

A Comparative Study of the Family Lifestyle in the Novel "Shazdeh Ehtejab" in the 1940s and the Novel "My Bird" in the 1980s

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Abstract: *The sociology and literature of a country have a long history; for this reason, content research in the field of literature can reflect existing attitudes regarding family lifestyle. In this study, the ways and differences of family lifestyle in the forties and eighties were analyzed by analyzing the content of selected novels, based on the components of Bourdieu's theory. The method of the present study is descriptive-analytical and the data are analyzed using the content analysis research method. The results indicate that in the novel of the forties is the basis of traditional family formation and content analysis indicates that there are many problems and issues in the family that family members, despite their severity and bitterness, are trying maintain to frame the family. In novel My Bird, the 1980s are the basis for the formation of the family on the principles of modernity, and show that the family is still of particular importance, but the maintenance of its framework is not done at any cost and cohabitation is less durable. If the family does not meet the choices of the couple, it will easily fall apart and take on a different form. Economic and financial problems are evident in the family environment of both decades, and there is no specific planning for leisure in both decades.*

Keywords: *Lifestyle, Family, Novel, Pierre Bourdieu, Content Analysis, 1940s, 1980s.*

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Introduction

The lifestyle of individuals is a basic society and the foundation of building a healthy and developing society. Lifestyle is the software part of human existence that needs to be reviewed and improved over time. In fact, lifestyle refers to all the issues that shape the context of human life. (The statements of Ayatollah Khamenei, speech in 2012). Lifestyle is a set of behaviors and action patterns of each individual, focused on the normative and semantic dimensions of social life. Lifestyle is considered as the basis for understanding the existing cultural conditions and the upcoming developments in this field and shows what is going on in the heart of the values in the cultural subsystem. In fact, by researching the concept of lifestyle and contemplation on it, one can become aware of the norms hidden in people's minds, beliefs and behaviors, and thus provide a realistic interpretation of the existing and emerging orientations and patterns. Researching lifestyles and finding new perspectives is particularly important for finding a way to improve family lifestyles. Lifestyle is of particular importance because it is a visible manifestation in any society. Lifestyle is now important because it can directly affect a person's health. People's lifestyles and the way they choose to live are deeply related to their success in life and also have a lot in common with the concept of identity; the difference is that in addition to identity, it also includes objective and real life relationships and behaviors. A family is a group of people who, through marriage, inbreeding, acceptance of each other as husband, wife, mother, father, brother, sister, and child, interact and create a common culture and live in a specific unit. (Sarukhani: 1996, 187).

The family is the first educational school for human beings to enroll in this school immediately after birth. Lifestyle and family are inextricably linked. The relationship between the two titles is so close

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that it is sometimes used in the same sense. In the structure of any society, the quality of the family framework plays an important and lasting role. How a family lives is a real and important part of a society to achieve goals such as a new culture and civilization and individual and social development. Understanding how changes take place within a family, as well as how family members treat each other, can be a means to achieving the right lifestyle and culture and how to achieve true peace, security, excellence and progress in a family. The family with educational, economic, cultural and social maps can be effective in shaping the lifestyle. Since the judgment of a civilization is based on the smallest social unit according to its development in the style and culture of family life; Therefore, analysis and, if possible, lifestyle improvement can ensure happiness and mental and physical health of people in a community. Lifestyle is influenced by our interpretation of life, and each goal we set for life brings with it a particular style. Lifestyle is the result of the accumulation of historical experiences of a nation. (Sariolghalam, Rationality and Development of Iran).

