Sociological Explanation of the Impact of Cyber Social Networks on Lifestyle Change  
(Case of Study: Instagram Network)

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Abstract: The present study was conducted to investigate the sociological explanation of the effect of cyber social networks on lifestyle change (case study: Instagram network). The population of the study were the residents of district 5 of Tehran in the academic year 2019, which was done based on the survey method. The research sample consisted of 385 people who were selected using simple random sampling method. The instrument used in this research was a researcher-made questionnaire. This research has been compiled using the theories of Giddens, Bourdieu, Veblen and Simmel. The results showed that there was a significant difference between men and women at using Instagram social network. There was also a significant difference between men and women at using Instagram social network. There was a significant difference among the educational classes at using Instagram. There was also a significant difference between Instagram usage and marital status. There was a significant relationship between the use of Instagram social network and people’s age, leisure time style, fashionism and change in attitude towards marriage.

Keywords: Family; Instagram; Lifestyle; Social networks; Tehran.

Introduction
Bourdieu believed that mass media are effective in reinforcing the social capital because they provide conditions and space for the actor in a direction within a rational choice (Jafarinia, 2010: 152). So today, Internet social networks can be measured as a source to determine the level of social capital. Trust is the cornerstone of social capital and regulates the level of social capital. Because today, trust in Internet social networks can be an important factor for the amount and manner of using these networks (Qovanloo Qajar, 2011: 49). Chayova et al. (2005) believed that social capital facilitates the connections and actions of individuals within the social structure by providing useful knowledge about the opportunities available through the network. (Zaki, 2015: 90). Social capital is a resource that is the legacy of social relationships and facilitates collective actions. These resources are obtained through socialization and include trust, participatory norms, and networks of social bonds, and bring people together in a cohesive and stable manner within the group to achieve a common goal (Saeedi and Ashuri, 2016: 91).

Today, with the advent of cyber social networks, especially Instagram in our country, the speed of information exchange has increased and they will have a direct and indirect impact on its users worldwide, so that it plays an important role in promoting different lifestyles. These lifestyles are broader than the lifestyles that have been formed in our country and lead to specific orientations in the lives of the people of our country and most importantly they are in conflict with the culture of our country. Since the contemporary sociological have been oriented to the increasing importance of the field of consumption in activities of lifestyle to form the personal and collective identities and how such networks affect people's lifestyles requires research and ongoing studies to examine various aspects of these effects on lifestyle. Therefore, the present research was conducted to study the impact of cyber social networks (Instagram) on people's lifestyles.

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Significance of the Study
In the last decade, due to the increasing use of social networks in our country, we are witness to the changes in the behaviors, habits, beliefs and values of our people. The pulse of these developments is in the entry of social networks into our country so that with the entry of social networks into society, the share occupied by the national media has decreased significantly and most of it is allocated to social networks. In recent years, this media is expanding through increasing the number of social networks of the audience. Such networks, regardless of the social and cultural context of each society, disseminate different values that are in contrast with the realities of our society in many aspects. Therefore, the issue of how social networks affect the lifestyles of the people of our country, despite these effects and constant changes, and how the harms of using these global media can be avoided, requires the need for research in this field to be able to solve many problems of our society today.

Purposes of the Study
The Main Purpose: To investigate the impact of Instagram social network on the lifestyle of people of Tehran.

Sub-purposes
1- Recognizing the difference between men and women in the use of Instagram social network.
2- Recognizing the difference among educational classes in the use of Instagram social network.
3- Recognizing the difference between marital status and the use of Instagram social network.
4- Recognizing the relationship between people's age and the use of Instagram social network.
5- Recognizing the relationship between the use of Instagram social network and leisure.
6- Recognizing the relationship between the use of Instagram social network and attitude towards marriage.
7- Recognizing the relationship between the use of Instagram social network and fashionism.

Research Hypotheses
1) There is a difference between men and women in the use of Instagram social network.
2) There is a difference among educational classes in the use of Instagram social network.
3) There is a difference between the use of Instagram social network and marital status.
4) There is a relationship between the use of Instagram social network and the age of people.
5) There is a relationship between the use of Instagram social network and leisure.
6) There is a relationship between the use of Instagram and the attitude towards marriage.
7) There is a relationship between the use of Instagram social network and fashionism.

Social Networks
Definition of the Social Networks
A network is a collection of interconnected points or groups. The point of connection or node is the point at which a curve intersects itself. The connection point depends on the type of network in question. For example, television systems, entertainment production studios, computer graphics centers, news groups, and moving devices for producing, sending and receiving global network signals are new media and as the center for cultural expression and public opinion in the information age (Castells, 2001: 544). But according to the theory of traditional social network, a social network is defined as a set of social institutions that includes people and organizations that are connected by a set of meaningful social relationships and interact with each other in sharing values. The traditional form of social network service focuses on a variety of relationships, such as friendships and face-to-face relationships. But today, social network services are more focused on online virtual community and interface computer communications (Memar et al., 2012: 157).

