

Investigating the Effect of Cultural Capital on Food Choice among the Youth of Tehran

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Abstract

From the beginning of the formation of modern and codified social sciences as the basis of sociological studies, the subject choice of food type may not have been as it should be and perhaps the attention of sociological thinkers and researchers. Sociologists have not paid much attention to this issue as an independent and scientific branch in this science to explain social structures. The purpose of this study is to investigate the relationship between cultural capital and food type selection. In this study, survey method and questionnaire tool were used as data collection technique. The sample size was selected based on Cochran's formula of 385 young people in Tehran. Findings indicate that in terms of choosing food patterns, 66.4% of Tehran citizens have a traditional diet and only 5.7% of respondents have a healthy diet. Based on the results of this study, it was found that there is a significant relationship between cultural capital and food pattern selection and the amount of cultural capital is effective in food pattern selection. Also, there is no significant difference between ethnicity and dietary pattern selection. According to the results, there is a significant relationship between the use of media and the choice of diet, and younger people and often single more than the married people use the Western diet. This research showed More educated people have a healthier eating pattern.

Keywords: Cultural capital, Ethnicity, Food choice, Tehran.

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1. Introduction

Anthropologists view eating habits as a complex set of culinary activities, inclinations and hatreds, collective consciousness, beliefs, taboos, illusions associated with the production, preparation and consumption of food, and in a word, a great cultural concept. They see food as a great cultural concept in the face of many other cultural concepts (Anderson and Foster, 1980). Anderson and Foster first distinguished between food and snacks. They believe it is important to distinguish between food. Because food is a biochemical compound that maintains the health of living organisms while nourishing. At the same time, food is a cultural concept, an expression that says "this substance is suitable for nutrition." So our beliefs about what food is and what it is not are so strong that it has led to the belief that persuading people to change their diet in order to develop a desire for better nutrition is extremely difficult (Anderson and Foster, 1980). Man's tastes and interests in different foods are phenomena "in time" and "in place", that is, they differ from time to time and from place to place. Clyde Clacken believes in this regard: "According to the rule of culture, man is hungry two to four times, at certain times of the day, and at other times other than what is in his educational culture and to it through the culture of habit." (Khashei, 2012).

In recent years, the category of food in sociological and anthropological topics has become a field of reflection with the importance of significant studies such as anthropology, culture, food, anthropology, nutrition, etc., and is developing. Although studies on the sociology of food have not received much attention from thinkers and writers in the social sciences, the same number of existing studies suggest different approaches to studying and understanding this social phenomenon. Mercat (1988), Beardsworth and Kiel (1997) and Kaplan (1997) are among those who have made significant studies on the social issues of food. According to their studies, due to technological changes and the development of tools, and in a word, globalization, which has also changed cultures and customs. Cooking and food choices in general have also changed.

In today's world, eating and choosing its type is a form of self-expression and individual and social relations of human beings, and this issue shows the position of individuals in societies (Dogarin, 1987). Dugarin believes in this;

Undoubtedly, the formation of modern and industrial civilization has created a significant gap between relations and people's choices, which are now independent of time and place. Notzendal and Trentman (2008) also mention food consumption as part of individuals' choices in local structure, national identity, and changing perspectives on social groups, immigrants, and ethnic communities in the world today in the process of social life. Plays a vital role. In the meantime, according to Bourdieu (Ritzer, 2008, p. 685), taste and choice of food has been influenced by cultural relations.

Pierre Bourdieu (1984) also does not consider eating habits, especially when represented only by consumer items, as independent of the whole lifestyle and other aspects of dealing with the world. Bourdieu argues that differences in food consumption, as a result of differences in income and economic capital, obscure the secondary difference in cultural capital in food selection and consumption. Indicators such as nutrition, health, education, health, social change, land reform, social development, reducing inequalities in the distribution of resources and increasing public participation, especially women, are the main factors in achieving development. Health is recognized as a very important source of sustainable development. On the other hand, health as a complete physical, mental and social well-being is an area that is closely linked to other political, social, economic, cultural, industrial and areas in any society and today in As a result of the increasing complexity of the various development challenges of many countries, the provision, maintenance and promotion of health has become the most central concern and challenge facing policymakers, decision makers and the people. The most powerful determinants of community health are the cultural, economic and social conditions in which people live (Zanjanizadeh, 2015 and Blane et al., 1996).

Nutrition affects health in many ways. The food and nutrition have become central to public health policy because of their ability to improve health. Reducing disease as a result of healthy eating also reduces social and economic costs. So understanding exactly how people make decisions about food and diet and why there are group differences in dietary patterns is an issue that is understood and explored in policy-making and decision-making for nutritional interventions and health decisions. The general public will be effective and

productive. Therefore, the researcher seeks to answer the question of what is the effect of cultural capital on food choice among the youth of Tehran?