Lifestyle, which is related to the type of life, means how the life and lifestyle of human beings flow individually and in groups. How to spend leisure time and entertainment, how children play, exercise, diet, self-decoration, type of clothing and following fashion, type of housing; Apartment, villa, style of architecture, furniture, decoration, type of means of transportation, behaviors due to nobility or vice versa; Smoking with other people, having an employee and how to treat them, inclination towards women or men other than spouse, consumption patterns, manner of discourse among family members: respectful, vandalism, slander, love, credit, behavior and spiritual attitudes: Reading books, being interested in and following values and traditions, being rational, following religious beliefs, components that come from modern technologies; How to use a car, satellite, computer and mobile phone. (Mahdavi Kani, 2008, pp. 59-60). Recently, the analysis of the novel as one of the most complete types of understanding the examples of lifestyle in a society has shown that it can be used in sociological research. The novel, as one of the most popular literary genres, often reflects human habits, behavior and situations, social concerns and historical-political developments and in some way reflects the foundation of society. "While the novel has an inseparable and inherent aesthetic logic, its logic always agrees with the logic of society." (Sociology literature, Zrafa p. 9).

Novelists are constantly concerned with social issues, especially family issues. By analyzing the themes of two novels from two different decades, we try to find an answer to the question "how the family lives" in these two decades. In this regard, the two novels "Shazdeh Ehtejab" in the forties and the novel "My Bird" in the eighties are reviewed and compared by content analysis. The main question in this study is the family lifestyle in the forties and eighties and then the comparative analysis of lifestyle in the two decades. The concept of family plays a key role in most Iranian novels and the main character of the story is always a member of a family, each of whom in turn are the main actors in society. The representation of the novels shows that not only the thought of the writer is important but also the essence of the writers' pen originates from the circumstances of their time and society and indicates the level of awareness of the society and the way of life of the family. The importance of this research stems from the fact that lifestyle and how it is important because in everything you can see its traces and feel its impact. The impact of lifestyle on all matters is undeniable. The personality, morals and culture of a family emerge with the choice of lifestyle. Man's belongings are the builder of his lifestyle. The answers to many questions can be found in the study of lifestyle.

Research has been done in the field of family lifestyle analysis based on reading novels. Among the articles written in this field, we can mention "A Study of the Challenges of Tradition and Modernity in My Bird Novel" written by Elahe Heydari, Fatemeh Heydari and Mohammad Reza Hawasi. He also examines the contrast, fusion, and place of tradition and modernity in Fariba Vafa 's novel My Bird. In this novel, the interaction of tradition and modernity in Iranian society is revealed in the form of the following themes: The astonishment of the traditional woman in modern society, the acceptance of modern society by the traditional society, the lack of commitment of the patriarchal society to the traditional duties, the alienation of the woman of the society in the path of transition from tradition to modernity. My Bird novel actually depicts a society that is in transition from a traditional system to a modern society, and one can find characters in this novel who are a clear example of this transition. The

purpose of this study is to prove the existence of interaction between tradition and modernity in this novel. In other words, scholars are trying to prove the fact that some contemporary Iranian novels are not able to show mere modernity and completely ignore tradition. The second article in this study is Fariba Vafa's Sociological Study of *My Bird*, based on Pierre Bourdieu's Theory of Action, a sociological review of a literary work, an analysis of events, relationships, and phenomena. The work "Literary Man" by Fariba Vafa is one of the contemporary works of fiction in which a part of society is reflected with its various details. He is one of the most prominent contemporary French sociologists who, by presenting a "theory of action" based on "field" and "character", has analyzed the sociology of the actions of actors in the field of society, and this article aims to reflect the society reflected in Examine the novel "My Bird" based on Bourdieu's "theory of action".

In our society, lifestyle is directly related to the process of socialization. In the process of socializing in today's world, speed prevents proper vision, enjoyment and support. To the extent that emotional attachments have less to say. Lifestyle is highly dependent on the structure of families and cultural teachings, and at the top of cultural teachings are components such as lack of support and emotional belonging, which stems from the fact that parents have failed in their first and most basic serious duties. In fact, there is no single definition for lifestyle, but it can be said that lifestyle in Iranian society is derived from:

A) Formal culture, which includes the beliefs and norms expressed by the government.