Social networks are generally composed of individual or organizational groups that are interconnected through one or more types of affiliation. These groups depict the effective functioning of a convergent network in the context of a complex information society, and their increasing success and popularity is due to having a social color. (Rahmanzadeh, 2010: 2)
Social Networks in Iran

Iranians’ interest in social media started from Orkut. Iran was the third country in Orkut after Brazil and the United States; however, traces of these tendencies can be found in chat rooms or Yahoo! and public forums such as Persian tools and Persian speech. The process of Iranian membership in Orkut continued so far that Persian became one of the five most widely used languages in this base. This led to the launch of virtual communities and internet social networks in Iran (Akbari, 2010: 3).

The club is one of those networks. The club social network site was launched on January 1, 2004 based on the current needs of Iranian internet users. As a base for communication between Iranians and Persian speakers in the world, it can create a suitable platform for exchanging information, needs, work and services, getting to know colleagues, old friends, and so on. The social network of Iranian academics, i.e. course, is also one of the bases whose members are usually students, graduates and university professors. Features of this site include video tutorials and a library. Users can display the contents of their blog directly on the friends page (Akbari, 2015: 22). Classmates is another Iranian social network site that helps its members find their classmates. The social network of Iranian experts, U24, is another Persian-language social network that helps its members introduce services, find customers and establish professional relationships with other members. The reference site of Iranian specialists has been set up with the aim of making a comprehensive database of Iranian specialists and also in order to provide appropriate information in all specialized fields. By subscribing to this site, users have a dedicated home page and can register their personal details, specialized skills and list of projects in it, as well as the latest specialized news, and introduce them to the world arena (Akbari, 2010: 3).

In the Face-Fa social network, conferences and seminars, job opportunities and scholarships inside and outside the country are sent daily to the email addresses of the members of this network. Members of this social network can find new friends, especially among Persian speakers inside and outside the country, and keep in touch with them and share their information with them. Hundreds of people join the Face-Fa social network every day. Face-Fa users can personally attract advertisements (banners) and display their ads in their respective sections, in addition to benefiting from the free services and facilities of Face-Fa from their activities in Web to earn money (Akbari, 2015: 23). In recent years, due to post-election events, the emergence of such social network sites has been increased even more. These bases mainly dealt with political issues and raised the current political issues of the country in their base. The virtual community is the highest of these databases. Of course, there were other bases that emerged with a positive approach and in order to remove ambiguity and enlightenment. Examples of these sites are the social network of Hamian-e Velayat. This social base was formed with the aim of defending the leadership of the system and neutralizing the propaganda attack against Velayat-e Faqih. Members of the Hamian-e Velayat social network can share their content, web posts, images, videos and audio on this database. The possibility of online audio and video conversations, displaying specialized images of the manager as a slide and announcing events and new activities of user friendly to each other are considered as very good capabilities of this site (Gardab, 2013: 2).

Instagram

Instagram is a social network of photo and video sharing that allows its users to share their photos and videos on other social networks such as Facebook, Twitter, Tumblr and Flickr. Users can also use digital filters for their photos. The limit for video sharing on Instagram is 60 seconds (Frommer, 2010). Instagram was developed in San Francisco when Kevin Systrom and Mike Krieger were working on a multifunctional GTML 5project called Bourbon, which was actually related to mobile photography. Mike Krieger believed that the Bourbon project was similar to the foursquare program, except that it could have more capabilities. Then the focus of the Bourbon project on image sharing continued. The Instagram is a combination of the two words Instant Camera and Telegram, meaning instant messaging through photos and cameras. The first version of Instagram was launched in October 2010. The service quickly gained popularity, reaching more than 100 million users by April 2012 and 300 million users by December 2014. In 2014, the Windows Mobile version of Instagram was released to the public. Instagram is available through the Apple App Store, Google Play, and the Windows Phone Store (Morph, 2012). Support for this application is available for iPhone, iPad, iPod Touch and phones with...
Android operating system. Instagram third-party application software is also available for the BlackBerry 10 and Nokia Symbian phones. In a very short time, this program was able to make a profit of 500 million US dollars for investors. With the rapid and pervasive growth of this social media, more investors became interested in investing. On September 6, 2012, Facebook acquired Instagram for $1 billion (in cash and stock). In 2013, Instagram grew by 23%, while Facebook, as the parent company, experienced only 3% growth (Canibes, 2014). It is said that if Instagram maintains the same growth, it will be bigger than Facebook. Since its release, the program has undergone two major and important changes and updates. The first change was made in March 2014 in order to reduce the size of the Android version of the Instagram application by half, as well as increase and improve the performance and strengthen the user interface. The second update took place in April 2017. This change included adding offline mode and applying changes to this mode. This means that as soon as the user is online, all changes and processes performed offline are publicly recorded. The Instagram app has undergone many changes since its inception and is constantly updated. The latest research in the UK shows that Instagram has the most negative impact on youth health. Unlike sites and social networks such as Facebook, Twitter, YouTube and other popular networks in the world, Instagram in Iran is not absolutely filtered, but the smart internet filtering plan has been implemented on it.

