Journal of Media Studies
Vol. 32(1): January 2017 33-59

www.jms.edu.pk

Smartphone Practice and Lifestyle: The Case of Urban Iran

Hossein Kermani[1]

Abstract

This paper explores the relationship between smartphone practices and lifestyle in urban Iran. Recently, the use of smartphones has dramatically increased in Iran and this trend is affecting users' lifestyle in the everyday context. The researcher has followed the concept of "lifestyle" advanced by Pierre Bourdieu. Purposive sampling is applied to collect data through online survey. The results underscore the research hypothesis as well as suggest that the use of smartphone is not a powerful indicator to explain the lifestyle variance. Other variables like gender, education and age do not have predicting effect on lifestyle, however income plays a role.

Key Words: *Smartphone, Lifestyle, Cultural Consumption, Leisure Activities*

Introduction

In recent years, smartphones have become essential tool in people's social life and they use this devise to address various and different needs (Kemp, 2015; Smith, 2014). Report on Digital, Social & Mobile in 2015 (Kemp, 2015) shows that mobile increasingly dominates the digital world and worldwide penetration of mobile phones passed 50% in September 2014; additionally, the number of active mobile connections surpassed the total world population in 2014. Other studies confirm these trends (Chen & Siu, 2015; Ling, 2004; Liu, Liu, & Wei, 2014). We can see the same pattern in Iran, while only about 2 million smartphones were used in Iran in 2013, this figure has reached to about 27 million units in October 2015 (Torabi, 2015;

[1] PhD Candidate, Social Communication Science Faculty, University of Tehran

Digiato, 2015).

Despite this rapid growth, few researchers have paid attention to various effects of this trend in Iran. Based on authors' observations, people in subway, taxi, bus, parks, streets, etc. use their smartphones in Iran while walking, talking and doing their routine activity, regardless of their location and situation. In fact, on the one hand, the smartphones have become a part of users' lifestyle and on the other hand, it can shape some new lifestyles and affect users' exiting ones.

The term, "lifestyle" is defined as a set of tastes, activities, behaviors, and interests that distinguish people from each other (Bourdieu, 1984). It is proved that many factors, including communicative tools, have impacts on lifestyle but when it comes to smartphone studies; we cannot find more researches to prove such a relation (Leung, 1998; Li, 2013). Furthermore, much research is done on the usage of landline and cellphone as communicative tools influencing the lifestyle (Abeele, 2016), but there are no such studies about the relationship between the use of smartphone and overall lifestyle. Considering smartphone as a hybrid tool that has roots both in the internet and cell phone, used for making calls and sending messages (Laursen, 2012), however, it has many other functions as well. So it needs to be explored further in different dimensions.

Some researchers (Chan, 2013; Humphreys, 2005; Palackal et al., 2011) argue that cellphone and consequently smartphone, as a communication device, are the site where new social relations between users are formed. According to Gergen (2002), cell phones

make people engage in new types of social relationships. Romanian (2007) emphasizes that a cell phone is able to develop a variety of new social interactions. Hajorto (2008) highlights that a cell phone is an important element in family members' relationships. Based on smartphone capacities, we can argue this devise expands people's choices enabling them to become familiar with new places and new people or "in attention to present" as Laursen called (2012). Based in this discussion, one can argue about the relation between smartphone usage and lifestyle.

This paper describes the lifestyle of Iranian smartphone owners and measures the relationship between the use of smartphone and lifestyle to identify if the use of smartphone predicts the lifestyle or not. In the perspective of Bourdieu, the lifestyle is the product of habitus being visible in people's actions and preferences. It also has a non-random pattern having roots in people class. Bourdieu defines cultural and symbolic consumption as the most important indicators in the lifestyle.

It is argued that new communication can provide the formation of new habitus, actions, and different choices and this can undermine the previous ones, thus might be relocated. As a result, although the regeneration process remains, but new ways for defining people fields emerge (Zokaei, 2007). This paradigm provides the theoretical basis for the study of lifestyle changes of smartphone users. Although there is not much research to consider such a relationship between these two variables, while some studies confirm these changes and focus on describing the smartphone

users' lifestyle.

Karnowski and Jandura (2014) identified three main situations in which mobile communication occurs. The first is when users are known among peers and in familiar locations, a situation which occurs mostly at home ('Mobile@home'). The second is when users are in unknown surroundings and among unknown people ('En route' or "on the way"). The third is when users are with peers but in unknown locations, such as a restaurant or bar ('Hanging out with peers'). The situations where mobile communication occurred, as they said, vary according to age, gender, and educational level. In addition, services used and gratifications sought are different among the different usage clusters. Albeit, our approach to lifestyle is dramatically different and while these researchers focused on situational context of mobile usage, we emphasize on the cultural consumption and leisure time of users.