B) Informal culture, which includes behaviors performed by people. According to Shiri: "This informal culture in our country is more powerful than official culture. "And in proportion to having a multi-ethnic culture that is derived from the customs of different ethnic groups in society, we cannot point to a single and complete style to align with it, but can be in line with the originality of thought and thought of the people of Iran and in line with settlements and beliefs Delicate and traditional Iranian led a way of life with an effective and useful direction and derived from human and moral customs. (Shiri 2009, 87)

"Lifestyle" is a visible result of expressing a habit. According to Bourdieu, everything that surrounds a person, such as housing, furniture, books, cigarettes, perfumes and clothes, are considered part of his lifestyle. (Abazari and Chavoshian, 2002)

Theoretical literature and research framework

According to Bourdieu, the action of the actors in this novel is the result of the "field and secretary" to which the characters belong. According to Bourdieu, the four economic, cultural, social and symbolic capitals have the largest share in defining the boundaries of fields, and the character (*habitus*) of individuals, along with the characteristics of each individual class; shape the actions of individuals in society. Lifestyle as a new social form is understood in the context of changes in modernity and the growth of consumerism culture (Bourdieu 1984). And in this sense, lifestyle is a way to define the values, attitudes and behaviors of individuals whose importance for social analysis is increasing day by day. (Abazari, 2002) The pattern of lifestyle in Bourdieu's thought consists of social and objective structural factors. In this sense, lifestyle is the product of *habitus*; *habitus* are also a function of a variety of experiences, including family experiences and formal education in various social classes. For this reason, lifestyle is also class-based. Internal forces and capacities of agent. Innate factors, tendencies and tendencies of human existence. The concept of taste in Bourdieu's model is indicative of these capacities and contexts. In Bourdieu's sociological analysis of lifestyles with a structural view of social change and transformation has been considered. Direct and indirect guidance of the actor is considered to select the desired pattern. The role of will, choice and the possibility of choosing faults that are not in line with the requirements of the social environment is discussed. The role of worldview and accepted semantic system of individual in guiding the worldview and accepted semantic system of individual in guiding individual and social world, including the selection and change of lifestyle by the individual, which is the peak of attention to individuality. The main point in drawing a lifestyle based on taste and combination of types of capital is that the differences, differences and contradictions in the appearance of lifestyle are due to differences in social status and cultural and educational background of individuals in the family and their position in different social classes.

Research Method

Content analysis (book) is used in this research. The term scientific analysis of content is not more than fifty years old, but its historical roots go back to the beginning of man's conscious use of symbols and language. (Klaus Krippendorff, *Content Analysis, Methodological Foundations*, 2004: 9). The first empirical exploration of the content of communication dates back to the study of theology in the late seventeenth century; when the church was concerned about the spread of secular content in the newspapers. Since then, this experimental exploration has been extended to other areas. (Same: 13) At the turn of the twentieth century, with the marked increase in mass production of newsprint in the United States, attention was paid to the evaluation of mass markets and public opinion. Today, content analysis has become a scientific method and has promised to bear the fruit of inferences that are mainly based on symbolic and communicative theological data and are included in the basic topics of psychology, sociology, educational sciences, communication, politics, and so on. (Content Analysis: 22-18) The work of content analysis in terms of orientation is essentially empirical, and beyond the study of the subject, it is closely linked to new conceptions of symbolic phenomena. Today, content analysis has developed its own methodology that enables the researcher to critically evaluate the research design and independently of its results.

In conducting this research, we used the content analysis of two selected and popular novels. The novel "shazdeh Ehtejab" of the 1940s was written by the late author Houshang Golshiri, who is considered by literary historians to be one of the most influential contemporary Persian novelists, and he became famous for writing the short novel shazdeh Ehtejab in the late 1940s. This book has also been read as one of the strongest Iranian stories. The novel "My Bird" written by "Fariba Vafa"; the eighties won prizes such as the best novel of 1381, the third prize of the Houshang Golshiri Prize and the Yalda Literary Prize, as well as translated into German and due to the general success of several editions of this book has been published. The characteristics analyzed in these two novels are: Religious and cultural variables (habitual), components affecting family relationships (habitual, symbolic violence), components of leisure time, material components (field).

