

**Sociological Analysis of the Role of Cultural Capital in Students' Social Identity
(Case of Study: All students of Islamic Azad University, Arak branch)**

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Abstract: *This paper intends to evaluate cultural capital & social identity of different dimensions of cultural capital through self-description of people. Then it may study any correlation of cultural capital with different indexes of social identity. Cultural capital in accordance with the viewpoint of Borodino has three dimensions including: Conceptual dimension, Real dimension and finalized dimension. The other aspect of this research is the social identity of students for which we used the idea of different persons such as Giddens, Parsons and Cool to provide a theoretical framework to measure this concept. Followings are different dimensions of identity measurement: Wise handling of affairs, Self-satisfaction, Self-reliance, Approval of others and internalization of values. Measuring method is used for data collection along with a questionnaire. Kendal B test is used at a consequential level. According to the results it is possible to approve that there is a positive correlation between cultural capital and social identity. Mental/ cultural capital has a correlation with all dimensions of social identity but real & organizational /cultural capital have no more correlation with all dimensions of identity. At the end all reasoning and results of research are discussed in the field of future studies and cultural policy making.*

Keywords: *Cultural capital, Social identity, Conceptualization of affairs, Self-satisfaction rate, Self-reliance, Approving others, Internalization of values.*

Introduction

In today modernization time, there is a common phenomenon due to any effects of farthest accidents on closer one and also on our "own" private angles. Mass media in written or electronic forms have effective roles in this field. Intermediate experience meaning first writing experiences have always fixed effects on our own personal identity and also fundamental structures of social relations. Upon development of public relations, especially electronic communications, any interfere of personal identity in social systems is really obvious than before up to world and public criteria. (Giddens, 1999:20). Since identity is an important part of mankind personality with further effects on its personal/social life, therefore studying of human being identity and effective factors on it is a very important subject as well. The present research is about "Cultural capital" as well. The real goal of this research is to find any relation between cultural capital and formation one of the important parts of mankind which is identity in active level of students. As a result, social identity of students is one of the major variants of this research which is formed through personal/social dialectic. Social identity means our concept about these questions that: "Who we are? Who are others?"

On the other hand, how much is the understanding of others about themselves and others? (Jenkins, 8, 20020. Social identity is symbolized in attitudes and feelings of people but with a public formation base. Identity is an always open concept without any limitations. It is in contrast with standing and fixedness. Adolescence period

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means a period of combination of identity and start of adult period. Mankind finds the ideal bodily growth in this period accompanied with high quality of recognition & speaking abilities. There are mental changes in human beings with an integration of identity. It means any entrance into social & economic life with further compatibility with cultural roles. Social identity in its simplest form means any idea of people about their membership in social groups. Various parameters of social identity include all specifications and behaviors with further differences between us and them. It means language, religion, tribe, traditions, land, history, culture, and social level, tribal and group membership. Social identity means a collection of organized and group behaviors in similar and equal forms. Any efforts for recognition of social identity mean any efforts for analysis of repeating patterns of actions and group attitudes.

As a result, identity is one of the major dimensions of human life with various effective factors in social life scope like family, friends, religion, and nationality, type of personal capitals including economic capital, social capital, and cultural capital and so on. Cultural capital is the other aspect of this research. Capital in its public meaning means any efforts for obtaining the past in present. Borodino states that if we are intending to find a good understanding of the world we should re-introduce various ideas of capital, accumulation and also its effects to the social world. He believes that capital has various economic, social and cultural forms. This means that it is possible for us to study position of people and family from viewpoint of cultural capital. Capital, as stated by Borodino, shows any investment of middle class in re-producing of symbols and meanings which have been misunderstood by lower class and accepted the same as their own symbols and meaning. In fact any daily-increasing importance of cultural capital in social sciences especially in cultural studies, is resulted from this reality that current ideology is unable to define variety and differences of social world. Now regarding any changes in theoretical & experimental attitudes we may conclude that real meaning of cultural capital is a nice substitute for structural concepts like social level of persons.