Chen and Siu (2015) tried to understand the interactive relationship between people and smartphone devices and the transformation of users' lifestyle by conducting observations, questionnaires and focus groups among Chinese youth. In another study, Wei (2006) divided Chinese users to 5 segments based on their lifestyle. The findings show that the respondents identified as yuppies tended to integrate pagers and mobile phones in to their conspicuous, westernized, socially-active lifestyle. Adopting a pager and mobile phone is found to be a means of achieving social differentiation and identity among this lifestyle segment.

Li (2013) showed that lifestyles did play a significant role in predicting the adoption of the new technologies. She also argued

that demographics and mass media were more predictive of the adoption of information technologies than that of the adoption of entertainment technologies. This study focuses on how lifestyle predicts the new technology adoption, while clarifying the smartphone effects on lifestyle.

Mazzoni (2007) investigated the relationship between lifestyles and the motivations for using cell phones in Italy. His study found that a connected lifestyle is associated with the motivation for entertainment, and that a committed lifestyle is associated with the motivation for efficient communication and time organization. A traditional lifestyle is associated with the motivation for maintaining relationships.

Most of the researches are done by the marketing sector, based on segmenting people for their lifestyle and consumerism. These studies usually do not differentiate between cell phones and smartphones while the capabilities and features of these two devices are different leading to different results. In fact, most of these studies are about cell phones, so the relationship between the smartphone and lifestyle of Iranian users are still unknown. The differences between lifestyle and other theoretical concepts such as social capital and everyday life are not clear as well and these concepts are used interchangeably with different meanings.

Mehdizadeh and Khoshnam (2014) studied the relationship between cell phone and communication behaviors of college students in the city of Yazd. They conclude that the use of cell phone is related to social relationships, whether positive or

negative, among family, friends and the university students. The article does not distinguish between the use of cell phones and smartphones. In another study, Shavazi and Homayoun (2014) analyzed the relationship between the internet and cellphone users along with their social isolation. They found that the use of these technologies in general is reducing social isolation. Hashemi (2014) examined and approved the relationship between cell phone users and interpersonal interactions among college students in Tehran.

Mehdizadeh and Khila (2013) found that the most important function of cell phones for Iranian students is accessing friends. They also recognized that when students become older, their cell phone usage in social relationships reduces. However, there is a little research that has been done in relation between the use of cell phone and lifestyle (health and medical approach) (Soleymani Nejad and others, 2012; Fayazbakhsh and others, 2011; Mazhariazad & Rozbe, 2015).

In addition to considering the impact of cell phone usage on lifestyle, we should consider the impact of the Internet on lifestyle too, because the smartphones capacity of connecting to the internet has been a great development. Some researchers believe that the internet goes on mobile and this has happened to a large extent. (Bruck & Rao, 2013; Castells, Fernandez-Ardevol, & Qiu, 2006; Karnowski & Jandura, 2014). Therefore, it can be assumed that a smartphone can influence lifestyle in two ways; first, as a cell phone and second, as an internet connection device. Research shows that cellphones and the internet have depending impacts on lifestyle. Hence, what is the relationship between the smartphone and

lifestyle with the combination of these two?

There is a little research in Iran about the impact of the internet on lifestyle, especially the relationship between the use of social networking sites and lifestyle. For example, Shahnoshi and Taji (2012) study the impact of social networking websites on young people in Shahr-e-kord, and conclude that there is no relationship between the type of social networking site, location, or value and lifestyle. While there is a significant relationship between genders, level of education, relational integration, social aggregation and lifestyle.

In addition, Moghadas et.al. (2008) studied the impact of information and communication technologies on the lifestyle of immigrants and the native Dehdar tribe. They found that interaction with communication technology like cell phones have changed the lifestyle of people from traditional to modern. These researches used the definition of lifestyle and avoided the confusion with other concepts.

Bashir and Afrasiabi (2012) have studied the relationship between lifestyle and Iranian membership in Cloob (an Iranian social networking site). They found a relationship among members of Cloob and allocation of time for other social activities. Most of the respondents face a challenge in allocating time to their families due to excessive use of the internet which shows a change in young people's lifestyle.