Habitus, which in Persian is Rikhtar, character and nature (Zaki, 2018), it is also translated, the most basic and at the same time closest term to the concept of lifestyle in Bourdieu's view; some writers have even considered these two to be meaningful. Habit or character is one of the most central concepts in Bourdieu's sociological apparatus. In his view, this concept is described as "systems of natures and traits that are characteristic of different classes and subgroups." (Bourdieu, 2011, p. 29) Elsewhere, Bourdieu calls it a "structured structure" and "constructive structure." (Ibid., P. 239). Indeed; Habitus is the product of socialization and education in the formal and informal environments that one experiences. Through conscious and unconscious learning processes and direct and indirect perceptions, through home, school and other factors and educational channels, one gradually acquires and internalizes it. Hence, habituation changes due to the diversity of people's position in the social world, and members of a society have different habits depending on their social status, and individuals with the same position in the social world have more or less similar habits. (Sociological Theory, Ritzer, 2014) "Symbolic violence" according to Bourdieu's theory is a behavioral dilemma that indicates the domination of one sex over the other through the imposition of certain ideas and concepts. How the interdependence and interaction in the behavior of men and women reflects a particular form of domination. After assuming a dominant and domineering role, there will be a behavior called "symbolic violence." In Bourdieu's view, "symbolic violence" is inextricably linked to "symbolic capital."

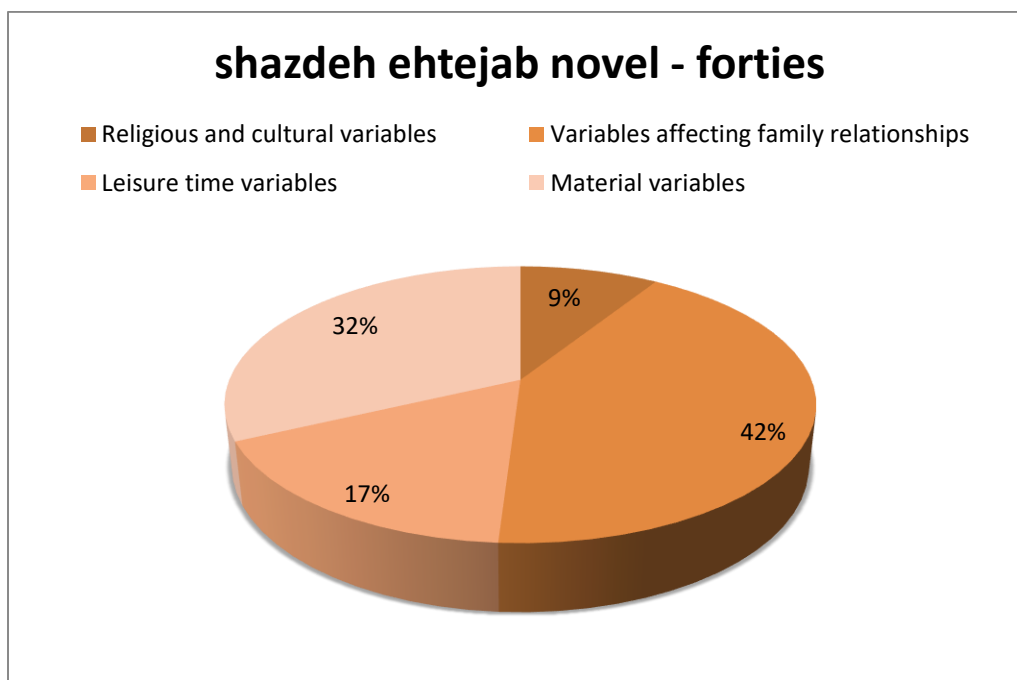
A certain perceptual rule is created in the mind which, as a result of the way they look at things, produces relations of domination. Under no circumstances is "symbolic violence" based on physical violence, but merely the creation of the capacity and ability to exert power by the dominant force, which allows others to tightly control their behavior and simultaneously align themselves with the source of the dominant force. In other words, this is done voluntarily. The important point is that this harmony is apparent, but inwardly there may be no satisfaction for obeying orders, and this is the critical point of the relationship. The level of efficiency of the dominant person depends on the general aspects of the individual capital, for example the amount of a set of social (relations), economic (wealth), symbolic (charisma and social

