the power or capital like cultural, economic and social which are the bases of the social situation (Bourdieu, 1984). According to Bourdieu's point of view, the cultural capital types can be expressed in three states:

1) The embodied states; 2) The Objectified states; 3) The Institutionalized states (Shareapour & Khoshfekar, 2002). The function of cultural capital is the legitimizing to the cultural believes of the ruling class. Of course the cultural capital has not known just by upper culture but the other outer factors are involved in it; for example, the students inherit the cultural capital in the critical-intellectual skills, the writing and scientific skills (Bourdieu, 1997).

The socio-psychologists and sociologists accept that usually the identity is found out in views and feelings, but its formation bed is the social life (Golmohammadi, 2003). In the social and personal or macro and micro identities fields, three approaches can be mentioned:

The approach which treats the macro and micro identities relationship in the contemporary world as paradox and violent conflict, this approach belongs to Castells;

The approach which was disagreeing with globalization (identities, economic and culture) votes to the plurality of the collective identities. This approach belongs to the Postmodernisms. The approach which believes the macro and micro identities like the approach of Giddens and Jenkins (Tavassoli & Ghasemi, 2004).

In third approach, Giddens believes that the globalization is not that world is through the integration but these approaches are with different dimensions with diffraction and scattering. The globalization is happened in social, economic, political, technological and personal fields and the emotional relationship. The reality is that the world development; since 1980's to now, has seen the macro and micro identities (Tavassoli and Ghasemi, 2004).

The globalization, in addition to mention the public identity, causes to the ethnic and micro identities. Globalization causes we live more open, more flexible and more personal. Also, it causes that the cultures both know themselves and increase the consciousness, and to the symbiotic culture and using the positive legacy of the

global culture (Dehshiri, 2000). The approach that is used in this research is the third approach; that is, it is the macro and micro symbiotic.

The main theoretical frame of this research is organized from Anthony Giddens and Richard Jenkins. According to the theory of Giddens and Jenkins, the structure and action are important and instead of discussion about structure or action it is better to mention the structure and action. This difference shows the idea that the macro and micro elements are in the same completed project and they can accept and symbiotic. In base of this knowledge, the society is the place for symbiotic of macro and micro elements which its real existence on the improving and accepting the existence of different social identities (Sarookhani & Rafeat jah, 2003).

Jenkins's attitude about understands the identity, the dialectics of identities and the dialectics of society. In addition to emphasize on the personal and social definition which shows the interpretation, emphasize is on the role of basements and organizations in ranking and identifications from the strengths of Jenkins. According to Giddens's idea, if the human's understanding be increased, the culture and identities will be developed. And this role is the center of the research hypotheses (Giddens, 1999). Among the experts, there is problem about the sources of identities, but in sum it can be said that the important sources are as follow:

A) Place and space B) Time and date C) Language D) Common heritage and public culture (Golmohammadi, 2003).

The aspects of the cultural capital can assign the situation and showing the people's existence. On the other hand, since the identity is a social factor and is accessed in the time process, it can be impacted by different effects. According to the mentioned theories, it was tried to explain the making identity and finding identity processes. Since the part of cultural capital is accessible and actors can change it and some part of it is attributed, the people's guidance behavior is related to the actors' interpretation from the society world. Whatever the cultural capital is increased the possibility for prominence the social identity of people will be increased.

Materials and Methods

The present research is the cross-sectional survey because of identity and content work.

The population of the research is all Tabrizian citizens who are over 15. The population of Tabriz was 1579312 people in 2006 according to the latest Census of Population and Housing. From this population, the populations who were over 15 were 1241228 people who were considered as the research's population.

The sampling is done as the multistage cluster sampling. The method is that, the sample unites are selected from the map of Tabriz. Every ten urban areas is considered as the cluster; and from each area, in relate to its population and crowd, one or two neighborhoods are selected randomly.

For assigning the sample size, the Cochran formula was used. The degree of precision of 5% and confidence level of 95% the volume was obtained about 384 people.