2.Review of Literature

According to many studies and findings of social science researchers, food choice is closely related to cultural capital and lifestyle. As individuals increase their cultural capital through education, training, attending cultural venues, and selecting and consuming other cultural goods, their lifestyle-related behaviors are subject to change. In Iran, meanwhile, fewer studies have been conducted to examine the impact of social, cultural, and economic issues on food choice, and most studies have insights into an approach based on health and medicine and the evaluation of nutrients, and food compositions. Afsarjani et al., (2005), Mohajeri, Heiderabadi and Rahmani (2020a), Amirzadeh et al., (2011), OstadRahimi et al., (2009), Mohajeri, Heiderabadi and Rahmani (2020b), Ali Mohammadi et al., (2010) are among the researchers who have been active in this field in specific time and place areas and have presented their research work. Fewer studies have shown that using Bourdieu's theory of differentiation, cultural capital has influenced the choice of food and its consumption and the reproduction of social class (Holt, 1998). Or less research has been done on the effect of culture on taste and food choice (Prior et al., 2008; Wright et al., 2001; Ward et al., 1999) or a general study on the relationship between cultural capital and choice and consumption. Food is found to be significantly related (Friedland et al., 2007; Zucchin, 1990).

Among the researches conducted in recent years in our country, we can mention the research of Fatemeh Sorani and Mostafa Ahmadvand (2019) on "Structures affecting the food management behavior of households in the central part of Najafabad city: the use of a hybrid model". They conducted a survey on a statistical sample of 197 rural households and 208 urban households in Najafabad city, the results of which showed; Food consumption management behavior was favorable in rural and urban samples. In the rural sample, perceived behavioral intent and behavioral control, and in the urban sample, in addition to these two, attitude had a direct and significant effect on food management behavior. Ebrahim Irannejad, Sirous Ahmadi and Arman

Heidari (2019) by studying "Predicting physical health, the probability of developing diabetes, based on social, cultural and economic capital in the city of Tabriz" reached the general conclusion that a significant relationship between social capital, cultural and economic aspects.

Kouchani Esfahani and Mahmoudian (2017) in an article "Studying the effect of cultural capital on public health through the mediation of a health-oriented lifestyle (Case study: Secondary school students in Shiraz) showed all three variables of cultural capital, health-oriented lifestyle and public health have a positive and significant correlation with each other, the result of modeling structural equations showed cultural capital indirectly has a positive effect on students' general health through a healthy lifestyle. Khajeh Nouri and KouchaniEsfahani (2016) also approached the topic of "cultural capital and consumption of modern and traditional food" based on Pierre Bourdieu's theories that based on the results of the importance of variables of gender, marital status, age, income and their relationship with cultural capital was determined based on the choice of food type.

Hashemianfar and Bolordi (2015) in a study entitled "Patterns of Elderly Consumption: A Qualitative Study" through in-depth and semi-structured interviews with 21 elderly people in Kerman Sub-themes of consumption regimes, clothing consumption and the main theme of "cultural consumption" with the themes of artistic consumption, leisure consumption and religious lifestyle, face inconsistent findings found the consumption of the elderly, on the one hand, is influenced by the structures that govern the culture of the society and different expectations from the elderly, physical condition and financial inability, and on the other hand, is based on the foundations of status and popular consumption. Koochi, Bakhshaish and Abdi Chaikandi (2013) studied students' tendency to fastfood and the factors affecting it. This study was based on variables such as social capital, economic capital, advertisements and religiosity, and based on the results, it was found that there is an inversely correlation between social capital and religiosity with a tendency to use fast food. Also, there is no relationship between age and the tendency to use fast food. And Alizadeh Aghdam (2010) also conducted a study entitled "Sociological analysis of the food style of the citizens of Tabriz" which was

determined based on the results. The health-oriented strategy of the majority of Tabriz citizens in the field of food style is more based on abstinence than the use of healthy foods, in which social factors affect the choice of each dimension.

In recent years, research has been conducted on topics close to the research presented in this article on the impact of cultural and social capital on food selection or consumption abroad, including the research studies of Filippo Ancini (2019). He studied cultural classification in a study entitled "Nutrition Distinction: Economic and Cultural Capital in Building Food Boundaries." The results of this study showed how the processes of deprivation and differentiation are created and then these differentiations are transmitted to children through eating and feeding. In this study, Anchini, using 40 in-depth interviews with primary caregivers from different social classes, explained how the ways of buying and feeding people in these classes can be similarly analyzed along with economic and cultural capital. Two different forms of symbolic boundaries were distinguished. Bart d. Clerk, Thomas Hubble, Erin Moore, Frank G. Elgar, John Lyons, Isabel Sevian, LutgartBerkman, Benedict Daporche (2017) in a study entitled "Social inequality in healthy eating in adolescents; Interaction between Economic, Social and Cultural Capital examines how social inequalities interact in healthy food consumption for adults and adolescents aged 12 to 18 years in which a healthy food index from a 17-item food frequency questionnaire (FFQ) for Frequency of healthy food intake was calculated in total food intake. Based on the analysis of the obtained data, it was determined cultural capital to explain inequalities is one of the key components that increases the social conditions for healthy eating when adolescents participate in elite cultural activities, but if these cultural activities are reduced, such as having a large number of books at home, food consumption. As a result, a combination of selected resources in the form of economic, cultural and social capital may increase inequalities in healthy food consumption among adolescents. Therefore, policy-making should be in the direction of unequal distribution of these resources in the education system.