status) and cultural (education of knowledge and cultural skills) capitals. Thus, "symbolic violence" can work much better than physical violence in some situations and at some cost. Violence under the banner of cultural beliefs is not essentially violence, while it is a breeding ground for many other forms of overt violence. In Bourdieu's theory, the field is the space of playing actors who act under the influence of its force by accepting the rules of the game. Bourdieu in his analysis of the novel "Training Emotions" by Gustave Flaubert wrote the similarity of the social and physical fields in the life history of the novel's protagonist is referred to as the path of charged particles in the magnetic field: "These young men are like particles in a magnetic field." (Bourdieu, 1996) Social field theory, apart from its physical and philosophical foundations, looks at the growing process of differentiation in the new world.

Summary and analysis of the content of the novel shazdeh Ehtejab in the forties

The man who was sitting, coughing, remembering his memories and finally dead the same night. The memories of his life are divided into different parts, including living with pride and pride in the old houses that are going on in the present.

Variables	Repetition times	Examples of Variables
Religious and cultural Variables (habitual)	37	God, prayer, Quran, prayer-carpet.
Variables affecting Family Relationships (Habit, Symbolic Violence)	276	Lover, tears, illness (coughing, fever), loneliness, betrayal, wine, makeup, housework, finances, fear, violence, life in the past (great grandfather, grandfather), domination
Variables of leisure time	108	Books, newspapers, glasses, school
Material Variables (Field)	169	Clothing for men and women (prayer tent, chandelier, earrings, apron, elastic, floral scarf), type of housing (large yard, garden and orchard, crickets, weeds, tree, pine, sky, lotus flower, clove, yeast, Vases), utensils (household chandeliers, bedspreads, photo frames, stained glass), means of transportation (horses, carriages, cars), antiques, jewelry, watches,



Examples of habits in shazdeh Ehtejab's novel include: creating fear, violence, living in the past (great-grandfather, grandfather), domination, taking over finances and possessions, which are influential

features in family relationships and determine the traditional lifestyle. Symbolic violence is clearly represented in the shazdeh Ehtejab, where he uses fakhri in both the character of the Fakhrolnesa and the character of the housewife:

Shazdeh put his hand in her proud hair. Then he wiped the tears that were now passing through the groove in the middle of the red with his thumb: "This is another matter of pride. You are a housewife; you got it? "Fakhri must clean the dishes, sweep the rooms ..."

Fakhri also confirmed that behavior and played a role in the form of both women. (Fakhri and Fakhrolnesa).

Elsewhere, where Fakhrolnesa is waiting for shazdeh to arrive, on nights when shazdeh gambles and loses his property, the theory of "symbolic violence" also applies:

Fakhrolnesa said: "Dear Fakhri, better you go to sleep, I will wait. "I think he still remains in one of these gambling bases." I said, "Madam, I will stay awake."

Fakhrolnesa stared at the other side of the space and at the stove, half of which was in the mirror, and said, "I will stay awake until the morning until shazdeh ..."

... shazdeh stuck his head out of the car window, saying: "My dear Fakhrolnesa, are you still awake? You must be reading a book. "I lost a dwarf Sarutqsi instead." Then laughed...

shazdeh, whose ancestors were all physically violent, is a perfect symbol for defining "symbolic violence" in committing violence. Including:

... He was sitting in front of the stove, throwing books into the fire. He was saying: "Fakhrolnesa ', follow the method to burn it all. I don't want you either ..."