**Lifestyle**

In the sociological literature, the concept of lifestyle has been interpreted in two different ways and by two different types of conceptualization. In the first formulation (1920), lifestyle represents the wealth and social status of individuals and is often used as an indicator to determine social class (Chapin, 1935 and Chapman, 1955). In the second formulation, lifestyle is not a way to determine social class, but a new social form that is understood only in the context of the cultural changes of modernity and the growth of consumerist culture (Giddens, 1944, 1991; and Bourdieu, 1984; and Federston, 1987), 1991 and Lash and Yuri, 1987). In this sense, lifestyle is a way to define the values and attitudes and behaviors (identity) of individuals whose importance for social analysis is increasing day by day. Thus, the concept of lifestyle first entered sociology as an indicator for measuring social class. One of the oldest techniques for studying the floor is a method called ‘Living Room Scale’. This scale is based on the fact that lifestyle in general, and objects owned by people in general, differ in different classes. The path that led to the construction of this scale was opened by the formula proposed by Chapin in 1926-1927. According to Chapin, social status is a situation that an individual or family occupies according to the standard average level of cultural assets, income, material assets and participation in group activities of the community (Abazari, 2002). Research shows that these four components are highly correlated with living room accessories as an independent variable (ibid). Wirth (1945) severely criticized the validity of this scale, and in most subsequent research by Reisman (1967), the scale was not related to other components of the concept of class, such as income, education, occupation, and family history. (ibid).

Therefore, the possibility of building a lifestyle scale to identify the different classes was increasingly questioned and eventually completely removed from the scene. But the concept of lifestyle once again entered the social sciences, not as an indicator for measuring the concept of class, but as an independent concept that represents a new analytical approach to the subject of stratification, differentiation, and social mobility. The concept of lifestyle in its new meaning, in modern societies, is used to describe the actions of oneself and others. According to Cheney (2003), lifestyles are patterns of action that differentiate people. So lifestyles help us understand what people are doing and why, and what it means to them and to others. In fact, lifestyles are forms of collective identity that evolve over time. In a simple and general definition, lifestyle can be defined as, or more accurately, patterns and routines of everyday life that includes not only the desired individual patterns of life, but also all the habits and ways to which the individual or members of a group are accustomed, or actually deals with them. Thus, lifestyle is not limited to home and furniture, and includes all things, such as patterns of social relationships, entertainment, consumption, and clothing, and reflects the attitudes, values, and worldview of the individual and group to which belongs. (Azkia, 2009). Lifestyle is a part of life that is practically realized and includes the full range of activities that people do in daily life. The range of activities of people in any field can be the builder of their lifestyle in that field. For this reason, we can talk about lifestyle, in the field of material consumption, health behavior, cultural consumption or behavior at home.
Bourdieu has proposed a coherent theory of the formation of lifestyles, according to which he presents the objective living conditions and position of the individual in the social structure, leading to the production of a particular talent. Talent produces two categories of systems: a system for classifying actions and a system for perceptions and cognitions. Lifestyle is the final result of the interaction of the two systems. Lifestyle is the actions and deeds that are classified in a certain way and are the result of certain perceptions. Lifestyle is the result of people's preferences that are put into practice and are visible (Fazeli, 2003: 45). According to Cockerham (2004), social status and factor choices both play a central role in the concept of lifestyle.

Literature Review
Relevant Studies in Iran
• Fathi, Soroush and Mokhtarpour, Mehdi (2014) explained in a paper entitled "Study of the role and influence of new visual media in lifestyle change (Case study: students of Tehran University of Science and Research)" that this study aims to examine the role and influence new media of visual new media in creating a change in people's lifestyles. Hence, the theoretical framework of thinkers such as Mitchell, Simmel, Bourdieu, and other theorists in the field of communication instruments and human life models have been used. The research has been conducted on a survey method, and a researcher-made questionnaire has been used to measure. This study's statistical population is the students of Islamic Azad University, Science and Research Branch of Tehran, who are studying in the Faculty of Basic Sciences, the Engineering and Technical Faculty, and the Faculty of Humanities, that their number is equal to 9729 people in 2013. The statistical sample was determined 370 people utilizing the Cochran's formula. Research findings reveal that the use of new visual media leads to form a particular lifestyle and produces a distinct value system and worldview in each of the various aspects of lifestyle which results in various actions on the part of individuals and causes individuals to follow the various models in various fields of their lives, including leisure and the way of spending it, attitudes toward marriage (choice of a spouse), religious behaviors, and fashion.

• Mokhtarpour, Mehdi and Vosoughi, Mansour (2014) stated in a paper entitled "Study of the influence of virtual social networks on the social capital of young people (case study: girls older than 15 years old in Tehran)" that one of the consequences of modern media today is their influences on the models and methods of human social life. Unquestionably, the social world is shifting, and one of the chief agents in today's world is new and up-to-date human technological achievements. Achievements that are identified as new communication and information technologies. It is necessary to investigate the influences and consequences of applying new communication and information technologies, including virtual social networks in various fields. This study aims to identify this question whether virtual social networks have changed the social capital of Iranian girls? Research Method in this study is a kind of a survey and was conducted utilizing a researcher-made questionnaire. The statistical population of the study consists of girls older than 15 years old in Tehran. The sampling method is stratified sampling proportional to size. Findings indicate a direct and positive relationship between the duration of utilizing virtual social networks, the application of virtual social networks, the degree of participation and activity in virtual social networks, and the importance of virtual social networks for users and social capital. Their social capital is also increased by increasing membership time, usage rate, participation and activity rate, and the importance of virtual social networks for users.