Filippo Ancini(2016) in a study entitled "Factors affecting diet in Italian children: differentiating the effect of social roots using Bourdieu's theory of

cultural capital", using Bourdieu's triple conceptualization of cultural capital, examined and Distinguishes the relationship between social roots and children's food consumption. The results of this study show that children's dietary recommendations are actually influenced by their social origin, but extend more in terms of family cultural resources than economic resources. Andre J. Parkra(2013) in a study entitled "Collective health promotion tools: examining the relationship between culture, food and nutrition" has examined the help of information and communication technology(ICT) to prepare people and consume healthier food. In this study, with 46 participants in the field of collectivism, he identified the achievements of tools based on a cultural value that is often attributed to the African American population and promotes healthy nutrition, and by creating two technological systems that share assess the knowledge of the community about the decision to help choose a healthy diet.

As Claude Fischer (1988) points out, food is a bridge between nature and culture. Eating habits are learned through culturally specific concepts, what determines appropriate and inappropriate foods, and through cultural methods of preparation and consumption, regardless of the nutritional value of these food and methods (Falk, 1994). Eating habits is one of the most important factors in studies that show inequality in health and its increase and continuation. Searching food selection literature and low socioeconomic conditions are revealed by the researcher, despite the many descriptive evidence in the field of public health and less attention is paid to the cultural process related to the unequal distribution of capital in the social slope of health (Abel, 2007). Although the relationship between cultural capital and health (Abel, 2007 and Abel, 2008), health habits or healthy lifestyle (Wenstra, 2000 and Williams, 1995) is a topic of interest for researchers and growing, but this issue in many studies due to social and economic inequality and health habits such as food choices have not been considered (Confucius, Johnson, McKenbach, Van Lance, 2015 and Khavaja and Mawafi, 2006).

From a sociological point of view, the meaning of cultural factors is related to healthy choices and consumption of goods, services and healthy behaviors. Confucius et al., (2015) has pointed out that this issue depends on cultural and

social resources such as knowledge, skills, values and norms (Singh Manoux and Marmot, 2005). Consideration of health as a category was presented by nature for a while, and its restoration or restoration was possible only under conditions that were damaged (Abel, 2007). However, it can be said that like wealth, health is not something that is given by nature, but the stages of life are produced and continued in all aspects of society. Pierre Bourdieu explains how health and lifestyle habits can be the result of class differences developed by trying different lusts in different lifestyles, such as the taste of food through cultural capital, and that it is an intangible resource that accumulated throughout life. Despite the fact that taste is related to economic capital, it is more related to cultural capital. As greed persists, even if people's incomes increase over time, certain norms and cultural values are reflected. (Confucius et al., 2015, and Blasius and Friedrich, 2008). In addition, as described by Abel et al., (2000), Bourdieu argues that lifestyle choices are not forced, but they are shaped by life opportunities. Individuals choose their own lifestyle, albeit not voluntarily, but circumstances lead them to specific choices that tend again to reflect social conditions as people share the same class and the same conditions. In addition, it has been argued that class culture can affect eating habits, and that these habits collectively reproduce class culture.

Historically, the public health approach refers to a change in diet and clear tendencies that change unhealthy eating behaviors to an acceptable one to prevent future diseases (Traston, 2014 and Nestl et al., 1998). Despite this obvious assumption that shapes knowledge and behavior, research shows that providing information about risk, such as weight gain and diabetes, has little effect on people's eating behavior unless it overcomes psychological interaction and behavioral barriers. For example, switching from butter to margarine is a way to reduce dietary fat, or eating fruits and vegetables is an easy way to increase dietary fiber, although changing a behavior in the food system involves many attached decisions (Nestl et al., 1998). In addition, if the diet change was simple, then the dissemination of information would automatically change. Although research has shown that more people are trying to change aspects of their behavior, such as changing their diet, the level of acceptable fitness is lower (Traston, 2014).

Despite their best efforts, they try to educate the public with knowledge to choose lifestyles and to force them to change their habits in order to achieve better health (Dahl et al., 2014, 2002 and Dahl et al., 2001). However, knowledge of behavior, considering a healthy lifestyle, is associated with a fundamental factor in a conscious choice. Knowledge is one of several dependent healthy behaviors (Abraham, Connor, Jones and O'Connor, 2008). Pumpel, Krueger, and Danny (2010), with an extensive review of the literature, find out why groups with low cultural capital often behave unhealthily. They found that, in addition to financial constraints, cultural capital and motivation can affect healthy behavior. Groups with low cultural capital than groups with high cultural capital may have fewer reasons to enjoy short-term unhealthy behavior for the rest of their lives. Discussions related to stress, limitations of healthy interests, class differences and knowledge in risk, each emphasize the impact of cultural capital on healthy behaviors. In addition, cultural capital can affect the way health goals are achieved. This finding also shows that although all groups of cultural capital can have the same tendencies for healthy behaviors, people with low cultural capital also have great difficulty in identifying their goals.