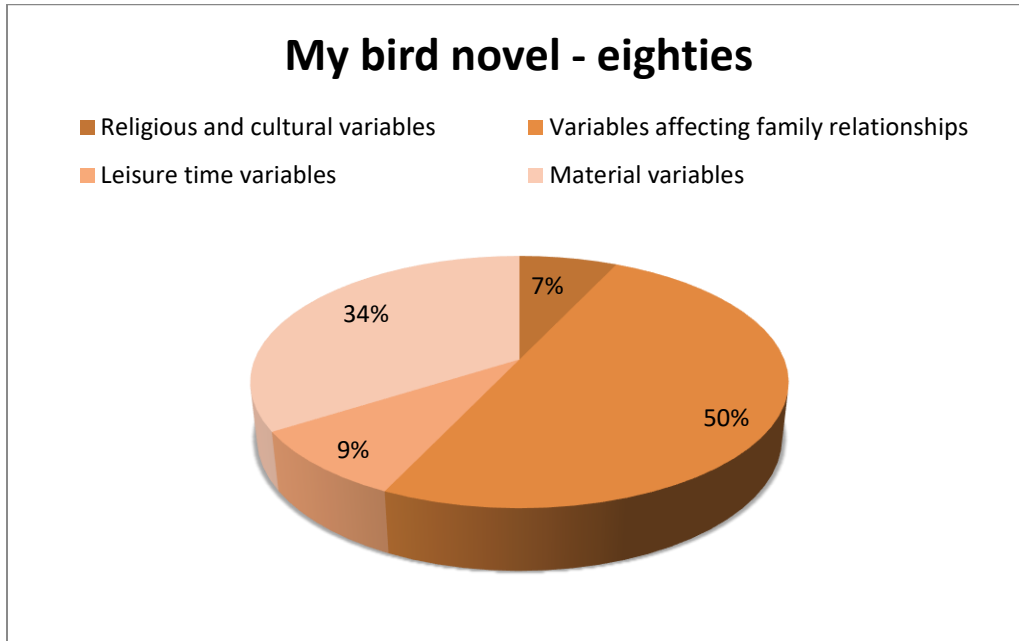
"shazdeh, these are very valuable," I said. He said, "rummage them, Fakhrolnesa " (in fact, she was fakhri) had started at night. He was not drunk. All those books! Was it just burning? Hey, I turned it upside down. You were on fire. My hands were burning. My face was hot. He was sitting on a chair, stacking books, on top of each other, like bricks. One by one he would pick it up and throw it in the middle of the fire. He would say, "Turn it upside down, Fakhrolnesa." But it was all. It just burned around books. The middle of them remains white. I was turning upside down. The papers turned red, shriveled, blackened, and swelled. I was warm. He would say, "Turn it upside down, Fakhrolnesa."

One by one he would pick it up and throw it in the middle of the fire. He would say, "Turn it upside down, fakhri." But it was all. It just burned around books. The middle of them remains white. I was turning upside down. The papers turned red, shriveled, blackened, and swelled. I was warm. He would say, "Turn it upside down, fakhri."

Summary and content analysis of "my bird" novel of the eighties

The novel is narrated by a first-person narrator, an anonymous woman for whom even the author has not chosen a name. He has two children, and the novel begins with a description of his humble life due to economic poverty. The narrator is involved in the daily life and difficulties of married life and having children. Her husband, Amir, dreams of going to Canada to commit "symbolic violence." For all his love, he goes only to Baku to cross the border, and returns shortly after, when the narrator is almost accustomed to living without him. None of the characters in the story have intimate relationships and express deep love. The narrator's past is particularly important in this story because he has not been able to come to terms with its events and sell them. The end of the story does not represent a specific event, and it may be said that it is in fact an ordinary picture of the life of an ordinary human being.

