

Comparison of Social Lifestyle of Employed Women and Housewives in Gilane-Gharb (Case Study: Young Women Aged 25-40 Years Old)

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Abstract

The purpose of this study is to compare the social lifestyle of employed women and housewives in Gilane-Gharb (case study: young women aged 25-40Years old). The sampling method was clustered and the sample size of 400 people was based on Cochran's formula with the help of a researcher-made questionnaire, which included 100 questions. The necessary information was added to the data. The result shows that there is a meaningful relationship between fashion of employed women and housewives. Also, there is a significant relationship between the educational level, cultural capital, economic and social level, feminism tendencies of employed women and housewives. In other words, the economic capital of employed women is higher than housewives who reflect the impact of jobs on increasing the position and capital of women.

Keywords: Employed women, Housewives, Social Space, Cultural Capital, Lifestyle.

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1. Introduction

Lifestyle may mean personal preferences and even inherent issue because of especially influential relationship with social concepts such as class, social changes consumption, and consumer culture and so on. It seems a completely social issue when the lifestyle is a factor in organization and division of individuals and community groups, we are faced with different lifestyles that are the results of these social changes. Many lifestyles have been linked to society, and their changes have been considered by society. Lifestyle is predictable. Because, it is affected by the process of society movement of the future. This occurs to the lifestyle and culture. The process of globalization, expansion of media communication and diminution of the distance between the center and the periphery in the information dimension always led to a change in the lifestyle among different classes. Considering the above mentioned factors and having a realistic picture of the future conditions are as ways to identify the route. (Fazeli, 2003, p. 179-180).

In the twentieth century, the lifestyle and the issue of women have always been considered as a social issue. In this century, tremendous changes have taken place in the universe that has had a great impact on social life; modernism, modernity, great scientific advances, the expansion of communication and virtual spaces. (Journal of Women and Society Journal, 2012, p. 4). Also, the issue of women and their presence in the community, especially in the last 100 years, has been very much considered which can be seen in the presence of various women's movements, such as feminism, seeking equal rights and equal opportunities in the community, favorable occupation and more freedoms cited. Also, in the recent year feminist and anti-gender ideas such as postmodernist ideas, and especially Butler, have always raised the issue of women as a major social debate. Today, the issue of Iranian women's identity has emerged as a social issue. The social issue is a mental and objective affair that depends on both external reality and our assessment of external reality. In recent decades, due to cultural, social and technological changes, and in particular under the influence of the changes that have taken place, lifestyle has been changed, and has led to a change in the position of women and their attitude about their social identity. The most significant

change in this context has been the increase in higher education among women. In Iran, after the Islamic Revolution, the presence of women in universities has increased. But despite the increasing number and proportion of women graduates in higher education, the ratio of women employed in the past two decades has not increased significantly (Mohammadi quoted the Iranian lifestyle model, 2012, pp. 229-230).

The statistics show that the share of women in Iran is 19.3% of the employed population, each Five people in the labor market, four men and one woman, are seen (Statistical Yearbook, 2007). It is clear that this problem of women in Gilane -Gharb is the same for the other women of the country. Due to changes that have occurred globally and nationally, the role of women in the family and the institutions of labor has changed dramatically, and on the one hand, due to the emergence of new values and attitudes among women, their resistance, both in the family and in various social areas, has been shaped as cultural struggles. Although this is the result of women's new social status and identity, there are also resistances to maintain the traditional attitude and commitment to the family. These are the signs of the emergence of social problems and women's identity in a society that occur between the traditional attitudes and the objective conditions (Mohammadi quoted the Iranian lifestyle model, 2012, p. 231).

Therefore, this social issue has led to changes in the lifestyles of women, including the women in Gilane –Gharb. This process made the researcher to compare the lifestyles of women employed in education such as teachers and housewives in Gilane –Gharb. we try to find effective social factors. Therefore, the central question of this research is whether the lifestyles of employed women in education such as teachers and housewives are different?

2. Theoretical Background

Sociologists, researchers and other specialists have suggested different theories about lifestyle and women. In this section in response to the main research question the lifestyle of employed women and the housewives of Gilane-Gharb were different.