• Fathi, Soroush and Mokhtarpour, Mehdi (2013) stated in a paper entitled "Explanatory model of Internet use and its role in students' cultural identity" that today the Internet phenomenon as the most influential means of the electronic communications network and information technology has made possible to access easily and quickly to nature, structure, the exchange, preservation, duplication, distribution, and access to integrated information for all people with different cultures and ideas around the world without time and space restraints. This study aims mainly to distinguish the influence of the role of Internet users on students' cultural identity. Two methods of documentary and survey have been applied in this research. The statistical population is all students of Islamic Azad University, Science and Research Branch of Tehran.
The sample size has been defined by applying Cochran's formula equal to 250 people. The results of the regression analysis of Internet factors explaining cultural identity explain that in total, it explains almost 52% of the variance of the dependent variable (cultural identity) among the variables that have been included in the final model (amount and duration of Internet use, business, communication, and information patterns). Attendance in chat, dating environments, blogs, and social networks and presenting the viewpoints, attitudes, and feelings of adolescents in this environment, freedom of expression, are additional causes and factors that make this user models prevalent and popular among young people. Also, Internet user models are efficient in improving the level of students' culture and raising the level of knowledge of their cultural identity, so that it had been beneficial by eliminating geographical boundaries at the local level through cyber and virtual space and easy access to cultural heritage, cultural symbols, and subcultures.

- Fathi Soroush, Masoumeh, Motlagh (2011) have analyzed in a paper entitled Globalization and Generational Gap (Sociological Study of Generational Gap: with Emphasis on Information and Communication Technology) that it can be noticed according to classes such as globalization, the development of urbanization and the evolution of new information and communication technologies that the new generation is facing a new world that is changing and developing his/her values, norms, and culture. This paper aims to examine the notion and typology of generations and the role of new communication technologies such as the Internet in the generation gap and how it can intensify the generation gap or strengthen the relationship between generations. If ignored, the generational gap results in forming a social problem that creates generation gaps and discontinuities and their outcomes. In this paper, the generation gap is studied with emphasis on situation and consumption applying the documentary method.

- Amiri (2011) conducted a research entitled "investigating the relationship between the dimensions of religiosity and lifestyle of young people." The participants of this study included 263 third year high school and pre-university students in Zarghan city of Fars province who have been selected by multi-stage cluster sampling. According to the research findings, there was a significant variation in the religious status of this group of young people. In this study, 5 dimensions of religiosity were measured, and there was a significant relationship among each of the three dimensions of belief, religion and morality, religiosity of the participants and their lifestyle. The results of the research showed that although religion is still influential in our society in the current situation, but the rethinking of modern social life has provided the grounds for the passivity or coexistence of religion and tradition with modernity and globalization, and local elements are to some extent evident in the lifestyles of young people.

- Rostami (2010) conducted a research on "study of media consumption and lifestyle" among the citizens of Tonekabon. In this research, he used Bourdieu's theories of lifestyle and consumption, Max Weber's theory of stratification, injection theory and the theory of use and satisfaction. Based on the theoretical model presented for the lifestyle, he defined three types of popular, middle-class and elitist styles, and measured these styles in relation to media consumption based on the two parameters of watching radio and television networks and satellite television networks. The results of this study showed that most people who watched TV programs had a vulgar lifestyle and most of those who were defined as viewers in watching satellite programs had a mediocre lifestyle.

- Abbasnejad (2009) studied the "relationship between lifestyle and social identity" among young people aged 15-29 in Babul. In this research, he used the survey method. He applied the theories of Simmel, Weber, Giddens, Veblen and Marx in the field of lifestyle. The results indicated that the findings related to the components of lifestyle had a strong relationship with the components of social identity, including religious identity, national identity, group identity, family identity and individual identity among the youth of Babul.

Relevant Foreign Studies
- Mol et al. (2014) conducted a study titled "Trust privacy? The role of mental theories for self-disclosure in online communication". They concluded that conscious users should be able to
adjust their privacy boundaries more appropriately and show themselves according to their needs; because this type of use can increase social capital.

- In a study entitled ‘A survey of the network of friendship, social capital and ethnic identity of young people in the UK’ Rinoldez (2012) concluded that young people had an extensive network of social relationships and friendships of all ethnicities in the UK.
- Wellman et al. (2012) investigated the Social networks, social participation and social commitment among visitors to the National Geographic Association website. The findings showed that excessive use of the internet increases participation in voluntary organizations and politics, and strengthens this relationship that leads to a positive relationship between internet and non-internet participation in organizations and politics. Most users have less commitment to the internet community.