Variables	Repetition times	Examples of Variables
Religious and cultural Variables (habitual)	28	God, prayer, prophet, faith, sin, devil,
Variables affecting Family Relationships (Habit, Symbolic Violence)	280	Bird, Canada, Love, Lover, Tears, Curse, Loneliness, Lamentation, Hate, Ignorance, Betrayal, Financial Matters, Fights, Music (Daf), Consolation, Fear, Shadow, Slave, Lamp, Hell, Past, Secrecy , News, raising children
Variables of leisure time	46	Park, book, newspaper, cinema, ballad, show, music (daf), hookah,
Material Variables (Field)	196	Buildings, apartments, houses, means of transport (buses, cars), alleys.



Examples of habits in my bird novel are: indifference, fear, secrecy, betrayal, loneliness, etc., which are very influential indicators in family relationships and form a new style of family life. Examples of symbolic violence in the novel of the eighties indicate that the behavioral form of modernity has emerged, but there is no doubt in the practice of symbolic violence, and this behavior is due to the replacement of new attitudes and modernity instead of traditional attitudes. And perhaps it can be said that modern symbolic violence has replaced traditional symbolic violence. In the sixteenth chapter of my bird novel, the narrator says: "I do not enjoy the coolness of the air conditioner! While he has to work under sun and heat. I don't take a nap after lunch; Because Amir does not have the opportunity to do so. I do not travel with my friends; Because Amir cannot do that. Amir has won. A slave whose labor was sold twenty years later! Amir owes the bank another twenty years. The bank bought his labor from him. Amir's neck and face cannot burn in the sun and my face shines from eating well and sleeping well. It's not fair. Amir is looking for justice and he does not find it anywhere. The children are crowded. Amir says he has chained us to this life. How long? Until end of the life.

Amir brings money and we spend. We are consumers.

I say I'm going to work. I have worked before. I can.

"Raise your children well if you can".

Lack of financial independence and monetary equality affects the lives of many women and leads to domination and doing things that the narrator wants to do but cannot! Such impossibility does not take on color over time, and this is a clear example of "symbolic violence" because it eventually becomes an alternative to behavior that the narrator was interested in but could not choose due to the circumstances. Like visiting friends, using the air conditioner, taking a nap in the afternoon. Sometimes such domination has lasting and painful consequences, such as getting caught up in a sense of resentment and hatred; which has devastating effects on family relationships.

Conclusion

In the process of transition from traditional society to modern lifestyle, there have been extensive changes in various areas of lifestyle, culture, identity, socialization, interests, habits and family behaviors. In the analysis of the mentioned novels, the findings indicate that the Iranian family has undergone fundamental changes during the transition from tradition to modernity. During the modernization of Iranian society and the spread of modern culture, the Iranian family becomes more vulnerable and moves towards changing attitudes, values, relationships and patterns. Modernity is a historical period between the fifteenth and twentieth centuries and has many cultural and intellectual movements. Modernist philosopher Jürgen Habermas believes that modernity is an unfinished project and has not yet been completed. The characteristics of this period can be mentioned as follows: In this

period, individuality is elevated and tradition is criticized; Awareness of one's individuality increases; The emphasis on personal freedom is highlighted and finally, modernity is an aesthetic that arises from the new relationship between man and beauty and the new concept of taste, and therefore an epistemic rupture occurs in the transition from tradition to modernity; So that all words have a new meaning. In the tradition, religion was considered comprehensive and complete to answer all human questions, but in modern times, religion is only responsible for sincere worship and servitude and is pushed into the private sphere.