In Marx's theory, capitalist society is a kind of industrial society that is characterized by the private property of "means of production" (Quisty, 1999, quoted by Khademian, 2014, p. 60). This concept of ownership is in fact the point of departure for Max's theory of social classes (Tavasoli, 1991, quoted by Khademian, 2014, p. 60). Therefore, the importance of the class and its elements in sociology and the gradual transformation of these elements over time and the formation of the concept of lifestyle as a means of differentiating individuals and groups have been considered. It is useful to the concept of the Marxist class as a solution to the issue of difference and conflict in the concept of Marx, what sociology today is important leads to the differences and variety of society in their attitudes and behaviors, the same differences that affect even their preferences (Khademian, 2011, p. 60- 62).

Max Weber refers to dignity groups. They have a lifestyle with a behavioral pattern that distinguishes them from the others in the society (Greb, 1994, quoted by Khademian, 2011, p. 72). In spite of classes, dominant groups are usually social. We want to say that the status of each major part of the life of individuals is determined by the positive or negative special estimates. In this way, material wealth is not always a necessity for the status. Both the rich and the poor can be related to the same groups and get along with consequences (Cousser & Rosenberg, 2012, p. 336). The classification of humans is more based on their patterns. For Weber, the pride of being proud of status is usually manifested in lifestyle (Fazeli, 2000 quoted by Khademian, 2011, p. 73-74). According to Weber, the lifestyle seems to be closely related to the types of employment that can be acquired through formal education, and can come true for all (Thyra 1996, quoted by Khademian, 2011, p. 74).

Based on Giddens' viewpoint, lifestyle is the modeling method of the use of understanding and valuing the products of culture materials that makes it possible to establish identity criteria in terms of time and space. Lifestyle is basically the symbolic meanings of products; that this means what is beyond the apparent identity of these products. This approach is a way of understanding the modernity of life styles and their confrontation with their earlier formations and these symbolic meanings are agreements that are constantly being refreshed. Lifestyle is mostly in the form of tangible things

that make them symbolic (Giddens's, 2003, quoted by Rahmatabadi in the lifestyle of Iranians, 2012, p. 180). Media play an important role in promoting different lifestyles. The different types of lifestyles or ideal choices of lifestyles in media may be limited, but they are more important than the lifestyles that individuals typically have in their everyday lives. However, in Giddens's opinion, lifestyle is one of the most important components of open-minded life in the society of the later modern or worldwide (Giddens, 2014, p. 30).

A special way of consumption is a way through which people can withstand the pressures of modern life. Following the fashion and other institutions, Simmel's point of view has two functions: and, the person's desire to differentiate from others and express individual identity, on the other hand, leads to group solidarity and social solidarity (Fazeli quotes From Khademian, 2011, p. 65). In Simmel's view, fashion acceptance is a means by which individuals want to shape their distinctive personal identity. Later, many sociologists used this theory in their ideas about consumption, lifestyle and leisure (Khademian, 2011, p.66). In his view, life styles are strategies for research into the domination of objective culture for everyday life in modern society (Coker, 2012, p. 4).

This occurs when the community or social group is so small and interconnected in which one will be fingering publicly, and when the social environment of one who wants to prove its credibility in an environment that includes personal acquaintances and local gossip. The effects of two methods are roughly the same, so the effects of the two methods are the same in the early stages of social evolution. But when the difference is greater, it requires a wider social environment and consumption as a common means of luxury (Veblen, 2013, p.123). Consumption as a means of acquiring credit, and as an element to for representing the elegance and perfection, is more effective in societies that the human communication of individuals and the mobility of the population are widespread. A demonstrative Consumption allocates a greater portion of the income of an urban dweller and justifies the necessity of it. Therefore, for keeping the seemingly decorated urban dweller usually pays more attention to his/her face and abdomen than a villager (Lbid, p.124). When comfort is equal to consumption and it certifies the wealth infect of this law

becomes more and more and this effect is more in a relatively smaller and more stable social environment in which semi-peaceful culture is in placed (ibid, p.128).