Lifestyle is a relative term, there are three major approaches to this concept: medicine and health, marketing and sociology. This

paper adopts the sociological approach. Sociologists believe lifestyle is a powerful tool to study human tastes and behaviors. Chaney (1996) describes lifestyle as "a way of using certain goods, places, and times that are characteristic of a group, but are not a totality of their social experience" (p. 5). Sobel (1981) argued that lifestyle is "any distinctive, and therefore, recognizable, mode of living" (p. 3). He emphasized that lifestyles are about behaviors, not values. Giddens (1991) saw lifestyle as a more or less integrated set of practices, which an individual embraces, not only because such practices fulfill utilitarian needs, but because they give material form to a particular narrative of self-identity (p. 81).

Bourdieu (1984) provided a strong basis for analyzing lifestyle as a way of interpreting social stratification with having roots in Weber's work in Class, Status, and Party. Bourdieu's theory in the context of field and habitus constitutes Bourdieu's social analytical system. As Hostetler (2012) said, Bourdieu's "fields" are perhaps one of the most difficult of his concepts to define, as it incorporates power relations, inequalities, social positions, schemes of perceptions, and a host of additional factors which affect social actors (p. 24). Hostetler added that the field could be best described as an area where social actors compete for the legitimacy of their capital from a social position relative to others. In other words, fields are competitive arenas of struggle over different kinds of capital (Bourdieu has identified different types of capital; economic, cultural, social and symbolic being the principal ones (Swartz, 1997). In fields, habits are generated.

Bourdieu (1990, p. 53) defines habitus as a system of durable,

transposable dispositions, structured structures predisposed to functioning as structuring structures. These principles, which generate and organize representations, can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them. In fact, habits are both "structured and structuring, because it incorporates predispositions created by factors such as social class and gender, as well as more individual aspects" (Colley 2003, p. 537).

Williams (1995) believes that habitus can be seen as an attempt to bridge the gap between structure and agency. Bourdieu explained that habitat is characterized by an individual's "scheme of perception, thought, and action" relevant to his or her participation in a field (Bourdieu, 1989:14), and this has led to classifiable practices and works that Bourdieu called a lifestyle. In summarizing, lifestyles negotiate between the objective structures and features of a society and the subjective practices possible in it. They incorporate social structures by transforming them into symbolic capital and into habits publicly visible that thus influence the cultural self-consciousness of a society (Benedikter, 2012).

Lifestyles are seen as the product of habitus, which, Bourdieu argues, is expressed in and through 'taste'. Indeed, 'taste' is a key issue in Bourdieu's analysis of distinction as it refers to the process where individuals seemingly adopt voluntary preferences and that lifestyle is rooted in the habitus - what he elsewhere refers to as 'necessity internalized and converted into dispositions' (Bourdieu

1984: 170) - and material constraints (Williams, 1995).

Bourdieu illustrated the process of lifestyle shaping system in the figure shown below:

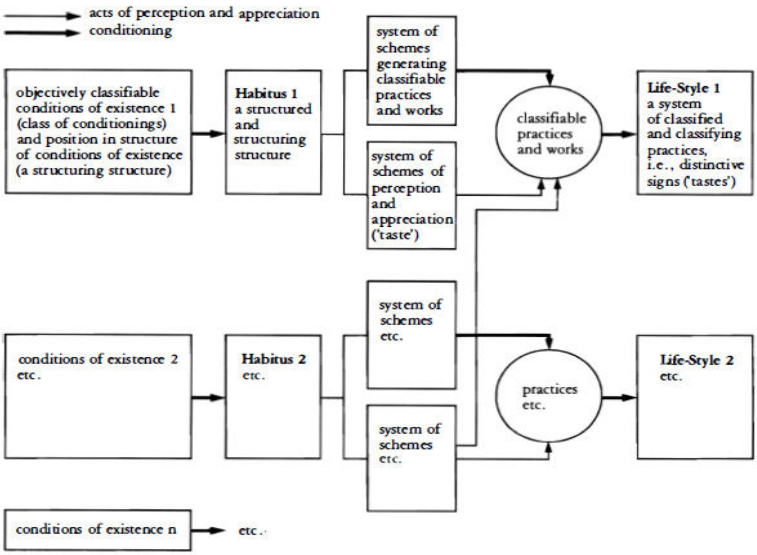

Figure 1: Conditions of existence, habitus and lifestyle (Bourdieu, 1984).