In a traditional society, any connection between time and culture with place or land could supply identity need as well. The all mankind could find their real identity and meaning in their small, limited and fixed social worlds. But by cutting this connection and destroying different territories of social life, globalization process could destroy mentioned worlds accordingly. There were some limited resources of identity in traditional societies. Some special factors considered very effective on personal identity including religion, family, nationality, race and group. But those social societies who have experienced relevant processes of modernity, only obtained factors could make their identity. In fact modernity has great effects on all fields and provides one set of new values in society including literacy, book reading, finding a specialty, visiting historical & amusement places, performing artistic activities, going to artistic places and so on. These values which are named as modern values are the real reasons of separation of people according to the modern criteria including cultural, social and economic capital. They are even in contrast with various fields and structures of traditional societies.

Since the identity of persons has a great role in society and good knowledge of which may prevent from identity crisis and opens the way of progress and innovation, it is really important to evaluate any effective factors on it as well. This is because any lack of knowledge of which may cause some non-fixed and disorder situation for us. If all human beings, especially the adolescences, could find a good knowledge about their identity and provide a nice definition of themselves and others, they may find more successful relation with others and find a positive position for others. Therefore the value and position of identity of adolescences has no need to any reasoning. Today the real reason of great depressions and stresses is lack of identity. (Sharafi, 2002, 2)

According to all above-mentioned factors, this research intends to answer to this question that: "Whether cultural capital is effective on social identity of students at Islamic Azad University- Arak branch?"

A Review on Previous Theoretical Literature

- In an essay under the title of "Any relation of cultural capital with social identity of adolescences of Tehran city", Share Pour (2002) had evaluated these two variants by the use of measuring method. Statistical population of this research includes all adolescences of Tehran city with an age scope of 15-24 years old. Research sample has 437 persons selected by the use of Cochran formula. According to the obtained results it is obvious that there is a direct relation between cultural capital and personal identity and family identity and national identity as well. Of course the real relation is between national identity and cultural capital. According to the results, it is revealed that finalized cultural capital has the most relation with identity. It means that higher level of scientific & cultural degrees may cause higher personal identity highlights. But in contrast, real & conceptual dimension of cultural capital has the most relations with national identity.

- Ebrahimi Loo (2008) has a paper under the title of “Any effects of social non-equalities on distribution of cultural capital and the role of cultural capital in social re-production”. There are three theories in this research as follows:
 - A. Any social non-equality in society may cause lack of equal access of persons to all dimensions and elements of cultural capital.
 - B. In case of non-equal access of all people to cultural capital dimensions and elements, probably most of high class people could reproduce their own social level through further access to cultural capital.
 - C. Social non-equality in society may cause re-production of social class. Cultural capital has been evaluated in this research with following indexes: Membership in library, Academic degree of parents, Place of study, Type of listening music, going to foreign language classes, type of sports and leisure time of family.

According to the data of this research it is obvious that in case the first generation has a higher level of social position, second generation (their children) will find higher social position. In case of higher social level of first generation, there is more cultural capital paid for second generation (children of family).

- With his study on boys before going to university and at age 12-18 and also young men of 21-24 years old, Millman (1979) showed that most of adolescences of 12-15 years old have developed or ended identity. In this age, most of adolescences were not interested in thinking about themselves. Perhaps they had no more idea and/or knew that their idea will be changed in future. Other adolescences are interested to say that:” I want to be a doctor like my father”. By the way, it is obvious that they have no more behavior of themselves but they have an identity which is assumed for them by their parents or people. They are involved with pre-specified conditions including a single obligation which is entering into legal conditions as a nice sign for a person.
- In his study under title of “Life style at Estonia”, Palomets (1998) has recognized three groups in accordance with combination of cultural & economic capitals considered by Pierre Bourdieu all with a specific life style. First group have high level of economic & academic capitals. Their life style is as follows:
 1. Spending their leisure times with sports equipment, mountain climbing and photography technology and consuming of cultural goods, artistic works and artistic collections & library, summer cottage and consuming food supplements.
 2. Second group include those persons with high level of economic capital. Regarding their life style we may point out to various specifications like personal automobile, valuable stones & metals, social meetings at restaurants & cafes, going to concerts, theaters and fairs along with some political activities.
 3. Third group include those persons with high level of academic capital. Followings are specifications of their life style: Music instruments, little attention to T.V., listening to radio, reading of newspaper, close attention to mental progress and learning of different foreign languages. This is a sign of cultural capital on life style of people. It seems that there is a relationship between cultural capital and social identity of adolescences.