Bourdieu (2001) indicated that the concept of "social space" shows different lifestyles. The higher the individual's capital the higher the social status will be. Bourdieu argues that people who are closely related in a social environment are very similar, even if they have never seen each other; in other words, people who are in the same social space have similar tastes and similar lifestyles. Indeed, for every level of situations, there is a level of lifestyle and tastes that are created by the proper social conditions and through these tastes and their multiplicative capacity, a systematic set of wealth creates traits and attributes (ibid, p. 35). Bourdieu says teachers, whose total cost is lower in average and spend less on food (even less than the male laborers) spend less for face and appearance (although their health costs are among the highest) and are relatively high on culture (books, paper, entertainment, sports, toys, music, radios, and audio players) (Bourdieu, 2014, p. 562). Teachers whose purchases are roughly the same as office workers, more than other groups buy bread, dairy, sugar, jams, compote and non-alcoholic beverages. And less than the others pay for expensive wine, and many less than professional specialists buy expensive products like fresh meat and fresh fruits and vegetables (ibid, p. 257). Teachers whose cultural capital are more than their economic, capital, and therefore tend to ascetic consumption in all areas, require the originality with a low-cost economy, they prefer foreign foods (Chinese, Italian cooking, etc.) and populist cooking (local and rural foods). Thus, they are almost consciously in contrast with the rich and their heavy foods (ibid, p.259). In Bourdieu's theory, lifestyle includes categorical actions and categorization of the person in areas such as division of the hours of day and night, the types of recreation and sports, social practices, furniture and houses, etiquette of speaking and walking, are in fact objectified and embodied the preferences of individuals. On one hand, lifestyles are the modes of consummation of social actors who have different rankings in their direction and social legitimacy. These consummation practices reflect the hierarchical social system; But Bourdieu, in the dial list logic of the distinction, shows that consumption which

is not simply as a way of showing distinctions; it is also a way to make distinctions (Bakak, 2002, p.96).

This research will also give a more comprehensive look at the postmodern existentialist feminist views, because these comments have risen newer perspectives on gender taboo and gender in general. Therefore, it is possible to discuss the comparison of women's lifestyle more and more. Feminist theory is not a unified generality; it includes many opinions or perspectives that attempt to describe the oppression of women and, they explain the causes and consequences and, prescribe strategies for freeing women from shackles. The more feminist theory tries for this description (Tang, 2014, p.15).

According to Cixou, feminine writing is not just a new way of writing, but it is essentially the possibility of a change in, a space that can be the ground of the growth of subversive thoughts or good overthrowing or movements for the transformation of social and cultural criteria ((ibid, p.357). Cixou believes that we can escape the system of two-value concepts in which we are enclosed. According to Cixou. The oral –verbal desires are our strengths, and among them one is reproductive, like the desire to write: The desire to live in, the desire of an inflated body, the desire of language, the desire of blood. From the point of view of Cixou, the way of escaping from the restricting concepts of traditional thoughts in the West is not wisdom, but the desire (ibid, p. 359).

It is impossible to think of a "female woman" in the structures of masculinity. Men do not see women when they look at women; they see men's reflections or images. Freud did not look positively at the womanhood of a child, and she considered it a weak point for the girl; she looked at the little girl, like a "little man. Lrigaray proposed three strategies, to give a woman the ability not to feel themselves as "weeds" or "surpluses" in the tangled gaps of ruling ideologies. The first strategy is that women should pay attention to the nature of the language. Lrigaray strongly opposes the effort to create an empty voice of gender. She shamelessly worried that our words are clearly "masculine". "The science forbids the "activity". Because it wants to keep the identity of its factors hidden, it doesn't take the responsibility for its words and deeds. So it encourages the women to join together and to find the power of speaking as a

subject and to avoid the false security of the objects that has no pleasant and valid conclusion (ibid, pp. 361-362).

Butler believes that we are not born a male or female (female or male). We also do not learn to become a man or woman. Instead, we learn to act like men or women the gender. Butler talks about an unconscious pressure that transforms the dual gender order as a social product into a system of obligatory and a sexual system. Feminism should be discontinued from the idea of the existence of a gender identity to revive its critical motivations. Appealing to women identities is not only unifying but also unknowingly contributes to reproduce the dual gender order of the obligatory system of a sexualize Butler suggests that instead of socializing "women" and "men" from single-minded ones, we consider gender as a drama that is destructed and interrupted. The goal of his dramatic theory is to exclude women as the base of feminism politics. Of course, the division of women into a category of identity does not mean ignoring "women," but it keeps the issue open forever to controversy and social and political arrangements: "My point is that " identity "as a starting point can never be the cause of the coherence and integrity of the feminist political movement. The categories of identity are always normative, and in the strict sense of the word. This does not mean that you should not use the term "women". Rather, it's about exposing it to multiple meanings, turning it into a place where unexpected meanings are born. "Converting women to conflicting meanings opens up new possibilities for feminist politics. For example, the link that Butler created between sexuality and gender and the breakdown between sex and gender creates a new foundation for social unity (Sidman, 2013, p. 287-291).