**Theoretical Framework of Research**

**Manuel Castells**

Castells described a new world that emerged as a result of the historical symmetry of three independent processes around the late 1960s and mid-1970s. It created the technology revolution of information, the economic crises in capitalism and statehood and the subsequent restructuring of them and the flourishing of social and cultural movements, the interaction among these processes and the reactions that provoked them, a new dominant social structure; a network society with a new economy in other words an information-global economy, and a new culture; a truly permissible culture (Castells, 2001). As Castells believed, place and space are the manifestation of society, and since societies have undergone structural changes. It can be logically assumed that new spatial shapes and processes are emerging, and the dynamism of the overall structure of society creates the spatial shapes and processes. Thus, in the organization of a commercial or industrial society, the "city" or "region" becomes a form of space. The spatial connection of the dominant functions of our societies occurs in the network of interactions that information technology tools have made it possible. In this network, there is no place by itself; because stations are defined by currents. Therefore the communication network is the main spatial configuration: places are not destroyed, but their logic and meaning are absorbed in the network. The technological infrastructure creates the network defines a new space (Castells, 2001: 478). As Castells believed, now we live in a "network society" like the form in this information age.

According to Castells, the six characteristics of a network society are:

1. We have entered a new technological phase. It focuses on microelectronics, information and communication technologies, and genetic engineering. Communication technologies represent a greater change than the industrial revolution. As the Internet has become a public tool in order to transfer the dynamic and reciprocal information.
2. We live in a new economy that has three aspects: a. the information economy with a large capacity to generate awareness; b. the global economy; in the sense that its strategic activities as its focus, has the capacity to function as a unit on a global scale; c. the network economy; that is, the information networks of the institutions.
3. Large and small trade institutions are all increasingly acting on a strategy based on changing alliances and partnerships according to the specific situation, work process, time and place of each production, and relied on sharing information. At this time, new forms of work and employment have emerged that are on the concept of flexibility.
4. Culture is largely organized on an integrated system of electronic media that does not just include the internet.
5. The emergence of a new social structure is associated with transforming time and place. Time is timeless and compressed; as we make a money transfer in the blink of an eye. Location is also dynamic.

The global circulation of wealth, communications and information have threatened the sovereignty of the state and made its legitimacy unsteady due to its dependence on media policies. Manuel Castells described the characteristics of the information age and the state of societies, relations and the production of human relations in this age:
Informationism: that is the accumulation of knowledge and more complex levels of information processing. In informationism, the search for knowledge and information is considered as a feature of the function of technology production.

Information societies: Communities in which the main process of knowledge production, economic productivity, political-military power and media communication, are deeply affected by the information productivity model. American, Japanese and Western European societies are considered among these societies.

Information Conflict: It includes all economic, service, and industrial activities. More than ever, it relies on the knowledge, information, and technology necessary to process information, including technology (ibid. 16).

Alvin Toffler
The presence of new technologies at home leads to forming the electronic cottage, which creates a new horizon for business entrepreneurship, while environmentalists also welcome the development.

- Impact on the local community: If the presence of new technologies at home and for work at home covers a significant portion of the population, it can bring more stability to the local community. This reduces the forced mobility, the stress resulting from it, the transient and superficial relationships between people and people can get more involved in the local community. The electronic cottage can help restore a sense of belonging to the local community and give a new life to humanitarian and cultural organizations and associations, etc.

- Impact on the environment: transferring all or part of the work to home can reduce needs for energy and can also lead to decentralization. The electronic cottage system can distribute the necessary energy among small units and, as a result, make it possible to use generators of another type; therefore, it reduces pollution. First, by transferring to small-scale renewable energy sources, it eliminates the need for highly polluting fuels, and second, highly dense contaminants that pollute the environment and areas are released to a much lesser extent.

- Economic Impact: New economic jobs related to information and communication technologies enter the economic market. A whole new group of small computer centers and intelligence services are made, and large organizations are also equipped with this technology. E-mail replaces traditional mailing, and finally, businesses develop which can take advantage of the advanced electronic industries.

- Psychological Impact: Although the new intelligent space may seem unfamiliar to humans, but on the other hand, working at home may lead to deep face-to-face and emotional relationships, both within the home and in the neighborhood unit. Working at home and outside the home causes to be separated the concentration from an environment (Toffler, 1374: 287-282).

Thus, the family structure and values and the political system will change with forming the electronic space and information sphere of the urban system, all of which are due to conditions that have led to a long-distance transportation, electronic cottage, reducing the environmental pollution and changes in entrepreneurship.