In Cochran formula:

$$n = \frac{Nz^2pq}{Nd^2 + z^2pq} = \frac{1241228 \times 1.96^2 \times 0.5 \times 0.5}{1241228 \times 0.05^2 + 1.96^2 \times 0.5 \times 0.5} = 384$$

In this research, the cultural capital, socio-economic status, gender and age are as the independent variables and the ethnic identity, national identity, global identity and also the ethnic and national identities compatibility and the national and global identities compatibility are considered as the dependent variables.

Researcher-made questionnaire was used to measure the variables. For exploring the reliability of the questioner the Cronbach α was used. The coefficient of Cronbach α for the ethnic identity was 0.919, for national identity was 0.89 and for the global identity was 0.806. By attending to this fact that the coefficients of the Cronbach α was greater than standard value of 0.7, it is resulted that the questioner is included the great inner reliability.

For testing the research hypotheses, at first the data's normalization was studied by using the Kolmogorov-Smirnov test, and after verifying the data the direction analyses was utilized by using the structural equivalents. Also the T-test was used for exploring the values of identities and cultural capitals.

Results

The descriptive indexes of variables are shown in table (1):

Table 1. The table of descriptive indexes.

| | N | mean | SD | Skewness | Kurtosis | Minimum | Maximum |
|---|-----|------|------|----------|----------|---------|---------|
| Cultural capital | 389 | 4.82 | 1.77 | .22 | -0.44 | 1.43 | 9.11 |
| Ethnic identity | 389 | 6.96 | 1.88 | -0.32 | -0.36 | 1.67 | 10 |
| National identity | 389 | 4.53 | 2.12 | -0.33 | -0.47 | 0 | 8.96 |
| Global identity | 389 | 6.31 | 1.33 | -0.29 | -0.15 | 2.83 | 9.83 |
| compatibility of ethnic-national identity | 389 | 6.11 | 1.49 | -0.38 | -0.43 | 2.04 | 8.94 |
| compatibility of ethnic-Global identity | 389 | 8.13 | 0.51 | -0.11 | -0.29 | 6.70 | 9.36 |
| compatibility of national-global identity | 389 | 6.82 | 0.98 | -0.18 | -0.49 | 4.63 | 9.01 |

Studying the normalization of variables' scores distribution

For exploring the normalization of the variables' scores distribution, the Kolmogorov-Smirnov test was used. The H_0 in this test was the normalization of variable's distribution. If the significance level of the test is greater than 0.05, the H_0 will be verified and we can decide that the considered variable is normal.

By attending to the accessed significance levels, it is resulted that the variables have normal distribution (the significance level is greater than 0.05).

Testing the Hypotheses

For testing the hypotheses, the structural equivalents model was used. The accounting was done in AMOS software. At first the total fit of model was explored and after that the hypotheses will be tested one by one. The statistics of Chi-square was 89.14 and its significance level is 0.056. By attending to the Chi-square's significance level which is greater than 0.05, it is resulted that the gathered data are consistent with the theoretical model of research. Also, Goodness of Fit Index is 0.939 which shows its acceptability for suitable fitting. The value of the Root Mean Squares Error Approximation is 0.045 which is less than 0.05 and is acceptable and shows the verification of the research's model. Also, the Tucker-Lewis Index is 0.891; the Comparative Fit Index is 0.911 and the Parsimony Normalized Fit Index 0.535, which they show the suitable fitting and the verification of the research model. Totally, the model for concluding about the variables' relationships has the suitable validity (Table 2).

Table 2. The structural models' indexes.

| Fitting index | | value | criteria | interpretation |
|----------------------|--|----------------------|-------------------|--------------------|
| Absolute Measures | Chi-Square | 89.14 | | |
| | | Degree of freedom 12 | | |
| | p-value | 0.056 | Greater than 0.05 | Suitable fitting |
| | Goodness of Fit Index (GFI) | 0.939 | Greater than 0.09 | Suitable fitting |
| Incremental Measures | Tucker-Lewis Index (TLI) | 0.891 | Greater than 0.09 | Acceptable fitting |
| | Comparative Fit Index (CFI) | 0.911 | Greater than 0.09 | Suitable fitting |
| Parsimony Measures | Root Mean Squares Error of Approximation (RMSEA) | 0.045 | Less than 0.05 | Suitable fitting |
| | Parsimony Normalized Fit Index (PNFI) | 0.535 | Greater than 0.05 | Suitable fitting |

H1: The cultural capital has the positive impact on the compatibilities of ethnic and national identities among the Tabrizian citizens.

