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## STUDYING THE RELATIONSHIP BETWEEN THE DIMENSIONS OF RELIGIOSITY AND CULTURAL CAPITAL OF IRANIAN STUDENTS (CASE STUDY: STUDENTS OF EAST AZERBAIJAN PROVINCE UNIVERSITIES)

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### ABSTRACT

This research investigates the relationship between cultural capital and students' religious knowledge. The research method was survey and the data were collected by questionnaire. The statistical population consisted of all students of universities in East Azerbaijan province in the academic year 2017-2018. The sample size was estimated 384 individuals. The results showed that the students' cultural capital score was above average. There was a significant and positive relationship between religiosity and cultural capital. Religiosity is important in establishing positive cultural attitudes among students in the field of the world culture regarding the interaction with social and cultural developments in Iran.

### Keywords

cultural capital, religiosity, students

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### Introduction

Religion is a constant and universal requirement of human being, to the extent that the historical and archaeological studies have showed that no groups or human beings have been seen in any period of human history without religious life.<sup>1</sup> Numerous studies have examined the effects of religiosity on society and depicted that some people, such as Parsons, have considered religion as an effective factor in consolidation and unity of society, while others, such as Antonio Gramsci, have gone a step further and considered it with a positive role in the life of a nation. Max Weber has considered it as a factor influential in the dynamism of economy and capitalism.<sup>2</sup> Heden

also believes that religiosity is a fundamental factor of socialization and intellectual and practical cohesion and a factor oriented in solving social problems, phenomena and issues.<sup>3</sup> Some scholars, such as Durkheim, with a minimalist view of religion, believe that emotions and beliefs, like other social orders, respond to social structural needs that must be acted upon in a way that creates social order and solidarity. Religion, as a special or unique phenomenon that is in a position to respond to social needs, refers to culture as a dynamic and motivating force.<sup>4</sup> Accordingly, it is clear that theologians pay close attention to the social dimensions of religion and believe that the social dimension of religion and the community of believers cannot be ignored,

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especially the extensive social dimensions of Islam such as religious rituals, mosques, congregational and Friday prayers, Hajj, i'tikaaf in all mosques all emphasize the social life of Islam. In addition, Islam has given great importance to the reform of society and setting of social relations by enacting laws and regulations on transactions, civil relations and family rights, and the principles of government. Religion is a set of beliefs and practical behaviors proportionate to the beliefs. Apart from emphasizing the specific religion, the relationship between religion and culture has been one of the most important issues in the field of religious studies, and religion and culture are two intertwined concepts, so that neither religion without culture nor culture without religion can ever be found. Religion.<sup>5</sup> The idea of the interaction of religion and culture in Islamic society also shows that Islam helps culture and in some cultural elements, drastic and profound reforms are carried out and in some ways creates a culture and offers new elements of culture. As with the rise of Islam, the culture of the Hejaz was influenced, including the fact that girls and women were to be honored, and some social relations were challenged such as the classes system, interference in political regulations as the rules of war and peace, incorrectness of some cultural elements, such as the consumption of certain beverages and some income, and so on.

Addressing cultural capital is also important from the perspective that culture includes all constructs, payments, reserves, customs, rules and beliefs, art and public knowledge that are passed down from generation to generation. Therefore, cultural viewpoints claim that what man does is determined by cultural frameworks and tendencies.<sup>6</sup> and the cultural capital that has been considered since the early 21st century is the degree of mastery of a person in cultural practices