This has been confirmed in previous studies, such as those of Mirofsky and Ross (2003), which showed that limited lifetime achievement with groups with low cultural capital makes them less likely to invest in the long term in the future and have more reasons to focus on the present and make decisions about healthy behaviors. In addition to research in nutrition knowledge, knowledge of health advice, also known as health literacy, shows that groups with low socioeconomic status, low levels of both knowledge, and advisory awareness of point groups. They have their opponents (Bidan and Wang, 2008 and Kickbach, 2001). As a result, groups with low cultural capital can feel deterministic about their ability to perform actions along their life path, such as enjoying life with unhealthy behaviors that lead to low life expectancy and limited income from behaviors. Heals (Pump et al., 2010 and Wardell and Stepto, 2003). As seen throughout this paragraph, people are involved in their health determinants. That people's understanding of the development of behavioral patterns is as important as their understanding of the behavioral

effects and efforts of the Public Health Center (Traston, 2014). In addition, eating habits, such as food choices, are special interests that are acquired throughout life, and changes in them require changing habits that continue on an ongoing basis. Long time with short vacuum(Nestl et al., 1998).

Today, social inequality is a key issue in public health and its promotion (Abel, 2007). Experimental evidence for the role of tangible and intangible resources has been considered by scientists (Wilkinson, 2000 and Marmot, 2005). Social epidemiology focuses on material conditions, such as income or social and sociological determinants, such as the Abel Research, 2007. As health promotion focuses on the development and daily survival of health by the people themselves, their cultural factors are considered important as practical interventions in the project (Abel, 2007). For example, health-related behaviors are closely related to the broad value system and behavioral norms among people, which are perpetuated and learned throughout social life according to the social determinants proposed by Dalgren and Whitehead. In short, there are wide differences between those who have healthy behaviors and those who do not, such as nutritional health. However, much of the research on food selection has focused on psychological determinants and has focused less on cultural, historical, social, and demographic factors (Nestl et al., 1998). Therefore, according to the recommendation of Nestl et al., (1998), understanding behavioral effects within psychosocial effects is essential and develops dietary recommendations, diet plans, and educational messages that help people. It is also useful in building a healthy diet and promoting dietary changes.

In the school of functionalist theorists, society is likened to a living organ whose coordination and communication provide its coherence and permanence. During the years of British domination of social anthropological studies, this was the dominant thinking and form. In this approach, people social histories typically include food system analysis contemporary primitive societies. For example, the study of Radcliffe Brown (1881-1995) examines the adoption of dietary rules and taboos in connection with the process of socialization, using the examples of the inhabitants of the Andaman Islands. Malinowski (1945) also focuses more on the methods of food production and distribution, and

studies the rituals of the people of Troberian Island on food and its beliefs. History and the focus on "roles" and their work have been criticized. Also, the rejection of individualism and the overemphasis on the continuity and stability of structures made this approach unable to effectively analyze change and thus lose its place in sociological and anthropological studies. Nevertheless, many of the food ideas that emerged from this approach have retained their importance. Richard's theory, which refers to the analysis of the Bemba food system and the importance of strengthening kinship relations and its interactions, and according to the analytical aspect of this approach (attention to the whole instead of the part), it can be used in human studies. Using food science, all the components of a food system are examined in a holistic view, which can reveal the underlying relationships between these components.

Structuralist approaches to food selection ranged from the identification of human capacities to semiotics and the importance of seemingly small everyday issues such as food. In this approach, the esoteric and intangible structures of the individual and society are in fact the root cause of the phenomena we witness in society. Unlike functionalism, structuralists paid attention not only to the superficial elements, but also to the deep structures of the human mind. With the rise of this approach in the 1960s, the anthropological views of food, led by the study of Levi-Strauss (1943), intensified, and food became a sign language that the study of meaning and signs. It could reveal the deepest thoughts of a society. The study of the classification and definition of food, the nature and cause of food taboos, the social role and food were common topics that were raised during this period to analyze human behaviors and relationships in their community. The greatest importance in this area has been given to the relationship between food and "identity".

Fischer, a French sociologist (2011), is one of the pioneers in this field. Although he is strongly influenced by the school of structuralism, his studies also show traces of materialist and developmentalist approaches. In his study, the concept of food and its relation to identity are considered by the symbolic value of food to be so important that it can be used as a tool to express the identity of the individual and society. He examines the deep connection between food and personality and states that by eating any food, in addition to

absorbing the nutrients necessary for survival, the ideological properties specific to that food are also absorbed by the body, and as a result "we become what we eat." we eat." The relationship between food and gender identity, as well as food and national identity, is another topic that has been studied by anthropologists in recent years. Marie Douglas (1921-2007), one of the functionalist thinkers, played a major role in the study of the "anthropology of eating " and the definition of how "the relationship between food and social structure" works. He believes that the food and eating habits of a society can be unrelated in no way to its social structure, and that the two are inextricably linked. For example, in one of his previous studies, he examined the laws of Jewish eating habits because of the prohibition of eating pork in Jewish diets and the expression of the relationship between the classification of food laws and taboos with social structures in this religion. Many anthropologists and sociologists have found that focusing on the symbolic aspect of food has led to neglect of access to food and the neglect of political and economic implications for this important category.