The results of the model analyses have been presented in table (18-4). In compatibility of the ethnic-national identities, the estimated coefficient is -0.186, the standard estimated coefficient is -0.224 and the significance level is 0.001. By attending to the significance level's smallness from 0.05, it can be resulted that the cultural capital has the reversed significant impact on the compatibility of ethnic –national identity; that is, by increasing the cultural capital, the compatibility of the ethnic –national identity will reduced. The total impact of the standardized cultural capital on ethnic-national identity is -0.224.

H2: The cultural capital has the positive impact on the compatibilities of ethnic and global identities among the Tabrizian citizens.

In ethnic-global identity compatibility, the estimated coefficient is 0.104; the standard estimated coefficient is 0.365 and the significance level is 0.001. By attending to the significance level's smallness from 0.05, it can be resulted that the cultural capital has positive and direct impact on the compatibility of the global-ethnic identity; that is, by increasing the cultural capital, the compatibility of the global-ethnic identity will be increased. The total impact of the standardized cultural capital on compatibility of the global-ethnic identity is 0.365.

H3: The cultural capital has the positive impact on the compatibilities of ethnic and national identities among the Tabrizian citizens.

In national-global identity compatibility, the estimated coefficient is -0.147; the standard estimated coefficient is -0.268 and the significance level is 0.001. By attending to the significance level's smallness from 0.05, it can be resulted that the cultural capital has positive and direct impact on the compatibility of the national-global identity; that is, by increasing the cultural capital, the compatibility of the national-global identity will be reduced. The total impact of the standardized cultural capital on compatibility of the national-global identity is -0.268.

Table 3. The regression estimations and their significance.

| Independent variable | | Dependent variable | Estimated coefficient | Standard deviation estimation | Critical relation | Significance level | Standard estimated coefficient |
|-----------------------|------|---|-----------------------|-------------------------------|-------------------|--------------------|--------------------------------|
| age | <--- | Cultural capital | -0.028 | 0.009 | -3.26 | 0.001 | -0.139 |
| gender | <--- | Cultural capital | 0.564 | 0.154 | 3.67 | 0.001 | 0.157 |
| Socio-economic status | <--- | Cultural capital | 0.878 | 0.075 | 11.71 | 0.001 | 0.5 |
| Cultural capital | <--- | Compatibility of ethnic–national identity | -0.186 | 0.041 | -4.49 | 0.001 | -0.224 |
| Cultural capital | <--- | Compatibility of ethnic–global identity | 0.104 | 0.014 | 7.64 | 0.001 | 0.365 |
| Cultural capital | <--- | Compatibility of national-global identity | -0.147 | 0.027 | -5.52 | 0.001 | -0.268 |
| gender | <--- | Compatibility of ethnic–national identity | -0.173 | 0.149 | -1.16 | 0.246 | -0.058 |
| gender | | Compatibility of ethnic–global identity | 0.011 | 0.049 | 0.227 | 0.82 | 0.011 |
| gender | <--- | Compatibility of national-global identity | -0.305 | 0.096 | -3.19 | 0.001 | -0.155 |

Table 4. The standardized total effect of variables in model.

| dependent variables | Independent variables | | | |
|---|-----------------------|--------|--------|------------------|
| | Socio-economic status | gender | age | Cultural capital |
| Cultural capital | 0.50 | 0.157 | -0.139 | |
| Compatibility of ethnic–national identity | -0.112 | -0.093 | 0.031 | -0.224 |
| Compatibility of ethnic–global identity | 0.182 | 0.068 | -0.051 | 0.365 |
| Compatibility of national-global identity | -0.134 | -0.197 | 0.037 | -0.268 |