which certain societies recognize it legitimate.<sup>7</sup> Cultural capital is a term of sociology that has been widely used since the introduction of the Bourdieu project in 1973. Bourdieu and Jean-Cloude Passeron coined the term "cultural reproduction and social reproduction" for the first. Bourdieu described it as a form of knowledge, skills, education, and the benefits that a human being possesses and allows him or her to gain a higher position in society. Bourdieu also suggested that by transferring attitudes and knowledge, the parents help their children succeed in the current education system, give them cultural capital, and that cultural capital includes factors based on culture and symbols of symbolic wealth which helps defining a person's class.<sup>8</sup> He also recognized cultural capital as the power and ability to use cultural goods in each individual, including his or her enduring tendencies that accumulate during socialization. Bourdieu argues that cultural capital can exist in three forms: embodied, institutionalized, and objectified; 1) embodied cultural capital is the mental and physical inclinations of individuals, which have evolved over time into the existence of internalized individuals. In other words, embodied cultural capital is an external value that becomes an integral part of a person's existence or habit, and unlike other forms of capital, it cannot be separated from one person and transferred to another. According to Bourdieu, this capital has been identified as a part of the body and internalization indicates that the individual has placed it in his body by spending time and practice.<sup>9</sup> 2) Institutionalized cultural capital: This type of cultural capital is objectified in the form of educational documents and is used to neutralize the boundaries of the internal cultural capital and the person. This objectification, on the one hand, distinguishes between its cultural capitals, which may be questioned at any given moment. On the

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other hand, it distinguishes aristocratic cultural capital that the benefits are not well known, as well as the cultural capital gained from it. It has a distance from educational processes that have legal validity.<sup>10</sup> 3) cultural capital is objectified in the form of material objects and media such as writings, paintings, sculptures, tools, and so on. It can be transferred materially as economic capital. However, it is not just a material object such as a car or a house, because it is closely linked to internalized cultural capital, and in fact what can be transferred is its legal ownership, not the knowledge and insight needed to understand and use it as a kind of internalized culture capital (ibid.). The point that makes the study of religion and culture attractive to thinkers of social studies is the common ground between religion and culture, to the extent that sometimes it is considered as the culture of spiritual-material capital of societies and the main factor in preserving and strengthening the national, religious and historical identity of people. The scholars analyze it in terms of its characteristics and functions in two spiritual fields (basic dimension) and material field (visible or crystallized dimension) which is the basic level of culture including values, norms, behaviors, beliefs and attitudes, and its apparent level consists of cultural goods, products, services and tools such as books, media art, cinema, languages, customs, traditions, practices, information, advertising and etc.<sup>11</sup> There are two bases for studying the relationship between religiosity and cultural capital; based on the principles and views of Islamic thinkers who consider the origin of religion as human nature and believe that human nature guides him to religion and rules that religion is innate.<sup>12</sup> Religion has the right to interfere in culture and can create culture or refine existing culture.<sup>13</sup> Based on this view, religion,

religious knowledge and religiosity can be the most important factor influencing the culture of individuals in the process of socialization, the second view, which is opposite to the view of Islamic philosophers and theologians, believes that religiosity is above all the result of the intervention of different individuals cultural capital which is manifested in the form of three dimensions of behavior, cognition and emotion, and therefore cultural religiosity means being influenced by cultural atmosphere of different individuals, and this religiosity is influenced by space, habituation, social developments, geographical conditions and media.<sup>14</sup> Regardless of the evaluation and review of the basics of the two perspectives, it is important that the role of religiosity to be examined in the cultural background. The present research has investigated the relationship between religiosity and cultural capital, especially in the era of media changes and rapid cultural changes that the norms and values of societies are threatened. On the one hand, advanced societies are changed in accordance to their interests in order to dominate the resources of developing societies, by recognizing and examining the culture and their characteristics. Developing societies should recognize the strengths of their culture so that they can interact with other communities in a way that does not jeopardize their cultural identity, and in short-term and long-term planning, the cultural elements of their society are viewed in terms of cognitive and non-cognitive perspectives. Numerous studies have been conducted to investigate the relationship between religion and culture, which have often had a psychological approach.<sup>15</sup> Therefore, it is important to study the characteristics and dimensions of cultural trends and the factors affecting them. In the meantime, students should not be neglected because of their significant number and presence in the field of higher education that are the most important

human capital in quantitative and qualitative terms for increasing cultural capital and social dynamism. It is necessary to recognize their attitude and cultural capital and pay more attention to the factors affecting this cultural capital. The present study was conducted in order to investigate the relationship between dimensions of religiosity and cultural capital in Iranian students. Majority of Iranians believe in divine religions and given the young Iranian society, the university students have been chosen as a statistical population. Therefore, this study has tried to answer the question of the relationship between the level of religiosity and cultural capital among students of universities in East Azerbaijan province? The topics discussed in the theoretical model are as follows.