3. Hypothesis

1. There is a significant difference between spending the leisure time of employed women and housewives towards education.
2. There is a significant difference between the use of media by employed women and housewives towards education.
3. There is a significant difference between the fashion of employed women and housewives towards education.

4. There is a significant relationship between the education, cultural, economic and social capital and feminist tendencies of employed women and housewives towards education.

4. Methodology

The statistical population in this research includes all housewives and employed women in education (25 - 40Years old) in Gilane -gharb. And the sample size is 400 women. Regarding the nature of the subject matter of the research, the statistical population of the study was simple cluster sampling. The independent variables are age, education, income, employment. Dependent variable is lifestyle. The method of measuring independent and dependent variables is distance method. To analyze the data, hypotheses test and search questions in two levels of information. Therefore, in this study the gathered sampling method has been used. The data were analyzed using SPSS 20 software, and charting was done using the Microsoft excel 2010 software. To determine the validity and reliability of the questionnaire, the method of face validity was used and to determine the reliability of the questionnaire according to the type of questions and statements, the most suitable method was Cronbach's alpha value which was between 0.77 - 0.81, and indicated that the correlation and interconnection between the terms related to the variables which are appropriate and acceptable. In other words, it has validity and reliability. The alpha is the dependent variable of life style equal to 0.70, which has a moderate inner upward integration.

5. Descriptive Findings

Survey respondents according to employment status indicate that 50% of employed women respondents and 50% are housewives are living in Gilane – Gharb. The research data showed that the average age of employed women in teaching in Gilane-Ggharb was 39.3 and housewives are 32.6 years old and half of them are over 30 years of age. Also, half of the research population is over 36, and the average age of the whole sample is 35.9. The distribution of respondents by marriage shows that 75.5% are married and 25.5% are single. Study findings according to the level of education shows that 61.6% of

employed women have the BA. Most of the subjects (48.6%) reported their monthly income between 1 million and 1500 thousand subsequently, individuals with monthly revenues are between 600 thousand to 1 million and less than 600 thousand and 1500 to 2 million with 19.6, 15.3 and 13.3 percent, respectively. Research on the variable of cultural capital shows that the amount of cultural capital for employed women is 10.63 and for housewives is 27.8. The distribution of leisure time based on the findings showed that 38.9% of the employees are moderately active and had active leisure time, while 43.2% of housewives have a low level of leisure activities. In the case of passive leisure, employed women were moderate at 47.9% and 35.3% have a high level of this type of leisure. In general, 68.4% of employed women and 18.4% of housewives have more than average leisure time. The distribution of the modality of employees is higher than that of housewives. 68.4 percent of employed women with moderate degree are above average, while housewives are only 18.4 percent in this category. According to research findings, feminist tendencies are more than average in 22.6% of employed women and 27.4% of housewives. In both groups, 37.4% of feminist beliefs are modest in the same way. Descriptive Indicators of the Consumption of media products of Television, Radio, Satellite, Internet, Mobile Virtual Networks, Books, Press, and General Indicator of Consumption for employed women in education are equal to 1.3, 1.4, 0.58, 19.1, 63.0, 68.1, 77.0, and 29.8. These variables for housewives also have averages of 3.6, 0.3, 0.8, 0.6, 0.6, 0.9, 0.2 and 7.2.

6. Data Analysis

H1: There is a significant difference between spending the leisure time of employed women and housewives.

According to the results of Table 1, the level of significance was less than 0.01, the assumption of the equality of variances is not confirmed and the researcher's claim is based on the difference between the two statistical societies. Therefore, there is a significant relationship between the two variables and the null hypothesis is rejected and the hypothesis of the researcher is confirmed. In other words, there is a significant difference between spending leisure time for employed women and housewives.