Some researchers assert the notion of lifestyle as a particular profile of an individual, based on their habitus is the crucial innovation in Bourdieu's work (Ryan, 2014). For Bourdieu, lifestyles become sign systems that are socially qualified (as 'distinguished,' 'vulgar,' etc.). In this way, Bourdieu theorized that lifestyle is a form of social currency that speaks to others. It expresses class and marks class distinctions in society, as Weber suggested. For Bourdieu, lifestyle is deeply expressive of an individual's habits and sense of self (p. 68).

Generally, Bourdieu maintains that individuals and groups in society have different and distinct positions. They create a system of

social stratification in their mind, which internalize the situation and symbols. This system forms a collection of preferences and choices (taste) in the mind of the people who perceive their values through relationships and conflicts. On the other hand, their meanings are not inherent but relational. Therefore, distinctive lifestyles are formed when these preferences demonstrate the range of abilities in the form of economic capital and symbolic actions and property. Bourdieu has a strong emphasis on social class and position of a person as a major factor shaping habitus and lifestyle.

Habitus is the consequence of an individual's family, class position, status, education, ideology and distinctive tastes. In Bourdieu's perspective, technology does not matter as one of the factors, while subsequent studies have implicated this factor (Griffin, 2004; Kotamraju, 2006; Ryan, 2014). Smartphone as a part of ICTs plays a role in the formation of new habitus, changing the previous ones and affecting the users' lifestyle. Therefore, it is hypothesized that smartphone use is a positive correlation with the users' lifestyle.

Mainly, cultural consumption and leisure activities are considered as main factors determining a person's lifestyle (Hostetler, 2012; Miles, 2000; Roberts, 1999; Rojek, 2000). Katz (2000) defines lifestyles as a form of expression that can be observed and measured as leisure activities, cultural consumption patterns, and cultural tastes. Furthermore, lifestyle theorists argue that consumption and leisure activities predict people's identities, life choices, behaviors, and class-based explanations (Kotamraju, 2006). Lifestyle provides a set

of activities that show a person's taste and disposition with the minimum of mandatory selection. These two factors can be different in each society; this study measures these factors in the context of Iranian society. Lifestyle indexes suggested by Rahmat Abadi and Bakhshi (2010) who have constructed them through Delphi method and interviewing, are applied to measure lifestyle.

Method

For the collection of data, 3,200 Iranian citizens were selected randomly via e-mail addresses. Recipients were asked to participate in the study only if they lived in Iran and owned a smartphone. Questionnaire was available for two weeks for online survey in October 2015 via Google Drive. 262 people participated in the study and 43 responses were excluded owing to be incomplete, wrong or duplicate. The remaining 219 responses were analyzed by SPSS.

Findings

Demographic statistics: 47.9 % of the respondents were male and 52.1 % were female. 8.7 % of them had a high school degree or even lower, 5% had an associate degree, 28.8% had bachelor degree, 38.4% had a master degree and 19.2 % of respondents had a doctoral degree and higher. The average of income was 2.24million to mans (Iranian financial currency) (about 630 $) with a standard deviation of 1.7 and the average age of respondents was 32.7 years old with a standard deviation of 9.3. The findings show that most of the participants were women, young, well-educated and with moderate income (It can be said people with that income in Iran belong to middle class).

Smartphone usage indexes: Four questions were designed to

measure the smartphone usage. The first question was the length of time that a person has used a smartphone. This question was measured on a Likert scale of 5 degrees that varied from one year up to seven years (M=3.5, SD=1.4)

Table 1: The length of time that a person consumed using a smartphone

	Valid Percent	Cumulative percent
1 year or less	7.8	7.8
1-3 year	22.9	30.7
3-5 year	20.2	50.9
5-7 year	9.2	60.1
More than 7 years	39.9	100
Total	**100**	

According to table 1, the majority of the sample (39.9%) is using smartphone over seven years and have enough time to adapt to it.

The second question concerned with the number of hours that a person used the smartphone during a day. This question was measured on a Likert scale with 5 degrees too that varied from one hours up to seven hours (M=3, SD =1.3).

Table 2: The number of hours that a person uses the smartphone during a day

	Valid Percent	Cumulative percent
1 hour or less	11	11
1-3 hour	30.7	41.7
3-5 hour	22.9	64.7
5-7 hour	16.1	80.7

More than 7 hours	19.3	100
Total	**100**	

These findings show that the majority of smartphone users in Iran have been using that more than 7 years and between 1-3 hours daily. The third question was related to the intensity of the smartphone usage, measured on the 5-point Likert scale.