**Table 1.** Research Analytical Model.

Religiosity	Belief	Cultural capital	Embodied
	Ritual		Objectified
	Religious knowledge		Institutionalized
	Consequential		
	Religious experiences		

**Research Hypotheses**

**Main Hypothesis**

There is a significant relationship between increasing religiosity and cultural capital.

**Secondary hypotheses**

- There is a significant relationship between religiosity dimension and cultural capital and its dimensions.
- There is a significant relationship between religiosity ritual dimension and cultural capital and its dimensions.
- There is a significant relationship between religiosity knowledge dimension and cultural capital and its dimensions.
- There is a significant relationship between religiosity consequences dimension and cultural capital and its dimensions.
- There is a significant relationship between religiosity experiences dimension and cultural capital and its dimensions.
- There is a difference between men and women in terms of cultural capital.
- There is a difference between married and single individuals in terms of cultural capital.

**Table 2.** Students samples size.

	State	Payam-	University	Scientific-	Islamic	Non-	Total
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**Methodology and Research Tools**

**Population and Sample**

The research statistical population consisted of 129 state, University of Medical Sciences, Payam-e- Noor, Islamic Azad, Scientific-Applied and Non-governmental universities with 199840 students in East Azerbaijan province. There are six state universities, one University of Medical Sciences, thirty-one Payam-e-Noor Universities, thirty-six Islamic Azad Universities, forty scientific-applied education centers and fifteen non-governmental higher education institutions in the province. In this research, cluster sampling and proportional classification methods have been used concurrently. First, the sample size of state universities, medical sciences, Payam-e-Noor, Islamic Azad, scientific-applied and non-governmental were determined by proportional classification method. Then, using the cluster sampling method, seventeen universities were identified from the subsets of the above six universities, and finally, by referring to the specified universities, individuals were randomly selected.

	university	e-Noor	of Medical Sciences	Applied	Azad University	governmental universities	
Statistical population	30393	38504	8551	18976	89260	14154	199840
Sample size	58	74	18	34	173	27	384

The statistical sample size was 384 individuals who were selected based on Cochran's formula and after removing the incomplete questionnaires, 380 questionnaires were analyzed.

**Religiosity Assessment**

Religion is defined as an organized belief system with a set of rituals and practices that determines how people respond to life experiences (Zulling, 2006). Religiosity is an experience that pervades an individual's entire existence. For this reason, it is manifested in actions and choices (Hamilton, 2002: 176). In other words, religiosity is a religious commitment in a way that affects one's attitudes, tendencies, and actions (Shojaeizand, 2005: 35-36). In this research, the Glock & Stark Religious Commitment Scale has been used for

operational definition of religiosity, which is the most widely used measure of religiosity employed by Iranian sociologists. According to Glock & Stark, all world religions, despite being very different in detail, have general domains in which religiosity is manifested. In their view, these general commonalities operate as the main dimensions of religiosity in the five basic dimensions of belief, ritual or religious, experimental or religious, intellectual or religious knowledge, and religious consequences or effects. Cronbach's alpha coefficient was used to measure the reliability of the research instrument, which was evaluated during a preliminary study. The results showed that the alpha obtained for religiosity is 0.91. These five dimensions have been measured by 25 items in the present study.

**Table 3.** Religiosity Cronbach's alpha test results.

Variable	Dimensions	Items	Cronbach's alpha	Total Cronbach's alpha
Religiosity	Belief	5	0.70	0.91
	Behavioral-ritual	5	0.75	
	Religious knowledge	4	0.67	
	Consequential dimension	6	0.70	
	Religious experience	5	0.66	

**Measurement of Cultural Capital**

Present study has tried to present cultural capital as a combined index by measuring three cultural capital (embodied, objectified and institutionalized) states including individuals'

mental tendencies towards consumption and use of cultural goods objectively and educational and scientific-cultural degrees. For this purpose, a researcher-made scale was used to measure cultural capital by 35 items. The alpha obtained for cultural capital is 0.69.