Theoretical Basics

As a cultural capital theorist, Pierre Bordieu is one of the specific thinkers and sociologist of France. Some bodies consider him as a Marxist. Some others accept him as a sociologist and follower of Max Weber and/or Durkheim. But in reality he has benefited from the works of various thinkers for submission of his own theory. His work is a complementary of Bernstein’s work. Both of them are trying to make a connection between attitudes of Marx and Durkheim. Like Bernstein, Bordieu has also a Durkheim attitude in culture. They believe that un-equality resource of society has a cultural nature instead of economic. The most important factor in success of a child in educational system is any distance between school culture and social-economic origin of the child. But Bernstein focuses on power and transfer methods. Bordieu has more attention to structural conditions for power transfer in relevant framework. (Share Pour & Khosh Far, 2002, 20). At the beginning of 1960, Bordieu made an unreal usage of cultural capital meaning in order to prove that only economic capital is not enough for specifying any non-equality in education. In fact it is inherited properties like cultural habits from family with great role in academic success than economic factors (Bourdieu & Passeron, 1979, 14).

From viewpoint of Bordieu, cultural capital has three forms:

Skeleton form that means long-term mental & bodily properties, Real form that means cultural products (images, books, directories, tools, machinery and ...) Finalized form that means a form of reality which may transfer all its major properties to cultural capital. (Bordieu, 2005, 137).

Bonnie Erickson

Erickson believes that Bordieu's reasoning about culture and social level is not a complete one. This is because he has ignored two important dimensions of social structure which are social networks and social communications in work environments (Erickson, 1996, 217).

Firstly, Erickson has evaluated Bordieu's book (1984). He believes that it is a wide range of efforts for defining any relation between social level and culture. Bordieu has also presented a model about classified structure and also an analysis of life style. He believes that both social level and culture are effective on each other on both vertical and double-ended ways. High level is changed into governing level. This is because this form of culture belongs to those who are governing on society. Furthermore, culture is a symbol of social levels for maintenance of social level dominance. It is like economic capital which makes life chances of persons. Bordieu believes that culture is a form of capital and should be considered like economic capital as well.

Theoretical Framework

Regarding the subject of research and its variants, we may benefit from various theories for its theoretical framework. We used the theory of Pierre Bordieu about "Cultural capital" as the independent variant. Since our attitude about identity is a sociologist one, we need to have a combined theory. Therefore we use symbolic mutual function and cultural sociology from viewpoint of Parsons along with self-confidence rate and formation process of identity from viewpoint of Giddens.

Cultural capital in this research is a variant with triple modes and a combined index. The mentioned index includes mental tendencies of persons for consumption of cultural products. Any direct consumption of cultural products is based upon scientific –cultural records of people.

Giddens: He believes that "identity" of people is practically based upon their specific narration of "themselves" which is modified in compliance with modern social reflections as well. He believes that we should perform this duty from among considerable number of options and facilities. As a result, there is a specific position for lack of confidence and various selections of different concepts like reliability and endangering. Giddens believe that confidence is a public and critical phenomenon in development of personality.

The fundamental condition of basic confidence is identity formation of a person the same as identity formation of other persons and articles. Giddens believes that: "Today identity is a reflective consequence and a narration for our reality". It is necessarily in relation with quick changes of social life (with local & world scale). A person should combine any obtained information from various experiences with local issues in order to make a connection between future plans and previous experiences. It is possible just when a person finds a form of internal integrity. It means a real framework of basic confidence through which it is possible to consider a form of unity against various social accidents. (Turner, 1998: 497-8).