Past societies have been traditional societies. In traditional families, the type of authority in the family was quite clear; the system of extensive kinship was of particular importance while the family is now the dominant nucleus; the individual freedom and independence of each member of the family did not matter, and decisions were made by the ruling power in the family. Family members wanted to move to other family members, whereas today there is no such desire due to the rapid growth of technology. The societies that exist today are of two kinds: modern societies in transition to later periods and societies in transition. The second category is societies, some of which are modern and some of which are traditional, and which usually deal with crises; especially the identity crisis. In modern times, there is talk of change, and this "self-founded" intellect wants to change the system of the universe and its system of existence. Traditional man was satisfied with life at that time and considered the world system to be just. But modern man wants to change both in him and in society. In the novel of the eighties, which is a representation of the family lifestyle in this decade, we clearly see the fading of the religious components. In this novel, the word prayer is mentioned only once: "Amir didn't stop reading it. He only raised his voice like someone who comes to his house during prayers. "Shahin and Shadi were staring at his mouth and their mouths were open."

In the novel "My Bird", the narrator is anonymous until the end of the novel. Almost no major events take place in the story. There is no intense conflict in it. One of the external conflicts of this story is the husband's desire to emigrate or sell the house, which the narrator is not able to deal with in his character. The atmosphere of the novel is sometimes ambiguous, and the narrator's monologues show that he is too lonely, as he feels lonely in general. Even her connection with the outside world seems to be established through her husband's narratives from the outside world: "Amir has brought news again. Aghajan always came home with a full hand; with a side full of fruit.... Amir does not come empty handed; It brings a bag full of news, incidents and adventures. Over the years he has learned which one to say first and which one to say last. He has learned to tell half the story and to be cute to tell the other half. He knows which one to define with politeness and which one to pass quickly. He knows that I am a customer of all the goodies in his bag. There is a ceremony to empty the bag. The bottom of the kettle should be on. The tea is brewed and prepared with a plate of seeds and pistachios, which is not good for my skin but is great for warming his chin. "Shahzad has changed his gender," says Amir. "He is men." The narrator has no financial independence and is at a low level of economic capital. In analyzing the content of the mentioned novels, the findings indicate that the lack of financial support of family members equally leads to the formation of a harmful relationship between the hegemon and domineer. The image of a woman in the shazdeh ehtejab is captured and metamorphosed and is a victim of "symbolic violence". In depicting the character of "Fakhrolnesa", "Fakhri" and the position of their existence in "shazdeh ehtejab", "Fakhrolnesa", "Fakhri". While as symbols of women belonging to two social classes, they suffer from a common destiny (according to Golshiri: being a victim), they are also in conflict with each other, and consciously or unconsciously; they weave and complement the fabric of the prison and the fence, thus yielding to "symbolic violence."

Sometimes male or female; the dominant gender, by its behavior and choices, causes the other person to be represented in a form other than what his or her true personality and identity is. In other words, portraying the other person in a human role becomes shameless, rude, irregular, unkind, irresponsible, uncommitted and uninterested in life. Such behavior is depicted in Bourdieu's theory as "symbolic violence." In analyzing the content of the mentioned novels, the findings indicate that "economic domination" is one of the reasons for the emergence of "symbolic violence" among the family.

People's lifestyle is a choice and this choice must be made consciously. In Bourdieu's old theory, such a choice is interpreted in the deep and complex concepts of habit and field, which have no contradiction with the concept of choice. Because meaning of choice is to relate behaviors, situations and assets to the preferences and desires of the agents. The basis of choices can be innate or instinctive, acquired, intellectual or emotional, empirical or intuitive. Finally, analysis shows that the importance of leisure time in two decades is very small and there is no improvement planning for such leisure time in families. Lifestyle includes things that are related to human life, including personal and social, material and spiritual dimensions: Matters such as insights (perceptions and beliefs) and tendencies (values, inclinations and preferences) which are mental matters or internal behaviors and external behaviors, social situations and assets which are in fact objective matters. Thus, environmental matters, whether physical or social, or in other words, space and time, or social and hereditary status, are conceptually separate from lifestyle, although they affect and shape it. The subject of the study shows that there is a space for research on obvious and everyday examples of "symbolic violence" in the Iranian family lifestyle. For example, this research can track how to create a growing desire to use Mass media. Thus, in which Mass media does a family of men, women, and children spend more time as an excuse to dominate or dominate other family members?

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