**Table 4.** Cultural capital Cronbach's alpha test results.

Variable	Dimensions	Items	Cronbach's alpha	Total Cronbach's
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				alpha
Cultural capital	Embodied	11	0.83	0.69
	Objectified	11	0.78	
	Institutionalized	13	0.74	

**Research Findings**

**Gender and Marital Status**

Gender is one of the basic characteristics of people in society that is considered in the social research. Table 5 shows the status of the research sample in terms of gender and marital status.

**Table 5.** Frequency distribution of sample respondents in terms of gender and marital status.

Variable		Frequency	Percentage	Cumulative percentage
Gender	Female	179	47.1	47.1
	Male	199	52.4	99.5
	Not mentioned	2	0.5	100
	Total	380	100	
	Single	300	78.9	78.9
	Married	49	12.9	91.8
	Fiancée	21	5.6	97.4
	Divorced	5	1.3	98.7
	Not mentioned	5	1.3	100
	Total	380	100	

In the present study, 199 individuals (52.4%) were male and 179 (47.1%) were female. Men have a high frequency than women.

The study of the marital status of the research sample showed that among 380 people, %78.9 were single, %12.9 were married, %1.3 were engaged and % 1.3 were divorced respectively.

Also, 5 respondents did not answer this question. Comparing the above percentages indicated that single people with %78.9 had the highest number and divorced people with 1.3% had the lowest number

**Religious Belief**

The situation of the respondents in terms of religious belief is also shown in Table 6.

**Table 6.** Frequency distribution of sample respondents according to religious belief.

Variable	Frequency	Percentage	Cumulative percentage
Religious belief	Shiites	329	86.6
	Sunni	21	92.6
	Others	8	94.2
	Not mentioned	22	100
	Total	380	

Table data show that about 86% of respondents were Shiites that account for a high percentage of the sample population and only half percent of the studied students were Sunni.

**Cultural Capital**

In the present study, to measure the students' cultural capita variables, 35 items with a six options were used including never, very little, little, somewhat, much and very much. Findings showed that % 41.45 of students have "much" and "too much" cultural capital.

**Table 7.** Frequency distribution and percentage of respondents in terms of cultural capital.



Cultural capital dimensions	never	Very low	low	To some extent	high	Very high	Not responded	Total	Mean
	%	%	%	%	%	%	%	%	%
Embodied cultural capital	4.53	5.42	1.22	23.37	2.996	31.16	0.63	100	4.55
Objectified cultural capital	7.17	8.48	1.902	28.61	2.933	20.21	1.22	100	4.13
Institutionalized cultural capital	1.731	3.036	1.223	16.04	1.873	8.3	0.96	100	2.04
Cultural capital	7.81	1.736	1.112	22.67	2.591	19.89	0.93	100	3.24

Comparison of the means showed that the highest average (4.55 out of 6) is allocated to ‘embodied cultural capital’, about forty percent of students were interested in obtaining cultural capital. The lowest average (2.04) was related to the institutionalized cultural capital. Generally, the mean total ‘cultural capital’ was 3.24 out of 6.

**Relgiosity**

In the present study, to measure students' religiosity variable, 25 items with six options were used including never, very little, little, to some extent, much and very much.

**Table 8.** Frequency distribution and percentage of respondents in terms of religiosity.

Religiosity dimensions	never	Very low	Low	To some extent	High	Very high	Not responded	Total	Mean
	%	%	%	%	%	%	%	%	
Belief	2.96	2.27	2.46	1.53	1.124	59.35	0.22	100	5.41
Behavioral and ritual	1.585	9.2	1.640	2.44	1.549	23.48	1.16	100	3.83
Religious knowledge	4.92	5.77	1.870	32.5	2.955	18.8	1.12	100	4.26
Consequential	1.615	8.61	9.56	10	1.936	36.66	0.83	100	4.19
Religious experience	2.9	1.68	3.62	1.163	2.426	51.36	0.86	100	5.14
Total religiosity	8.39	5.5	7.43	1.525	2.59	37.93	0.83	100	4.56

Comparison of the means for the dimensions of religiosity also showed that the highest mean (5.41 out of 6) was related to ‘belief’ and the lowest mean (3.83) was related to ‘behavioral’ dimension. In general, the total mean of ‘religiosity’ was 4.56 out of 6, which was higher than moderate.