Generally we may conclude that people have a primary base as "themselves" including three fundamental factors and personal & public characteristics. The fundamental part of "Self" confidence is through normalization of contacts, realistic affairs and successful interpretation of functions on the number of successful functions and any motivation for next functions. On the other hand, personal specifications include superficial specification, mental specifications and confidence rate. It is applicable through successful interpretation of a person about his/her functions and interpreting of successful functions of others and also playing various roles. They are finally effective on the identity of a person. These three factors are also important for next functions and may be affective on social identity of a person.

Social acceptance process includes different effects on life through social interactions of a person and society. In other words, the person is familiar with values and orders of a group and society. Regarding interaction viewpoint of society, public acceptance is formed through various factors such as family, friends, school and mass media. The ideas of reaction school are speaking about any roles in society through the interaction process. With a special

attitude about society we may point out to cultural acceptance and also Parsons' cultural acceptance idea. He has considered culture at the top part and intends to specify all values and orders later. As a result, we may understand such a fundamental process that more cultural acceptance means higher and more powerful cultural identity.

Research Hypotheses

1. It seems that there is a relation between cultural capital and social identity of youths.
2. It seems that there is a relation between artistic skills and social identity of youths.
3. It seems that there is a relation between consumption of cultural products and social identity of youths.
4. It seems that there is a relation between academic records and social identity of youths.
5. It seems that there is a relation between cultural capital and self-confidence of youths.
6. It seems that there is a relation between cultural capital and initializing of values of youths.
7. It seems that there is a relation between cultural capital and rationalism of affairs by youths.
8. It seems that there is a relation between cultural capital and self-satisfaction of youths.

Research Method

It is a scientific research based upon documentary and measuring method. Also we used various theories and studies for data collection purpose. Therefore the researcher intends to have the idea of a great statistical population after obtaining the idea of a selected sample group. Then it is possible to apply measuring method for considered data collection.

Capital

Capital is a long-term concept in social sciences and has been applied at various fields and analytical levels for better understanding of social realities. It has been determined that if we want to have a better understanding of social world we should re-introduce the term capital and its effects. Capital is a phenomenon which is able to keep its identity even after many times of usages. It means a factor to be applied many times and obtain it again and/or modify it.

Capital means any available facilities and positions with further social interference or common situation. (Seedman, 2009, 198).

Capital is the origin of various concepts in social field which is useful for personal benefits from special situations. (Stones, 2009:335)

Cultural Capital

From viewpoint of Bordieu, capital is an effort for slaving of the past in future. It is possible to consider cultural capital in three forms of products, cultural goods, official knowledge restore, personal skills and experiences and what has been mentioned in educational degrees and certificates. Finally it means all interests and habits of people to enable them in more progress and finding specific skills. (Zokaei, 2007:242). Generally we can say that cultural capital is a collection of relations, knowledge and priorities for which a person has to benefit from a social position to keep and/or obtain them. In other words, cultural capital is a permanent factor in the scope of facilities of a group, level and tribe.

Cultural capital is divided into two groups of tangible (like buildings, locations, artistic words and something like that) and intangible (like ideas, functions and values in a form of intellectual capitals of a common group).

Identity

Identity is a major concept with which mankind was involved throughout its social life. Rather than personal identities, all human beings defined themselves with various social identities like: Family identity, Job identity, Land identity, Tribal or national identity. Social life of human beings is non-imaginable without a good knowledge about "Others" and /or "Who we are". (Jenkins, 2002: 8).

Social Identity

It is the second step of recognition in which the person finds ultra-family relations and makes familiarity with various identity layers like district, city, educational center and friends.

Social identity is a scope of social life which is responsible for our obligations like all Iranian people, All Moslems, All Eastern people and Social identity means with which one of the mentioned introductions, I introduce myself. It is a sign of my social identity.

Followings are various indexes of social identity:

- ◀ Self-satisfaction
- ◀ Internalization of values
- ◀ Self-confidence
- ◀ Rationality
- ◀ Others' approval
- ◀ Obtaining rationality

Statistical population of this research includes all students at Arak Islamic Azad University (totally 16458) through academic year 2011-2012. (Statistical center of Arak Islamic Azad University). Since the researcher intends to perform a deep research and also there is a high volume of statistical population, sampling method is applied for prevention of any time wasting.