Pierre Bourdieu
Pierre Bourdieu was undoubtedly known as the most sociologist man who talked about lifestyle. Many people consider his book named ‘Distinction’ as the Bible of scholars in this field. Part of the reason for Bourdieu’s thinking arises from the fact that he is perhaps the only one who created a stable theoretical foundation for analyzing the phenomenon of consumption. His method was to consider everyday life, but not to the ways that ethno-methodologists and phenomenologists do, but to consider the material and social conditions on constructing individual perceptions and experiences, and in the meantime (the principle of ignorance) was the guide of his research (Fazeli, 44: 2003). He offered the coherent theories about lifestyle formation. He believed that the objective living conditions and position of the individual in the social structure lead to produce a particular feature. Feature is productive of two categories of systems: a system for classification and a system for perceptions and cognitions. The final result of the interaction between these two systems is lifestyle. Lifestyle is the actions and deeds that are categorized in a certain method and are the result of certain perceptions. Lifestyle is the embodiment of people’s preferences that are put into practice and are visible. It is a non-random pattern and has a class nature (Bourdieu 1984: 171). Bourdieu analyzed the relationship between formal education in the structure of
capitalism and its reproduction by showing that lifestyles are the product of features and the roles by themselves and a function of a variety of experiences, including formal education, and by stating that consumption patterns are the main lifestyles. (Fazeli 45: 2003)

Like Weber, Bourdieu used lifestyle as a symbol and even opportunities to express or prove the social dignity of status groups and social classes. But in explaining the relationship between lifestyle and class, he thought far beyond Weber’s thinking and put it in the framework of his theory of action...

Lifestyles are the product of a habitual system that the mutual relationships among them are understood through habitual schemes. These styles are symbolic systems that have been socially qualified, such as "prominent", "vulgar", etc. (Mahdavi Kani: 174). The summary of Bourdieu's view is that individuals and groups in a society have different and distinct situations (social status). An individual or group imagines a social classification system by internalizing this situation and its symbols. This system produces a set of preferences and choices (tastes) in the mind of the individual or individuals whose meanings (values) are conceived through relationships and contradictions. In other words, their meaning is not intrinsic but it is relational. These preferences and choices create distinct lifestyles when they appear within the limits of economic and symbolic capabilities (or capital) in the form of actions and assets, in other words, they reproduce the social system. Bourdieu considered these differences understandable in the form of a class system and a struggle over legitimate culture. Thus, firstly lifestyle is an opportunity to experience or confirm one's position in the social space, which usually manifests itself in the form of distances that are preserved about the person and his honors, or his approved rank, and secondly, lifestyle is the result of a social classification system. The system constantly transforms necessities into strategies and turns them into preferences that one regards them as options ahead without being imposed on him. These options are as the lifestyles. For this reason, the meanings (values) of lifestyles derive from the same system that contains contradictions and relationships between different components and social situations.

Along with lifestyle, Bourdieu referred to a process that begins and intensifies with being more distant from the necessities and needs of life, or in other words, rising from the social hierarchy. Weber called the process "to give a style in life." During this process, the individual has the opportunity to do his activities and gain his assets in a more directed and organized way. In other words, given that the person's needs have been met, he or she gets opportunity to think less about the results and functions of his or her activities and assets, and to think like an artist about enjoying their selected order and appropriateness. Here Bourdieu mentioned two groups that got such an opportunity: first, those who had more economic capital and second, and those who had more cultural and symbolic capital. The history of different societies represented a long war between these two groups. The first group- bourgeois as a clear example - with their economic capital try to use the achievement of the second group- artists as a clear example - in a formal way and away from its concept for themselves and expose for their manifestation, and show it legitimate culture and lifestyle in an authoritarian way (Mahdavi Kani: 177). Thus like Weber, Bourdieu connected politics as the third social realm to the two realms of economics and culture (society). Lifestyle is the connection among these three realms in society.

Bourdieu stated that as long as the manifestations of lifestyle are equivalent to the obvious manifestation of the individual and his personality and "self-image" (i.e. his values and abilities), they are a formal expression of the realization of aesthetics and a kind of everyday morality. The meaning and function of each component and kind of lifestyle is different among different classes, and this issue should be considered in each explanation (Bourdieu 138: 238). For that reason, he believed if one understands this point:

If one understands the worlds of activities to which belongs, he/she will better understand the style of the different cultural activities, the social philosophies, and the worldview that arises from these activities. (Bourdieu 1984: 283) Bourdieu represented all on one basis:

Taste is a formula of productive lifestyle, a unique set of distinct preferences that represents the same expressive intention in the specific logic of each symbolic subspace ... (Mehdavi Kani 179).
According to Bourdieu, taste is nothing but a system of plans for understanding and the evaluation derived from habit. Class habit defines the meaning ascribed to the activities of lifestyle, as well as the issues expected from it, including the social value resulted from pursuing these activities. (Bourdieu 240: 1381, 239).

Research Method
In the present study, the survey method was used according to the nature of the subject. The method in this research was considered cross-sectional in terms of time, breadth in terms of depth, functional in terms of an applied research and as a field research in terms of context, scope of implementation and collecting data. The participants of the study were the residents of district 5 of Tehran, whose number according to the general census of population and housing in 2016 was equal to 858346 people. Cochran’s formula is one of the methods for determining sample size. In this study, this formula was used to estimate the sample size, the residents (385 people) of district 5 of Tehran. The simple random sampling was used in this research.

Research Findings
The following hypotheses were formulated and investigated in this study:

1: There is a significant difference between men and women on using the Instagram social networks.