**Inferential Findings**

**Table 9.** Single variable K-S test.

The following tasks were performed to analyze the statistical data. In order to investigate the standard deviation of the means, the Kolmogorov-Smirnov test was used and the results showed that the distribution of the dispersion of religiosity and cultural capital tests was normal and as a result the test was parametric.

	Cultural capital	Religiosity
Mean	115.03	120.22
SD	17.76	20.28
Kolmogorov-Smirnov	0.648	0.958
Significance	0.00	0.00

Based on the results of the table, the Kolmogorov-Smirnov test values for cultural capital was 0.648 and for religiosity was 0.958, which indicates normal distribution, so parametric tests were used for testing the hypotheses. Accordingly, two independent groups (t-test) mean comparison statistical technique was used to analyze the differences based on demographic characteristics.

**Data Analysis and Hypothesis Testing**

To analyze the differences in cultural capital based on demographic characteristics (such as

gender and marital status), statistical technique according to mean comparison of two independent groups (t-test) was used.

*Gender*

The comparison test of the averages of the two independent groups examines the differentiation of the total cultural capital in terms of gender. The table below shows the statistical calculations based on gender.

**Table 10.** Summary of statistical indicators comparing the average of cultural capital in terms of gender.

Variable	Gender	Mean	SD	T value	Sig
Embodied cultural capital	Female	50.157	9.17	1.150	0.251
	Male	51.242	9.567		
Objectified cultural capital	Female	44.621	10.57	2.77	0.006
	Male	47.01	9		
Institutionalized cultural capital	Female	18.71	2.91	0.31	0.975
	Male	18.72	3.27		
Cultural capital	Female	113.08	18.88	2.139	0.033
	Male	116.97	16.51		

As can be seen in the above table, the mean difference between embodied and institutionalized cultural capital between male and female students is not significant. There is a significant difference in the objectified cultural capital and cultural capital, and boys have more objectified cultural capital than girls; thus, among boys (116.97) is more than girls (113.08).

*Marital Status*

The comparison test of the means of the two independent groups examines the difference between the level of cultural capital and its dimensions according to the marital status. The results of Table 11 are as follows:

**Table 11.** Summary of statistical indicators comparing the average of cultural capital in terms of marital status.

Variable	Marital status	Mean	SD	T value	Sig
Embodied cultural capital	Single	50.83	8.93	1.592	0.055
	Married	48.11	10.56		
Objectified cultural capital	Single	45.63	13.638	1.71	0.08
	Married	43.200	11.696		
Institutionalized cultural capital	Single	18.74	16.805	0.64	0.519
	Married	18.43	14.781		



Cultural capital	Single	115.35	17.34	2.06	0.040
	Married	114.70	20.27		

As can be seen, the level of cultural capital between singles and married people with confidence level of %95 did not differ significantly and the two groups of single and married people have the same average.

**Correlation Coefficient**

**Table 12.** Religiosity correlation coefficients with cultural capital.

Independent variable	Cultural capital	
	Pearson Coefficient	Sig
Belief	0.126	0.05
Ritual-behavioral	0.194	0.00
Religious knowledge	0.236	0.00
Consequential	0.061	ns
Religious experience	0.136	0.00
Religiosity	0.189	0.00

The data in the table above indicate that there is a significant and direct relationship between religiosity and cultural capital. This means that as religiosity increases, the cultural capital is enhanced. Thus, the research hypothesis that religiosity is related to cultural capital is confirmed. In addition, correlation analysis on the dimensions of religiosity and cultural capital shows that:

- There is a positive and direct relationship between religious belief and cultural capital and its dimensions.
- There is a significant relationship between the ritual dimension of religiosity and cultural capital and its dimensions.
- There is a significant relationship between the dimension of religious knowledge of religiosity and cultural capital and its dimensions.
- There is no significant relationship between the consequential dimension of religiosity and cultural capital and its dimensions.
- There is a significant relationship between the dimension of religious experience of religiosity and cultural capital and its dimensions.