Data Collection Techniques and Tools

Data collection method is a field one by the use of take noting and a questionnaire. In other words, questionnaire is the major tool of it. The mentioned questionnaire has 42 questions. First 2 questions are related to basic fields of people. Second part includes relevant questions (3 to 7) to cultural capital of people. Third part of questions include 34 ones about social identity.

Questionnaire Reliability

Reliability means that whether we are measuring a factor which is really our goal?" (Baker, 2007: 136). Superficial reliability means any agreement of specialists in a special factor. We used superficial reliability in this research for measuring of relevant credit of both factors of cultural capital and social identity. Firstly some questions were asked with regard to the theoretical frameworks and research theories. Then they were modified by the help of specialists and professors. Both explanatory & conceptual statistics are applied in this study. Explanatory statistics will enable the researcher to regulate information by a significant and effective method. This method will provide various tools for explaining statistical observations and reduction of them in an understandable form. Various statistical indexes were used in this research including frequency, percentage, average, symbol and different diagrams.

Research Findings

According to the explanatory statistic data, from among 377 concerned persons most of them have a good knowledge in painting. But they have very little knowledge about theater. This means that from among artistic skills, "specialized form of cultural capital" has converse direction in both mentioned arts. All other artistic works have a similar level. Also these people allocate little time for artistic activities. They use cultural products related to computer and very little usage from stamp. According to the statistical data, it is obvious that reading books, journals and newspapers is really important for increasing the knowledge level but it has a very little level. According to the findings, it is obvious that illiteracy rate is high in women than men. There is a great number of males with high academic degrees. Upon evaluation of relevant options about social identity of "Dependent variant", it is obvious that most of them have no more problems for communicating with others. They can easily enter into a society and play their roles. They have very little wishes for being in another position. They were satisfied of their position. Most of them evaluate the results of any jobs prior to start and do not dependent themselves to God's help. It means that they are really believed in God but they are endeavoring as well. They do not believe in chance and consider high level for internalization of values.

According to the findings, it is obvious that most of research theories are approved with average grade of insurance. "Kendal B" test was used for specifying any effects of cultural capital on social identity (students). Followings are the most important results of this research.

It seems that there is a relationship between cultural capital and social identity of students.
Significant relation between cultural capital & social identity of adolescence

Table (1): significant relation between cultural capital & social identity of adolescence

Significant coefficient	Kendal B test
%42	Any relation between cultural capital & social identity of adolescence

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%42, it is possible to say that H₁ theory is cancelled. Then there is a significant relation between cultural capital & Social identity of adolescence.

Middle theories

It seems that there is a relationship between artistic skills and social identity of adolescence

Table (2): significant relation between artistic skills & social identity of adolescence

Significant coefficient	Kendal B test
%42	Any relation between artistic skills & social identity of adolescence

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%42, it is possible to say that H₁ theory is cancelled. But there is a significant relation between artistic skills & Social identity of adolescence.

It seems that there is a relationship between benefiting from cultural products and social identity of adolescence

Table (3): significant relation between benefiting from cultural products & social identity of adolescence

Significant coefficient	Kendal B test
%79	Any relation between benefiting from cultural products & social identity of adolescence

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%79, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between benefiting from cultural products & Social identity of adolescence.

It seems that there is a relationship between academic records and social identity of adolescence

Table (4): significant relation between academic records & social identity of adolescence

Significant coefficient	Kendal B test
%64	Any relation between academic records& social identity of adolescence

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%64, it is possible to say that H₁ theory is cancelled. But theory H₀ is accepted. As a result, there is not any significant relation between academic records & Social identity of adolescence.

It seems that there is a relationship between cultural capital and self-confidence of adolescence

Table (5): significant relation between cultural capital & self-confidence of adolescence

Significant coefficient	Kendal B test
%13	Any relation between cultural capital & self-confidence

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%13, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between cultural capital & self-confidence.

It seems that there is a relationship between cultural capital and initializing of values.

Table (6): significant relation between cultural capital & initializing of values

Significant coefficient	Kendal B test
%87	Any relation between cultural capital & initializing of values

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%87, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between cultural capital & initializing of values.