Table 3: The intensity of smartphone using

I usually use my Smartphone when I….	*Very low*	*Low*	*Median*	*High*	*Very high*	*Mean*	*SD*
Am walking	49.8	38.8	6.4	3.7	1.4	1.7	0.8
Am in public vehicles	24.9	33.2	23	10.6	8.3	2.4	1.2
Am in a crowd such metro	50.5	21.3	17.1	8.8	2.3	1.9	1.1
Am going to bed	16.6	19.4	26.3	14.7	23	3.1	1.4
Wake up (as my first thing to do)	13.8	17.5	25.8	14.7	28.1	3.3	1.4
Total (Q3)	155.6	130.2	98.6	52.5	63.1	12.3	4.5

The average and standard deviation is based on a 5 point Likert scale. The numbers show the percentage of respondents who chose that option.

The ANOVA test shows that the difference between the averages of these items is significant at a level below 0.01. It can be concluded that the first and third items are lower than the average of the rest and it shows that the majority of respondents in these two items have a lower score. It means that the respondents, when walking in

public or using public vehicles in difficult conditions, use their smartphone less than other situations. Therefore, these two items show the lower dependence on the smartphone. We see the average of items 2, 4, and 5 are more than these items. An average and standard deviation of two items 4 and 5 is almost equal. This finding indicates that more people usually use their smartphone before sleeping and after wakeup.

The fourth question measures the smartphone functions for owners and is formed by 7 items on a Likert scale of 5 degrees.

Table 4: The Smartphone Functions

	Very low	*Low*	*Median*	*High*	*Very high*	*Mean*	*SD*
Voice call	11.1	5.5	34.1	28.6	20.7	3.4	1.2
Messaging	19.1	18.1	29.3	20	13.5	2.9	1.3
IMAs	5.1	7.4	19.1	28.8	39.5	3.9	1.1
Going online	14	10.2	30.2	24.7	20.9	3.3	1.3
Game & entertainment	21.4	57.2	10.7	7.9	2.8	2.1	0.9
Taking photos	26.1	11.9	34.4	17	10.6	2.7	1.3
Music	18.5	31.5	25	14.4	10.6	2.6	1.2

The average and standard deviation are based on the Likert 5 points. The number in the cells is the percentage of respondents who chose that option.

In previous researches, users were asked for using cell phone or smartphone and respondents had only one option. While this study assumes that smartphone owners use all the features, but the

intensity of usage of these features is different. Therefore, when a person wanted to choose only one option, there was a possibility of miscalculation by responsiveness and bias. In this study, each respondent identified the intensity of smartphone features for a better understanding on the role of smartphone for people.

ANOVA test for these items shows that there is a significant difference between them. The third item, using Instant Messaging Apps (IMAs) has the highest average and shows that most users use their smartphone because of this reason. In fact, this function surpassed calling that is traditionally considered the main function of cell phone. Even connecting to the internet surpassed sending messages. This table shows how the smartphone's communication functions play a larger role than other functions, like taking pictures and playing a game.

Factor analysis also confirms this interpretation. Based on the factor analysis, the first and second items constitute a factor that can be called traditional functions. Statements of the third and fourth items form a factor that we call the function of presence in cyberspace. The following items form another factor that can be called entertainment function. Among these three factors, the presence in cyberspace is most important for users. The traditional functions, and ultimately the function of entertainment, are on the next levels. The following table shows the smartphone using statics, which can vary from 14 to 70.

Table 5: The Smartphone Using Stats

Variable	*Mean*	*SD*	*Min*	*Max*

Smartphone using	39.8	8.4	22	65

Lifestyle indexes: The study has measured two variables that make up lifestyle: cultural consumption and leisure activities. Eleven items on a 5-point Likert scale measure the first variable, the cultural consumption.

Table 6: The Cultural Consumption Items

	Very low	Low	Median	High	Very high	Mean	SD
Watching TV	27.1	33	32.6	6.9	0.5	2.21	0.9
Using other visual media (such as satellite channels)	24.4	45.6	19.8	7.8	2.3	2.18	0.9
Music Listening	18.8	18.3	37.2	17	8.7	2.78	1.2
Reading newspapers	25.2	37.2	25.7	10.1	1.8	2.26	1
Cinema	19.4	51.6	21.2	4.6	3.2	2.21	0.9
Reading books	23.9	13.8	35.8	17.4	9.2	2.74	1.2
Reading magazines	28.1	36.9	23.5	8.3	3.2	2.22	1
Radio	23.5	57.6	13.4	4.1	1.4	2.02	0.8
Participating in artistic events	20	51.6	17.7	7.9	2.8	2.22	0.9
Theater	16.7	68.1	9.3	3.2	2.8	2.07	0.8
Museum	19.7	66.7	10.3	2.3	0.9	1.98	0.7
Total (Q5)	**246.8**	**480.4**	**246.5**	**89.6**	**36.8**	**24.9**	**4.6**

The average and standard deviation is based on a 5-point Likert scale. The numbers are the percentages of respondents who chose that option.