<table>
<thead>
<tr>
<th>Sex</th>
<th>N</th>
<th>Mean of Impact Rate</th>
<th>Std</th>
</tr>
</thead>
<tbody>
<tr>
<td>Woman</td>
<td>203</td>
<td>3.3375</td>
<td>0.7172</td>
</tr>
<tr>
<td>Man</td>
<td>182</td>
<td>3.3384</td>
<td>0.6650</td>
</tr>
</tbody>
</table>

Table (2): Test comparing the average use of Instagram social networks between two groups of men and women

<table>
<thead>
<tr>
<th>Mean difference</th>
<th>Significance level</th>
<th>degree of freedom</th>
<th>F test</th>
<th>The variable of the impact of the Instagram network</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.0009615</td>
<td>0.009</td>
<td>383</td>
<td>0.098</td>
<td>3.085</td>
</tr>
<tr>
<td>0.0009615</td>
<td>0.009</td>
<td>282.272</td>
<td>0.013</td>
<td>Equal variance</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Unequal variance</td>
</tr>
</tbody>
</table>

Table 2 shows the comparison mean test of using the Instagram social networks between the two groups of men and women. In this table, analysis of variance (ANOVA) is calculated, the amount of which is 3.085 (ANOVA = 3.085). Here the results of unequal variances indicate that the amount of t-test is 0.013 (t-test = 0.013) and the degree of freedom of the test is 383 (df = 383). The significance level (p = 0.098) is smaller than 0.05 (p < 0.05), so the variance between the two groups is not the same and the first hypothesis is confirmed and there is a significant difference between men and women on using the Instagram social networks.

2: There is a significant difference among educational classes on using the Instagram

Table (3): Test the difference in the use of Instagram by education

<table>
<thead>
<tr>
<th></th>
<th>Total squares</th>
<th>degree of freedom</th>
<th>mean squares</th>
<th>F</th>
<th>significant level (0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>8.352</td>
<td>2</td>
<td>4.176</td>
<td>22.331</td>
<td>0.003</td>
</tr>
<tr>
<td>Within groups</td>
<td>71.641</td>
<td>382</td>
<td>0.187</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>79.992</td>
<td>384</td>
<td>-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 shows the one-way analysis of variance, the test of the difference in the use of Instagram according to the grade separation. The value of test statistic is 22.331 (F = 22/331) and the significance level (p = 0.003) is smaller than 0.05 (p < 0.05), therefore, the null hypothesis is rejected and the research hypothesis is confirmed. This means that there are significant differences among people with bachelor’s, masters and doctoral degrees on the use of Instagram.

3: There is a significant difference between Instagram usage and marital status.
Table (4): Test the difference in the use of Instagram by marital status

<table>
<thead>
<tr>
<th></th>
<th>Total squares</th>
<th>degree of freedom</th>
<th>mean squares</th>
<th>F</th>
<th>significant level (0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Between groups</td>
<td>0.720</td>
<td>2</td>
<td>0.360</td>
<td>1.739</td>
<td>0.019</td>
</tr>
<tr>
<td>Within groups</td>
<td>79.273</td>
<td>382</td>
<td>0.207</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>79.992</td>
<td>384</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 4 shows the one-way analysis of variance test table, the test of the difference in the use of Instagram according to the marital status separation. The value of test statistic is 1.739 ($F = 1.739$) and the significance level ($p = 0.019$) is smaller than 0.05 ($p < 0.05$), therefore, the null hypothesis is rejected and the research hypothesis is confirmed. This means that there are significant differences among singles, married and divorced people on using the Instagram.

4: There is a significant relationship between the use of Instagram social network and people's age.

Table (5): Pearson correlation test between Instagram social network usage and age

<table>
<thead>
<tr>
<th>Variables</th>
<th>N</th>
<th>correlation coefficient</th>
<th>significant level (0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instagram social network usage and age of people</td>
<td>385</td>
<td>0.361</td>
<td>0.004</td>
</tr>
</tbody>
</table>

According to Table 5, the correlation coefficient between the variables of Instagram social network usage and age is 0.361 ($r = 0.361$), which indicates the existence of a direct relationship. This means that as the age of the individual increases (or decreases), we see an increase (or decrease) in using the Instagram social network. According to the significance level of this relationship ($p = 0.004$) is smaller than 0.05 ($p < 0.05$), so there is a significant relationship between the use of Instagram social network and the age of people.

5: There is a significant relationship between the use of Instagram social network and leisure time.

Table (6): Chi-square test to measure the relationship between the use of Instagram social network and leisure time

<table>
<thead>
<tr>
<th>Chi-Square Tests</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>68.115</td>
<td>8</td>
<td>.000</td>
</tr>
<tr>
<td>Continuity Correction</td>
<td>51.417</td>
<td>8</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>54.226</td>
<td>8</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>52.108</td>
<td>8</td>
<td>.000</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>385</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 6 shows the Chi-square test is ($\chi^2 = 68.115$) and the degree of freedom is 8 ($df = 8$). In the 95% confidence interval, the level of significance is ($p = 0.000$) therefore, the null hypothesis is rejected and the research hypothesis is confirmed. In other words, there is a significant relationship between the use of Instagram social network and leisure time.