It seems that there is a relationship between cultural capital and rationalization of affairs.

Table (7): significant relation between cultural capital & rationalization of affairs

Significant coefficient	Kendal B test
%42	Any relation between cultural capital & rationalization of affairs

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%42, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between cultural capital & rationalization of affairs.

It seems that there is a relationship between cultural capital and approval of others

Table (8): significant relation between cultural capital & approval of others

Significant coefficient	Kendal B test
%42	Any relation between cultural capital & approval of others

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%42, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between cultural capital & approval of others.

It seems that there is a relationship between cultural capital and self-satisfaction.

Table (9): significant relation between cultural capital & self-satisfaction

Significant coefficient	Kendal B test
%82	Any relation between cultural capital & self-satisfaction

Kendal B test is used for testing of above-mentioned theory. Upon performing of (Kendal-b) test, sig=%82, it is possible to say that H₁ theory is cancelled. But there is a significant and weak relation between cultural capital & self-satisfaction.

Conclusion

According to the results of any relation between cultural capital and social identity, it is obvious that there is a powerful and significant relation between cultural capital and social identity. The above-mentioned theory was approved with insurance level of %42. This means that higher level of cultural capital of students, they will find more integrated social identity. In contrast in lower level of cultural capital, they will face with more crises. The mentioned findings are in compliance with the research of Share Pour (2001). In his research under the title of “Any relation between cultural capital and social identity of adolescence of Tehran city”, Share Pour stated that there is a deep and significant relationship between cultural capital and social identity of adolescence. According to the theoretical framework of research, it is in compliance with relevant theory of cultural capital of Bordieu. Cultural capital is effective on consumption, activity and life style of people. Those with high level of cultural capital will separate themselves from others by consuming of excellent culture and arts. Cultural capital has various applications. Firstly it may find acceptance through other capitals depending upon changing them into cultural capital. A person is able to impose its situation in social world on others due to its excellent cultural capital. Secondly, cultural capital means separation of mankind from daily life necessities and finds an optional selection in the field of culture. Since cultural capital has three types including specified cultural capital (Personal & bodily), Real cultural capital and finalized cultural capita, the present research intends to evaluate any effects of these capitals on social identity with below-mentioned results. According to the relevant results about any relation between artistic skills and social identity, it is obvious that there is a significant relationship between artistic skills rate and social identity of students. This theory is accepted with insurance level of %42. This means that various artistic skills of students may cause little disorders in their personality and no more changes in their identity.

According to the results out of using cultural products and social identity, it is obvious that there is a relation between using of these products and social identity formation. The above-mentioned theory has been approved with insurance level of %79 as well. These findings are in compliance with the same in a research by Skandiz (2004). In his research under the title of “Cultural products consumption & Cultural capital”, he has concluded that upon consumption of cultural products, there is a new identity for people accordingly. Any consumption of cultural products as a form of social play, is based upon various rules for evaluation of them in relation with identity. Our identity is renewed through consuming of cultural products especially if it is through special experiences for making new identities. According to the results of academic degree and social identity of

adolescence, it is obvious that there is not a significant relation between these two variants. This theory has been rejected with an insurance level of %648. This means that high or low level of academic records is not effective on identity of people. According to the results of cultural capital and self-confidence of adolescence, it is obvious that there is a significant and weak relation between benefiting from cultural capital and self-confidence of adolescence. This theory is approved with insurance level of %130. This means that in high level of cultural capital, there is an increase in self-confidence of adolescence. In low level of cultural capital, they will find a low level of self-confidence accordingly.