Table 1. T-test between spending leisure time of employed women and housewives

Hypothesis	Test Levin		T-test		Test result	
	F	Level of significance	t	sig		Level of significance
Equality of variances			10.597	.378	0.000	
Inequality of variances	18.048	0.000	10.597	350.080	0.000	H1 is confirmed

H2: There is a significant difference between fashion of employed women and housewives.

According to the results of Table 2, the level of significance is less than 0.01, the assumption of the equality of variances is not confirmed and the researcher's claim is based on the difference between the two statistical societies. Therefore, there is a significant relationship between the two variables and the null hypothesis is rejected and the hypothesis of the researcher is confirmed. In other words, there is a significant difference between the fashion of employed women and housewives.

Table 2. T-test between fashions of employed women and housewives

Hypothesis	Test Levin		T-test		Test result	
	F	Level of significance	t	sig		Level of significance
Equality of variances			13.836	.378	0.000	
Inequality of variances	6.114	0.014	13.836	365.556	0.000	H1 is confirmed

H3: There is a significant difference between the use of media by employed women and housewives.

According to the results of Table 3, the level of significance is less than 0.01, the assumption of the equality of variances is not confirmed and the researcher's claim is based on the difference between the two statistical societies. Therefore, there is a significant relationship between the two variables and the null hypothesis is rejected and the hypothesis of the researcher is confirmed. In other words, there is a significant difference

between the consumption of media products for employed women and housewives.

Table3. T-test between the uses of media by employed women and housewives

Hypothesis	Test Levin		T-test			Test result
	F	Level of significance	t	sig	Level of significance	
Equality of variances			2.213	378	0.000	
Inequality of variances	6.973	0.009	2.213	366.998	0.000	H1 is confirmed

H4: There is a significant relationship between education, cultural, economic and social capital and feminist tendencies of employed women and housewives.

According to the results of Table 4, relationship between cultural capital and feminist tendencies in housewives with a correlation coefficient of 242% is significant. But the relationship between social and economic capital and feminist tendencies is not meaningful in both employed and housewives groups. Finally, the relationship between education and feminist tendencies in employed and housewives was significant. As higher education is associated with fewer tendencies in employed women, the relationship is directly related to housewives.

Table4. Correlation coefficient test of independent variables

			Frequency	Correlation coefficient	Level of significance	Test result
Cultural capital	Feminist tendencies	employed	190	0.135	0.062	No significant relationship
		housewives	190	0.242	0.001	significant relationship
		Total	380	0.121	0.018	significant relationship
Economic capital	Feminist tendencies	employed	186	0.019-	0.797	No significant relationship
		housewives	69	0.119	0.329	No significant relationship
		Total	255	0.056-	0.374	No significant relationship
Social capita	Feminist tendencies	employed	190	0.109	0.135	No significant relationship
		housewives	190	0.005	0.942	No significant relationship
		Total	380	0.064	0.212	No significant relationship

		employed	190	0.293-	0.000	significant relationship
education	Feminist tendencies	housewives	189	0.205	0.005	significant relationship
		Total	379	0.010-	0.843	No significant relationship

Table 5. Comparison of the mean of two societies to examine the relationship between independent variables

Equality of variances			12.015	377	0.000	
Inequality of variances	219.967	0.000	11.987	215.082	0.000	H1 is confirmed

7. Discussion and Conclusion

The results of this study indicate that the social lifestyles of employed women and housewives are educationally different in dimensions of leisure, fashion and consumption of media products. The reasons for this are the presence in the community and the impact of the structures and official organization as well as the availability of more media facilities in the organizational environment. Media is one of the important factors in the youth lifestyle, as the results of the present study have shown. Regarding the influence of the media on the tendency of young women to the new lifestyle, we can say that there is a significant positive relationship between the use of media and the tendency towards modern lifestyle (in terms of moderation and leisure). The level of education of women is different in both groups. There is also a relationship between cultural capital with leisure time and the consumption of goods and the consumption of media products of science and belief. Tendencies in housewives were significant. Cultural capital through these tendencies have not yet been identified in any research. In other words, housewives seek to achieve more cultural capital through feminist tendencies. And women working for membership in the formal education and organizational affiliation group tend to be less committed to feminist tendencies. Given that housewives did not have any study and familiarity with feminist tendencies, it can be concluded that these tendencies are rooted in the women's community as a solution and they always seek to achieve equal rights through it.

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