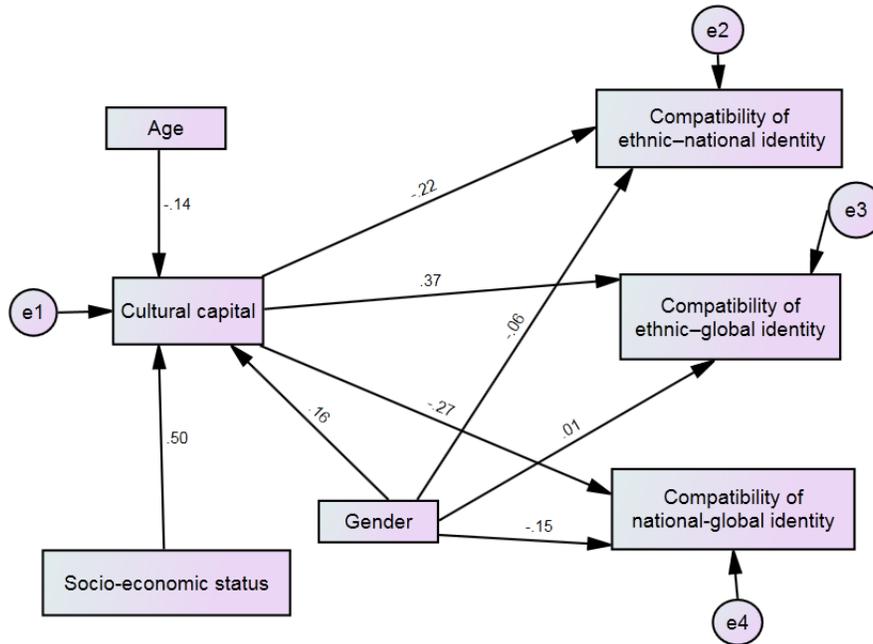


Figure 1. The results of the research's model with standardized coefficients.

Conclusion

The accessed results by hypotheses are consistent with the theories of Giddens and Bourdieu. Giddens believes that since the selection facilities have been created in the possible worlds, so the identity of daily-life is affected by the relationship between the ethnic (native) and global elements; so that the person should create his identity continuously and daily and should be kept in his reflex activities. In macro level, the globalization causes to increase the area-orientation, the native-orientation, the native ethnic-orientation and the lack of concentration. According to Giddens, most of the people experience a united "own" and finally, they have the existence security. He knows the person's identity as the awareness and consideration with own and knows this consideration and rethinking as the characteristics of recent moderation. Giddens start to speak about the symbiosis and the equation of macro and micro identities and mentioned the different kinds of identities in native (ethnic) and global levels. In Giddens's idea, whatever the human's awareness increases, the cultures and identities will be comprehensive (Giddens, 1999).

According to Bourdieu's point of view, the situation separation has supplied different social fields. Also, the agents' successful in the hierarchal distribution of funds leads to the configuration of the different identities: the identities that are corresponding with the active situation in social place (Jamshidiha, 2006). Totally, it can be deducted that the awareness increase and because of the cultural capital increase causes to develop the ethnic and global identities and reducing the orientation to the people's national identity. On the other hand, cultural capital leads to the ethnic and global identities compatibility and the lack of compatibility with national identity. This matter can be found out through the countries where the multi-ethnic; like Iran. Since in the countries like these, the national identity reflexes a tribe's identity, and the institutions' emphasize on these identities causes to the society's polarization.

In this research, the data show that by increasing the cultural capital, the value of compatibility of ethnic and globalization identities will be increased, but the ethnic-national identity's compatibility and the global-national identity's compatibility will be reduced. The experimental researches have explored the relationship between the cultural capital and the different kinds of identities, and in no research the relationship between cultural capital and identities' compatibilities was not studied. By the way, it can be said that the results of this study are consistent with the results of Shareapour and Khoshfekr and Hosseinzade. They found the significant relationship between cultural capital and different kinds of identity. But the result of the present hypotheses is not consistent with the results of Abdollahi and Ghaderzade.

Conflict of interest

The authors declare no conflict of interest.

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