In this regard, Pierre Bourdieu emphasizes the micro and macro dimensions (agency and structure) in his sociological analyzes, and the dialectical attitude between agency and structure and choice as an element of class distinction is one of the major indicators which distinguishes his analysis from others. In this way, Bourdieu tries to explain the lifestyle in the context of the context, the habit of tastes. Context is a sub-community in which a habitual one rules (Bourdieu, 2011, p. 16). The habitual-dialectical character of Dardo Bourdieu tries to determine the mental and objective dimensions of the problem as an inseparable existence of a historical fact (Bourdieu, 2000, p. 151). Habituation expresses individual behavior and also expresses a form of life and the type of social space or atmosphere in which the board has embodied a set of customs and collective institutions. He believes that there is a relationship between habituation and the context of interactive communication. The strengthening of each by the other is largely unconscious and due to a kind of practical training that is created during the work and in the form of collective relations within it (Bourdieu, 2001, P. 83). Taste is able to explain the mechanism of life. Accordingly, part of the descriptive studies of lifestyle is the attempt to

describe the idioms of individuals and to show the coherent structure of the idioms (Fazeli, 2003, p. 101). Learning environments in societies, especially in modern societies, peer groups and families, affect taste. According to Bourdieu, taste can be seen as a kind of cultural capital that makes it possible to discriminate between different groups of dignity (Bakak, 2002, p. 99). What Bourdieu called cultural capital was not under the control of industrial and commercial capitalism, but was determined by the intellectual and artistic layers (Ibid, p. 97). Objectified cultural capital is one of the most obvious and objective forms of cultural capital and refers to consumption of different cultural goods among different sections of society, which can be a function of various individual and social variables (Bourdieu, 1984, p. 315). Institutionalized cultural capital is acquired through social norms and the acquisition of individual titles such as a degree and certification. This capital is also not transferable and obtaining it for individuals depends on certain conditions (Ruholamini, 1986, p. 345).

Most of those who have done research on the origin of lifestyle emphasize cultural capital and consider the impact and role of cultural capital to be due to the increase in cognition due to academic promotion as well as the effect of education networks. In this regard, Abel (1976) found from social science thinkers that those who have higher cultural capital take control of their work and as cultural capital increases, they are placed in networks of individuals that have a similar and based behavioral pattern. They affect cultural choices and thus affect a person's lifestyle (Fazeli, 2003, p. 93).

Identifying dietary preferences or patterns in different social groups is a field of study for sociologists. Sociologists believe people's food patterns reflect their food interests and preferences, which are influenced by genetic, cultural, economic, social and lifestyle factors. The sociological study of dietary patterns is somewhat new, although anthropologists have long focused on nutrition and food, and perhaps one of the most fundamental studies in this area is the book "Raw and Cooked" by Claudio Levi Strauss. In 1965, he tried to explain the mediation of culture in the field of food by presenting his cooking triangle as "raw and cooked". According to Levi-Strauss, food constantly pushes the boundaries between culture and nature. By presenting

dualities, he tried to analyze food and food culture from a structuralist point of view and provided models in this field. What is edible and not the biological components and determinants.

Over the past generation, our habits and knowledge about nutrition have changed dramatically. Although information about nutrition has increased, the use of unhealthy nutrition is still increasing and avoiding eating certain foods and consuming others has become a major feature of health among people in the community. The fact that doctors constantly give their patients nutritional advice on how to avoid and use healthy food shows the importance of diet in the incidence and prevention of diseases and health (Aqdam, 2012, p. 287). It is assumed that people mostly choose foods that help their health and reduce the risk of disease, but anthropologists and sociologists have identified many non-biological effects on people's food choices and behaviors.

Major research in the field of food and nutrition in Iran has had a vision based on health and medicine that have evaluated nutrients that are consumed by people during the day that the present study can fill the gap in the study and it is hoped that the results of this study will be useful in the design and policy of public health. At the same time, understanding dietary patterns paves the way for better identification and implementation of appropriate and functional policies in the field of public health issues related to dietary patterns (Opter, 2009 p. 79).

Finally, considering the theoretical framework that Bourdieu presents using the concepts of habit, taste, and the types of cultural capital and the interaction of these concepts with each other, food consumption as a habit is differentiating and influencing the effect of taste will be examined. The choice of food and eating it, like any other behavior related to lifestyle choices, is influenced by cultural capital. The relationship between cultural capital and food selection in terms of age, sex, education and ethnicity of individuals according to previous research on lifestyle and related behaviors with food selection are the variables studied in this study.

3. Methodology

In this research, the survey method has been used. The statistical population of this study includes all citizens over 15 years of age in Tehran which is based on the latest general population and housing census in 2016. There are 10585086 people, of which 5296861 are men and 5288225 are women. Using Cochran's formula, the sample size was estimated to be 384 people and the research questionnaire was distributed using multi-stage cluster sampling. Thus, in the first stage, due to the population diversity that exists in terms of economic and social conditions in Tehran. Tehran is divided into 5 regions: north, south, east, west and center, and based on 22 regions of Tehran, regions 1, 2 , 3 and 4 municipalities except the north, regions 16, 17, 18, 19 and 20 except the southern region, regions 8, 13, 14 and 15 except the eastern region, regions 5, 21 and 22 west and regions 6, 7 we have considered 9, 10, 11, 12 except the center and based on the relative distribution of the sample size in each region (based on Table 1) and then using the map of each region and proportional to the share of each region, from each region the sample was selected by simple random sampling method of two to three neighborhoods.