This table shows that the cultural consumption of the sample is low. 480.4 % of the total (1,100%) were in the very low and 246.8% were at the lowest level, and 246.5% were by an average that proves this claim. While only 126.4% of the total were above average. The second variable, i.e. leisure activities, is measured by two questions. The first question is about leisure activities and the next question measures the priorities for spending. The first question is measured by eleven items on a 5-point Likert scale.

Table 7: The Leisure Activities Items

	Very low	Low	Median	High	Very high	Mean	SD
Meeting friends	22	9.2	32.6	26.1	10.1	2.9	1.3
Picnic	19.4	6.9	38.2	24.4	11.1	3	1.2
Resting	17	4.1	50.5	23.4	5	2.9	1
Sport	35.5	18.9	29	12.4	4.1	2.3	1.2
Religious rituals	25	44.9	23.6	4.6	1.9	2.1	0.9
Going to the stadium	9.7	81.5	6	1.9	0.9	2	0.5
Participating in political meetings	15.3	69.4	8.8	4.6	1.9	2	0.8
NGO	16.2	63.9	13	4.6	2.3	2.1	0.8
Exhibitions	27.8	47.7	18.1	4.2	2.3	2	0.9
Travel	22.2	13	36.6	17.1	11.1	2.8	1.3
Shopping	18.9	8.3	40.1	24.4	8.3	2.9	1.2

Total (Q6)	**229**	**367.8**	**296.5**	**147.7**	**59**	**27.29**	**5.4**

The average and standard deviation is based on the Likert 5 points. The numbers are percentages of respondents who chose that option.

The table 7 shows that respondents' leisure activities are in the lower levels. 367.8 % of the total (1100 %) are in the low and 229 % are at the level of too low. While only 206.7 % of respondents are at higher level. The second question was formed with 5 items on a Likert scale.

Table 8: The Spending Priorities Items

	Very low	Low	Median	High	Very high	Mean	SD
Personal presence	17.4	3.7	51.8	21.6	5.5	2.9	1.1
Clothes	10.6	1.4	53.2	25.7	9.2	3.2	1
Food	7.8	0.9	47.9	30.4	12.9	3.4	0.9
House decoration	36.9	14.7	35	10.1	3.2	2.9	1.1
Accommodation	17.9	3.7	45.4	27.1	6	3	1.1
Total (Q7)	**90.6**	**24.4**	**233.3**	**114.9**	**36.8**	**14.8**	**3.5**

The average and standard deviation is based on a 5-point Likert scale. The numbers are percentages for chosen option.

Table 8 shows that the respondents mostly spend on their necessities. Pearson correlation and regression are applied to test the hypothesis. The following table shows the correlation for the hypothesis.

Table 9: The Pearson correlation between lifestyle and smartphone

usage

Model	R	R Square	Adjusted Square	RSD. Error of the Estimate
1	. 421[a]	.177	.172	.13868

The correlation between the use of smartphone and lifestyle is 0.42 that shows these two variables are correlated, but the correlation is not strong. Therefore, adjusted R value is 0.17, which shows that only 17% of the lifestyle variance is explained by smartphone usage. Regression is used to determine if there is any causal relationship between these two variables.

Table 10: The Regression Model Summary

		Sum of Squares	d.f	Mean Square	F	Sig.
1	Regression	.745	1	.745	38.714	. 000[b]
	Residual	3.462	180	.019		
	Total	**4.206**	**181**			

The table shows that the F value is significant. Therefore, the research model is efficient, so the smartphone usage has power to explain the variance of lifestyle. The researchers have used the natural logarithm of the lifestyle due to an abnormality of this variable. The following table shows the explanation power of the model.