H06: There is a significant relationship between the use of Instagram and the attitude towards marriage.

Table (7): Chi-square test to measure the relationship between Instagram social network usage and attitudes toward marriage

<table>
<thead>
<tr>
<th>Chi-Square Tests</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>61.489</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Continuity Correction</td>
<td>59.446</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>67.817</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>61.316</td>
<td>2</td>
<td>.000</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>385</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 7 shows the Chi-square test is ($\chi^2 = 61.489$) and the degree of freedom is 2 ($df = 2$). In the 95% confidence interval, the level of significance is ($p = 0.000$) therefore, the null hypothesis is rejected and the research hypothesis is confirmed. In other words, there is a significant relationship between the use of Instagram and the attitude towards marriage.
7: There is a significant relationship between the use of Instagram and the fashionism.

Table (8): Spearman correlation test between Instagram social network usage and fashionism

<table>
<thead>
<tr>
<th>Variables</th>
<th>N</th>
<th>correlation coefficient</th>
<th>significant level (0.05)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instagram social network usage</td>
<td>385</td>
<td>0.732</td>
<td>0.006</td>
</tr>
<tr>
<td>and Fashionism</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 8 shows the correlation coefficient between the variables of Instagram social network usage and fashionism is 0.732 \((r = 0.732)\), which indicates the existence of a direct relationship. This means that as the use of the Instagram social network increases (or decreases), we see an increase (or decrease) in fashionism of the individual. The level of significance is \((p = 0.006)\) therefore, the null hypothesis is rejected and the research hypothesis is confirmed. In other words, there is a significant relationship between the use of Instagram and fashionism.

Discussion and Conclusion

New media is considered as a distinct set of communication technology that has certain features along with innovation, digital facilities and wide availability for personal use as communication tools. This findings confirm the impact of virtual networks on facilitating the training process. (Babaei and Fahimifar, 2013, 178) Harold Lasswell and Charles Wright were two researchers and thinkers who considered the role and function of the media. These two theorists believed that in the first function, the media monitors, and prepare and deliver the news, and in the second function, it is responsible for selecting and interpreting information in the environment. Here, the media carries criticism and suggestions about how people consider the realities. In this role, the media reinforces social values, builds consensus and exposes deviations, refers to the base of intellectual leaders, prevents the threat of social stability and public panic, manages public opinion, and oversees and protects the government. In the third function, the media tries to protect the cultural heritage of societies and to institutionalize shared human experiences through helping social cohesion. In his theory, Harold Lasswell, an American sociologist and theorist, considered the media to transmit culture, information, values, and norms from one generation to the next, and from members of society to newcomers. In this function of media, the foundation of shared experience expands and therefore the social cohesion increases. (Khabbazi, 2011, 5-6) Abri (1981) emphasized the positive role of cyberspace in the emergence of creativity, because digital technology and the network society have led people to a life in which they can have an active and creative role, participate individually or collectively to make something new, participate in the co-creation process and help self-discovery. The liberator quality of the internet invites internet users to think, experience, play, form group activities, and communicate. The Internet has always created an environment where everyone can innovate and be creative based on their abilities and talents. The disappearance of space, time, lack of control and criticism, anonymity, the possibility of imagination and the variety of Internet environments provide a good opportunity for creativity. This study confirms the findings on the positive results of virtual social networks and its impact on the cohesion of social relations.

The findings of the research refuted the results of Shanders’ research, which showed that extensive use of internet is related to the poor social connectivity and in contrast, users who use the internet less, have significantly more contact with their parents and friends (Sabouri Khorosroshahi, 1981). The present study showed that the use of virtual social networks led to the expansion and cohesion of social values. The findings in this study supported Thompson's theory. He believed if we want to understand the cultural impact of the new media in the world, we must put aside the view that exposure to the media will lead to a complete abandonment of traditional ways of life and the acceptance of modern ways of life. In the face of media itself, there is no position to confront tradition. While modern media are challenging, they seem to undermine religious and traditional values and beliefs; but they can be used to expand and strengthen traditions (Thompson, 1999). The findings showed that there is a significant relationship among using the virtual social networks, changing lifestyle, and increasing divorce of couples. Increasing the use of virtual social networks will increase lifestyle changes. Also, the results of comparison of independent means in the rate of lifestyle change in households that use networks and people who do not use networks showed that there was a significant difference between the two groups.
According to the research findings, our hypotheses were consistent with sociological theories in the field of study. In line with Bourdieu's lifestyle hypothesis, this hypothesis stated given that the objective living conditions and position of the individual in the social structure lead to the production of a particular character, cultural and social changes cause a value change and it is reflected in the change of lifestyle. Also, according to the theory of the limited effects of virtual networks, it does not directly cause problems in the family, but through the continuous use, it first affects the individual, changes the views and values of the individual, and finally changes the lifestyle of the individual (Sedqi, 2015: 5).

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