Table 1. Number of samples and questionnaires assigned to each region

Number	Name of region	Population	Percentage of population	Number of samples
1	North	2816737	26.6	102
2	South		18.5	72
			20.8	
		1966081	15.3	
			18.8	
			100	
3	the West	2209499		79
4	East	1599790		58
5	Center	1992979		73
total	-	10585086		384

Also, in this study, a "researcher-made questionnaire" was used to collect information. The developed questionnaire has 113 questions, most of which have a Likert spectrum. In order to achieve the appropriate content validity of the questionnaire, the help of the professors was used to review and correct them. It had a concept with a measurable subject and was selected as a questionnaire.

Table 2. Practical definition of research variables

variables	Practical definition	indicators	Dimensions of measurement
Cultural capital	Includes attitudes and habits that are established and established during the socialization process, as well as academic and cultural competencies.	Embodied cultural capital Institutionalized cultural capital Objectified cultural capital	Interest in music, calligraphy and painting, sports and foreign languages Books, decorations, library membership, computer, calligraphy and internet, internet cafe, mobile, camera, satellite, magazines and newspapers, religious places, television, radio, coffee shop, cinema and sightseeing Education, Technical and professional certificate and ...
ethnic	An ethnic group is a group whose members have the same cultural characteristics.	Ethnic and linguistic groups in Iran	Fars, Azeri, Kurdish, Lor, Arab, Baluch, Turkmen, Gilaki and Mazandaran
Use of media	Mass media are the media through which the sender can convey his message to a wide range of audiences.	Hours of daily use of mass media	Daily use of radio, television, internet and social networks, newspapers and magazines
Age	Citizens over 15 years old in Tehran	Number of years of life	Age of respondents
Gender	Physical appearance phenotype	Gender of respondents	Male and female
education	Educational degree	Education of respondents	Illiterate, elementary, guidance, Diploma, master's degree, bachelor's degree, master's degree and higher
Food pattern	People's eating habits determine their eating patterns.	Healthy eating pattern Western food pattern Traditional food pattern	Poultry, low fat dairy, high fat dairy, cabbage vegetables, yellow vegetables, green leafy vegetables, other vegetables, legumes, whole grains, fish, olives, fruits Beef, margarine, coffee, nuts, pastries, condiments, soft drinks, miscellaneous, red meat, highly processed meats Eggs, tea, fruit juices, refined grains, nuts, pickles, solid oils, liquid oils, sugars, salts, spices

Since the self-made questionnaire was designed based on the Likert scale ranking, Cronbach's alpha coefficient was used to assess its validity and internal consistency. For this purpose, a questionnaire was developed on a small sample of 38 people in the community randomly and experimentally, and then the data were entered into a computer and Cronbach's alpha coefficient

was calculated using SPSS software. The results indicate that the questionnaire with a coefficient of 0.91 had a good validity (Table 3).

Table 3. Validity (Alphacronbach) of each index of research variables

variable	Alpha size before run (N38)	Alpha size after run (N384)
Food pattern	0.750	0.754
Cultural capital	0.846	0.795
total	0.912	0.888

4. Findings

Findings and descriptive analysis of the characteristics of the statistical population and contextual variables indicate that 47.4% of the 384 people who answered the questionnaire of the present study were women and 52.6% were men. According to the information, in terms of marital status, 64.6% of the respondents were married, 30.2% of them were single, 2.9% were divorced and 2.3% of their spouses died. The mean age of the sample was 39.30 years and the highest frequency (view) was 30 years. The minimum age was 15 years and the highest was 75 years. In terms of ethnicity, 52.2% of respondents were Persian, 29.2% Azeri, 6% Kurdish, 4.4% Lor, 3.4% Gilaki, 2.9% Mazandarani and 5 from other Baluch, Turkmen and Arab ethnicities. Also, in terms of being a native of Tehran, 60.2% of respondents have lived in Tehran since birth. The average years of residence of the sample in Tehran was 22.96 years and one year was the minimum and 75 years was the longest year of residence of the subjects in Tehran. In terms of religion, 97.2% of the respondents are Muslims and 2.8% of them are Christians, and among 373 Muslims, 96.8% are Shiites and 3.2% are Sunnis.

According to surveys, 9.1% of the respondents use TV a lot daily, 13.8% use a lot of computers daily, and also 14% use the Internet and social networks a lot. Studies also showed that the average daily use of the sample was 3 hours of television, 2.30 hours of computer and 4 hours of use of the Internet and social networks. In terms of health status, studies showed that 54.2% of people do not consider their current weight appropriate and 48.2% of respondents are overweight, 33.2% are normal weight, 16.3% are obese and 2.3% were also underweight. At the same time, some respondents did not have enough information about their health status and the results showed that 7.6% of

respondents did not know their height and 25 people or 6.5% did not know their weight. Regarding the incidence of diseases, the results showed that 82.6% of people do not have high blood pressure, 9.1% of people have high blood pressure and also 8.3% are not aware of their hypertension status. Also 86.5% of people do not have hyperlipidemia, 6.2% of people have hyperlipidemia and also 7.3% are not aware of their hyperlipidemia status and 86.5% of people do not have diabetes. 6.6% of people have diabetes and also 7.3% are not aware of their diabetes status. The lifestyle survey of the respondents showed that 30.5% of people exercise three or more times a week, 17.4% twice a week, 9.6% once a week, 12% exercise every few weeks and also 30.5% do not exercise at all.