Table 11: The explanation power of the model

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	SD.	Beta		

			Error			
1	Constant	3.874	.052		74.744	.000
	Smartphone using	**.008**	**.001**	**.421**	**6.222**	**.000**

This table shows that if the variation in smartphone usage changes one unit, variations in lifestyle will be changed by 0.42. The results confirm the hypothesis about the impact of smartphone usage on the lifestyle however, the value of Adjusted R is low. In fact, more than 80% of the lifestyles variance is predicted by other variables. That is why this study uses the variables of gender, income, age and education (emphasized in previous studies as well for the impact on lifestyle) to see if adding these variables could lead to a stronger model or not. First, it is identified with comparing means that the value of F is only significant at a level lower than 0.05 for income. Therefore, between these four variables, three variables including age, gender and education do not make a difference in changing the lifestyle. Therefore, there is a need to determine the role of income in explanation of lifestyle variance with multiple regression.

Table 12: The regression model after adding Income

Model	R	R Square	Adjusted Square	RSD. Error of the Estimate
1	. 428[a]	.183	.173	.13841

The above table shows that Adjusted R still is 0.17. Therefore, it can be concluded that the income does not play a main role to boost the explanatory power.

Table 13: The regression model after adding income

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	SD. Error	Beta		
1	Constant	3.852	.058		66.741	.000
	Smartphone using	.008	.001	.422	5.895	.000
	Income	**.011**	**.006**	**.128**	**1.790**	**.045**

The above table shows when the variance of income increases one unit, the lifestyle variance will be increased only 12 %. Therefore, income does not play a major role in explaining the variance changes in lifestyle. These findings need further analysis that is explained below.

Conclusion

In this study, Pierre Bourdieu's insights about lifestyle as a product of habitus are applied on the usage of smartphone. Based on Bourdieu (1984) theoretical concepts, lifestyle is considered as a set of cultural consumption and leisure activities. The results show that the hypothesis about the impact of the smartphones usage on lifestyle is acceptable, but the explanatory power of this variable in predicting lifestyle variance is low. Attempting to explain this issue, according to Bourdieu's views and previous research, this study examined the relationship between the four variables including gender, income, age, and education with lifestyle. Therefore, among these four variables, only the relationship between income and lifestyle was significant. In addition, the income could not enhance the explanatory power of the model. Finally, smartphone using and

income can explain only 17% of the variance of lifestyle, while 83% of the variance of this variable is affected by other variables.

It should be noted that some researches have approved the relationship between gender, age, and education with lifestyle. However, two points are considered for the rejection of the relationship among these variables in this study. First, the concept of lifestyle based on Bourdieu's theory, while other studies may have used other concepts. For example, the daily actions as lifestyle is likely to be a confirmed relationship as compared to gender, education and age, which do not have a significant effect on lifestyle, as lifestyle is constituted of cultural consumption and leisure activities in Iran. Hence, it can be said that there is no difference between men and women or those with a bachelor's degree or doctorate in their preference in going to a museum or theater.

The second point refers to the research field. This study is conducted in Iran, which in many ways is different from other countries, especially European ones. Therefore, this result may happen due to the differences in macro structural factors in Iran and other countries. Considering these points, further researches maybe conducted to present more powerful models to predict the lifestyle. In fact, the future researches can consider the role of structural factors in the political, economic and social realms, as well as other factors such as the structure of family relationships, parental education, and the friends' reading rate in the model.

Finally, in this study, sample size was small, therefore, it is

suggested to select a representative sample to address the needs of generalization, and other resources, which belong to authorities and big institutions in Iran, should be considered. However, our experience as citizens of Iran is consistent with the results. Moreover, repeating this research with larger samples that are better representative of the community and actual distribution with more variables can get more results that are precise.

References

Abeele, M. V. (2016). Mobile lifestyles: Conceptualizing heterogeneity in mobile youth culture. *New Media & Society, 18*(6), 908-926. doi: 10.1177/1461444814551349

Benedikter, R. (2012). Lifestyles. In H. K. Anheier & M. Juergensmeyer (Eds.), *Encyclopedia of global studies* (Vol. 4, pp. 1077-1080). Thousand Oaks, CA: SAGE Publications Ltd. doi: 10.4135/9781452218557.n335

Bourdieu, P. (1984). *Distinction: A social critique of the judgment of taste*. Cambridge, MA: Harvard University Press.

Bruck, P. A., & Rao, M. (2013). *Global mobile: Applications and innovations for the worldwide mobile ecosystem*. Medford, NJ: Information Today, Inc.

Castells, M., Fernandez-Ardevol, M., & Qiu, J. L. (2006). *Mobile communication and society: A global perspective*. Cambridge, MA: MIT Press.

Chan, M. (2013). Mobile phones and the good life: Examining the relationships among mobile use, social capital and subjective well-being. *New media & society, 17*(1), 96-113. doi: 10.1177/1461444813516836

Chaney, D. (1996). *Lifestyles*. London: Routledge.