According to theoretical framework of the research, it is in compliance with “Giddens” attitude. He believed that a person with reasonable “identity” has a continuous and fixed life. Therefore it is able to communicate with others. Therefore it makes a supportive wall through its reliable relations and is safe from most dangers threatening its “Identity”. According to the results of cultural capital and initializing of values, it is obvious that there is a weak and significant relation between these two variants. This theory has been approved with insurance level of %87. This means that if a person has high level of cultural capital, it is probable to have quicker initializing of official values of society. According to the theoretical framework of the research, it is in compliance with the attitude of “Mid, Parsonz and Bloomer”. Bloomer believed that mankind is melted with society. When a person uses its social “identity”, it is starting to be initialized. The social “identity” is resulted from initializing of social orders and expectations. Firstly human being learns to make similar conditions and then enter into a social system for further interpretations. “Parsons” believes that thinking is the most important part of culture including all beliefs and values entered into social system. Orders are entitled to make relevant roles in social system. Personality is formed when all people initialize their roles as well.

According to the results of cultural capital and rationalization of affairs, it is obvious that there is a significant and powerful relation between cultural capital and rationalization of affairs. This theory has been approved with insurance level of %42. This means that in case of high level of cultural capital, people are able to rationalize their daily life and make a good reasoning for their functions. According to the theoretical framework of the research, rationalization of affairs is in compliance with the attitude of “Giddens”. Giddens believes that all people are followers of life methods in today modern world. Therefore there is no chance just to follow up. In fact we have no more options just to select. Today because of providing an open social life and also different scientific fields, it is really important to select a better life method for making the identity and daily activities.

According to the results of cultural capital and approval of others, it is obvious that there is a powerful and significant relation between cultural capital and approval of others. This theory has been approved with insurance level of %42. This means that university students with high level of cultural capital are mostly approved by others and vice versa. According to the theoretical framework of the research, it is in compliance with the attitude of Kooli. Kooli tries to specify “identity” formation in mutual relationships of person and society and in a social experience. The relevant mechanism is finding our identity in mirror of others. In other words, it is endeavored to evaluate themselves from viewpoint of others. As we watch ourselves in mirror we may evaluate the same in mind of others and what is their idea about our appearance, behavior and personality.

According to the results of cultural capital and self-satisfaction, it is obvious that there is a weak and significant relation between these two variants. It has been approved with insurance level of %82. According to theoretical framework of research, self-satisfaction is in compliance with the attitude of “Parsons”. Mid believes that “identity” of persons is formed when it is possible to be addressed and speak and may have further reactions. Therefore upon evaluation of ourselves or others, it is possible to have good or bad feelings. Therefore it may decide to change its identity. Parsons believes that social reactions are also a form of internal reactions. This is also a form of social learning and making more familiarity with cultural subjects. As it was mentioned before, most of middle theories of this research are approved and this is a sign of any relation between cultural capital and social identity of students at Arak Islamic Azad University. Followings are the relevant results of dividing the theories into smaller parts.

Recommendations

Social identity is a form of personal knowledge in relation with others. In a simpler form, it is a definition for membership in social groups. All specifications and behaviors make a difference between us and them which are known as identity parameters (Self-confidence, Self-satisfaction, approving of others and ...). Adolescence period means a period of identity integration and entrance into adulthood one. Mankind is searching for the best bodily situation and high qualities of recognition and social growth. There are some mental changes in its identity integration. Any identity integration and mental growth of adolescence period may cause a person to consider “identity” completely free. Then it is possible to consider itself as a person among others and as a thinking and

sincere factor for performing various roles. Since adolescences include the fundamental layer of a society, it is really important to consider their identity. As a result, any lack of attention and knowledge about their identity may cause non-fixed situation and further disorders for their progress.

In order to prevent from identity crisis which is one of the major discussions of today, it is possible to propose to consider followings:

Cultural capital should be evaluated from both theoretical and practical viewpoints. Researchers should consider this point that which type of cultural capital should be provide for deprived adolescence but successful as well. In spite of all non-equalities in educational system, which type of cultural capital should be applied accordingly?

Regarding positive effects of cultural capital on social identity, it is necessary for executive organizations to provide required fields of participation of youth in artistic & cultural activities for making any growth in consumption of cultural products and more integration of social identity. As a result, it is possible to say higher cultural capital is equal with a powerful and more integrated social identity of students.

Only the students of Islamic Azad University of Arak are considered in this research. Therefore it is recommended to all other people who are interested to make any research about social identity of adolescence to have a wider statistical population for finding more and better results. Then it is possible to make their research on a comparison basis.

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