In terms of diet, studies showed that 70.8% of people in the past year have not used any special diet to gain or lose weight or for medical reasons, and also 29.2% of the diet in the past year. Of these, 63.4% have used diet due to weight loss, 25.9% have used diet due to disease treatment and 10.7% have used diet due to weight gain. Also from a total of 112 people who have used a special diet in the past year. 23.2% of people increase or decrease calorie intake from the diet, 17.9% of the diet reduce the volume of food, 17.9% of the diet eliminate salt, sugar or fats and 14.3% of the diet increase or reduce carbohydrates. The results show that 4.9% of people have experienced a vegetarian diet and 0.5% have experienced a raw diet.

In order to determine the dietary pattern according to the correct consumption methods, each of the options was weighed and the total nutritional pattern index was obtained. In terms of choosing food patterns, studies showed that 66.4% of respondents have a traditional diet, 27.9% have a Western diet and only 5.7% of respondents have a healthy diet. Also, the study of cultural capital of the sample showed that 66.6% of the respondents have low and very low cultural capital, 27.6% have medium cultural capital and also 5.7% of them have high and very high cultural capital.

Table 4: The relationship between cultural capital and food pattern selection

Food pattern	cultural capital		
	Mean	F test	significant
Healthy	27.29	19.927	0.000
Traditional	24.78		
Western	11.81		

The results showed (Table 4) the average cultural capital among people who had a healthy diet pattern is equal to 11.81. People with a traditional diet pattern of 24.78 and also those who have a western diet pattern, their average social capital is equal to 27.29. Therefore, the amount of cultural capital is effective in choosing the food pattern, so that people with more cultural capital have chosen the Western food pattern. In order to investigate the relationship between cultural capital and the choice of food patterns of individuals, structural equation modeling has been used:

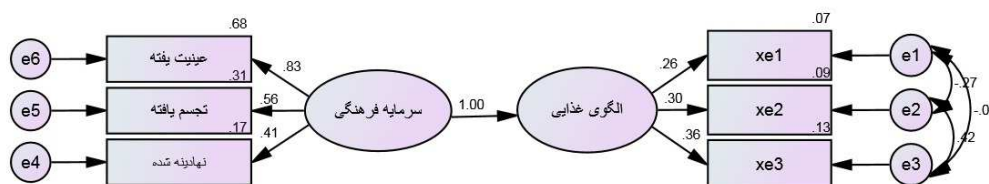


Figure 1: Structural equation model of the relationship between cultural capital and food pattern selection

According to Table 5, index of chi-square is equal to 11.704 and normalized in 1.951. In explaining the values of model fit indices, it should be said that X2 is index which pays attention to the absolute amount of waste and the smaller value is 2, the better the fit of the model. The significance index of chi-square (P) is one of the indicators of absolute fit, which according to the table above is 0.069, this value is greater than 0.05, and the significance of chi-square is confirmation confirms the model. These indices are calculated based on the difference of variances and covariances observed on the one hand and the predicted covariances based on the parameters of the developed model on the other hand.

Table 5. Fitting the conceptual model of the relationship between cultural capital and food pattern selection

CFI	RMSEA	X2/DF	P	X2	DF
0.983	0.050	1.951	0.069	11.704	6

The index (CFI) is equal to 0.983, which is closer to the number one, and this indicates the higher efficiency of the model. The other index (RMSEA), which is equal to 0.050, the smaller the index is 0.1, the more efficient the

model will be. Therefore, according to the information in the table above and while performing the proposed modifications of Amos software, it can be seen that the model has a very good fit. In addition, the amount of beta to the value of (1.00) indicates a positive and significant relationship between these two variables. In this way, the first hypothesis of the research is accepted.

In addition to the main hypothesis of the research, the relationship between ethnicity, age, sex, education and choice of dietary patterns were examined as sub-hypotheses. The results showed that:

Table 6: Chi-square test results to examine the relationship between demographic variables and dietary pattern selection

Demographic variables	Chi-square	df	significant	Kendall correlation coefficient
ethnicity	23.268	16	0.107	-
gender	2.790	2	0.248	-
Age	37.482	10	0.000	0.078
Marital status	22.962	6	0.001	0.060
occupation	0.202	2	0.904	-
education	1.0642	12	0.000	0.257

According to Table (6) and the level of significance of each of the demographic variables and food pattern selection, it was found that with 99% and 1% error, there is a significant difference between age, marriage and education and food pattern selection. So that younger people have chosen the Western diet and single people have used the Western diet more than married people and also people with more education have a healthier diet. According to studies, occupation and gender as well as ethnicity have not been effective in choosing dietary patterns. To examine this relationship between media use and dietary pattern selection, the F test was used, the results of which are presented in the table below.