Chen, X., & Siu, K. W. M. (2015). Smart communication in the context of lifestyle transformation: A case study of smartphone user behaviour among Hong Kong's young people. *International Journal of Interdisciplinary Studies in Communication, 9*(2), 13-28.

Gergen, K. J. (2002). The challenge of absent presence. In E. K. James & A. A. Mark (Eds.), *perpetual contact* (pp. 227-241). England: Cambridge University Press.

Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Palo Alto, CA: Stanford University.

Griffin, G. W. (2004). Beyond post-industrialism: An examination of lifestyle in the information society (Order No. 3156088). Available from ProQuest Dissertations & Theses Global. (305188531). Retrieved from http://search.proquest.com/docview/305188531?accountid=45153

Humphreys, L. (2005). Cellphones in public: social interactions in a wireless era. *New media & society, 7*(6), 810-833. doi: 10.1177/1461444805058164

Karnowski, V., & Jandura, O. (2014). When lifestyle becomes behavior: A closer look at the situational context of mobile communication. *Telematics and Informatics, 31*(2), 184-193. doi: 10.1016/j.tele.2013.11.001

Katz, T. (2000). *The stratification of cultural consumption: a cross-national comparison of Italy, West Germany, Israel, Sweden, and*

the United States. Berkeley, CA: University of California.

Kotamraju, N. P. (2006). Living like me: Lifestyle, social background and technology (Order No. 3253932). Available from ProQuest Dissertations & Theses Global. (305350847). Retrieved from http://search.proquest.com/docview/305350847?accountid=45153

Laursen, D. (2012). Sequential organization of text messages and mobile phone calls in interconnected communication sequences. *Discourse & Communication, 6*(1), 83-99. doi: 10.1177/1750481311432517

Leung, L. (1998). Lifestyles and the use of new media technology in urban China. *Telecommunications Policy, 22*(9), 781-790.

Li, S. S. (2013). Lifestyle orientations and the adoption of Internet-related technologies in Taiwan. *Telecommunications Policy, 37*(8), 639-650.

Ling, R. (2004). *The mobile connection: The cell phone's impact on society*. Burlington, MA: Morgan Kaufmann.

Liu, X., Liu, X., & Wei, R. (2014). Maintaining social connectedness in a fast-changing world: Examining the effects of mobile phone uses on loneliness among teens in Tibet. *Mobile Media & Communication, 2*(3), 318-334. doi: 10.1177/2050157914535390

Mazhariazad, F., & Rozbe, N. (2015). The relationship between lifestyle and general health of students at Islamic Azad University of Bandar Abbas. *Bimonthly Journal of Hormozgan University of Medical Sciences, 18*(6), 531-538.

Mazzoni, C., Castaldi, L., & Addeo, F. (2007). Consumer behavior in the Italian mobile telecommunication market. *Telecommunications Policy, 31*(10), 632-647.

Miles, S. (2000). *Youth lifestyles in a changing world*. London: Open Press.

Palackal, A., Mbatia, P. N., Dzorgbo, D. B., Duque, R. B., Ynalvez, M. A., & Shrum, W. M. (2011). Are mobile phones changing social networks? A longitudinal study of core networks in Kerala. *New media & society, 13*(3), 391-410. doi: 10.1177/1461444810393900

Roberts, K. (1999). *Leisure in contemporary society*. Cambridge, MA: CABI Publishing.

Rojek, C. (2000). *Leisure and culture*. New York: Palgrave Macmillan.

Ryan, M. E. (2014). A better every day: Lifestyle media in American culture (Order No. 3638281). Available from ProQuest Dissertations & Theses Global. (1618220102). Retrieved from http://search.proquest.com/docview/1618220102?accountid=45153

Sobel, M. E. (1981). *Lifestyle and social structure: Concepts, definitions, analyses*. Cambridge, MA: Academic Press.

Swartz, D. (1997). *Culture and power: The sociology of Pierre Bourdieu*. Chicago, IL: University of Chicago Press.

Wei, R. (2006). Lifestyles and new media: Adoption and use of wireless communication technologies in China. *New Media & Society, 8*(6), 991-1008. doi: 10.1177/1461444806069879

Williams, S. J. (1995). Theorizing class, health and lifestyles: Can

Bourdieu help us? *Sociology of Health & Illness, 17*(5), 577-604.

Zokaei, M. (2007). *The sociology of Iranian Youngers*. Tehran: Agah.