Table 7. Relationship between media usage and dietary pattern selection

Food pattern	Media usage rate		
	Mean	F test	significant
Healthy	6.61	3.524	0.030
Traditional	6.55		
Western	5.25		

The results showed (Table 7) the average rate of media use among people who had a western diet pattern is 6.61, people with a traditional diet pattern 6.55 and also those who have a healthy diet pattern, the average rate of media

use. They are equal to 5.25; therefore, the amount of media use is effective in choosing the food pattern, so that people who use the media more have chosen the Western food pattern. Since regression analysis is one of the most accurate statistical tests for analyzing hypotheses, in this research, in addition to using the structural equation model, this technique has also been used.

Table 8: Regression test to estimate the effect of gender, age, marital status and cultural capital on healthy food pattern selection

Demographic variables	Beta	R square	significant
cultural capital	0.336	0.113	0.000
Age	-0.039	0.101	0.000
Marital status	0.174	0.055	0.000
gender	0.111	0.001	0.209

The results of regression model coefficients indicate that the effect of cultural capital variable on healthy food pattern is equal to 0.113 and the standard value of its effect on dependent variable (Beta coefficient) is equal to 0.336 and its significance level is equal to 0.000, which indicates its significance. Therefore, it can be concluded that about 11% of the changes in the healthy food pattern selection variable are due to the cultural capital variable. Also, the results of the regression model show that the variables of gender, age and marriage were entered into the equation with a Beta coefficient of 0.111, -0.039 and 0.174, respectively. As Table (8) shows, age has a greater role in explaining the variable of choosing a healthy diet, but this effect is negative and inverse and 10% of the changes in the dependent variable are due to the age variable. Marriage also explains 5% of the variables in choosing a healthy eating pattern. The gender variable was also excluded from the regression model due to its lack of significance.

5. Conclusion

Food is a source of nutrients that provide energy, regulate the body's processes, and provide the essential compounds needed for the growth and maintenance of the human body. That is why people mostly choose foods that reduce the risk of chronic disease to physical well-being. However, anthropologists and sociologists have identified many non-biological effects on food choices and behaviors. When Maslow's hierarchy of eating habits is applied, eating gradually becomes eating to satisfy the need for security and then the need to

belong, then the need for self-esteem, and finally the need for self-actualization. Studies have shown that there is a significant relationship between cultural capital and the choice of food patterns. Therefore, the amount of cultural capital is effective in choosing the food pattern, so that people with more cultural capital have chosen the Western food pattern. So that people with more cultural capital have chosen the Western food pattern. This part of the obtained results is consistent with the research results of Gorji Poshti et al., (2016), Alizadeh Aqdam (2012), Navabakhsh and Mathanna (2011) and Kayan et al., (2009). Also, there is no significant difference between ethnicity and dietary pattern selection. There is a significant relationship between the use of media and the choice of diet, so that people who use more media have chosen the Western diet. Therefore, as the research findings show the amount of media use is influential in choosing the food pattern, so that people who use the media the most have chosen the Western food pattern. This part of the obtained results is consistent with the research results of Bagheri et al., (2016) and Mack (2012). In the following studies, the relationship between demographic variables (gender, age, marriage, occupation, education) and dietary pattern selection was investigated. According to the results, younger people have chosen the Western diet and single people have used the Western diet more than married people, and also people with more education have a healthier diet. According to studies, occupation and gender of individuals have not been effective in choosing dietary patterns. This part of the obtained results is consistent with the results of the research of Khajeh Nouri and Kouchani Esfahani (2015) and Alizadeh Aghdam (2012). It is true that food consumption, "what to eat" has become an individual and everyday decision, but this decision is not independent of social determinants. Food is a very valuable social tool for human beings because it promotes social interaction. Food is used to build and maintain social relationships in all cultures. In this study, from a sociological perspective, we explained the dietary patterns of Tehran citizens over 15 years old. In a general conclusion, it can be said that the traditional food pattern and the western food pattern are more popular among the citizens of Tehran than the healthy food pattern, respectively. High consumption of salty snacks, fatty sauces, industrial drinks, Nescafe, processed meats and

refined grains have caused 48.2% of Tehran citizens to be overweight and 16.3% to be obese and have belly fat. Most citizens of Tehran do not exercise and are not aware of their health status, all of which are risk factors for diabetes and diseases and cardiovascular. Failure to pay attention to lifestyle and health in the long run will impose high costs on households and at the macro level on society and the health sector. Therefore, these overhead costs will delay the possibility of sustainable development. Because food production and consumption cover many sections of society, from agriculture to food processing, from restaurants to the home, from the individual to the community. Thus, the social context of food is much broader than that of a discipline covered by one or more studies. It is clear that the role played by socialization in food consumption and the social implications of food for health is more about the sociological study of food and nutrition than the recognition of cultural differences. As the extensive research of sociologists testifies, the sociology of food has a very wide range and affects sociological concerns such as class, gender, environment and public policy. Therefore, it is suggested that sociologists do more research on the sociology of food and nutrition, and organizations in charge of nutrition planning, including the Ministry of Health, etc., financially support the research of sociologists and also the results of this sociological research in the program.

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