**Table 13.** Religion correlation coefficients with cultural capital dimensions.

Independen	Cultural capital dimensions
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**Religiosity**

In this present study, the relationship between religiosity and cultural capital dimensions has been tested and the correlation coefficient was obtained as follows:

t variables	Embodi ed	Objectifi ed	Institutionali zed
Belief	0.120	0.082	0.107
Ritual-behavioral	0.149	0.104	0.116
Religious knowledge	0.183	0.178	0.075
Consequent ial	0.184	0.241	0.040
Religious experience	0.042	0.009	0.119
Religiosity	0.159	0.164	0.106

**Multivariate Linear Regression**

This research has tried to measure the effect of religiosity variable and its dimensions on the cultural capital variable and to determine the contribution of this variable in explaining changes in the dependent variable of the research. Therefore, regression analysis has been used in this regard. Since there is a possibility of a linear relationship between independent research variables, the best way to prevent this is to examine the effect of individual independent variables on the dependent variable (cultural capital) by performing separate regressions for each independent variable in relation to the dependent variable. We related religiosity and its

five dimensions (religious dimension, ritual and behavioral dimension, religious knowledge, consequential dimension and religious experience) to the dependent variable.

In this part of the research findings, multivariate regression analysis of the data was performed. The purpose of this analysis was to determine the share and impact of independent research variables in explaining and predicting changes in dependent variables (cultural capital). In the regression model, independent variables derived from the research theoretical framework were entered into the equation to calculate the predicted value of the dependent variable. Multivariate linear regression was performed by step-by-step method and the following information was obtained.

**Table 14.** Statistics of the independent variable affecting the cultural capital variable.

Independent variable	Standard coefficients		Standard coefficient s(Beta)	T value	Sig
	Regression coefficients(B)	Std . Error			
Belief	0.440	0.178	0.126	2.469	0.01
Ritual-behavioral	0.538	0.140	0.194	3.848	0.00
Religious knowledge	1.053	0.223	0.236	4.714	0.00
Consequential	0.288	0.241	0.061	1.196	0.232
Religious experience	0.522	0.195	0.136	2.675	0.00

The results related to separate regressions to measure the effect of independent variables on cultural capital showed that out of 5 dimensions of religiosity, only one consequential dimension did not affect cultural capital, but four independent variables of research, namely religious, ritual and behavioral dimension, religious knowledge and

knowledge dimension have a significant effect on the cultural capital variable, and the extent of this effect varies according to the data obtained. Therefore, according to the results in Table 14, it can be concluded that the greatest impact has been made through the dimension of religious knowledge with a beta coefficient of 0.236, followed by the ritual and behavioral dimension of 0.194, and the dimension of religious experience 0.136 and beliefs dimension of 0.126. In other words, familiarity with the Qur'an, Islamic rules, history and laws has had the greatest impact on students' cultural capital.

### Discussion and Conclusion

To analyze the differences in the level of cultural capital based on demographic characteristics (such as gender and marriage), statistical technique was used to compare the averages of two independent groups (t-test) which was the average of cultural capital. The relationship between male and female students in embodied and institutionalized cultural capital was not significant. But the relationship between objectified cultural capital and cultural capital was significant, and boys had more objectified cultural capital than girls. It was more common in boys (116.97) than in girls (113.08). The difference in the level of cultural capital between singles and married people with a %95 confidence level was not significantly different, and the two groups of single and married people had the same average. The correlation coefficient was used to determine the relationship between cultural capital and independent variables. The obtained data indicated that there was a significant relationship between religiosity and cultural capital. This was a direct and positive association; this means that as people's religiosity increases, their cultural capital is increased. Thus, the research hypothesis that religiosity is related to cultural capital was confirmed. Also, the intensity of the relationship between religiosity and cultural capital was low. The results related to separate regressions to measure the effect of independent variables on cultural capital showed that out of 5 dimensions of religiosity, only one consequential dimension did not affect cultural capital, but four independent variables of research, namely

religious, ritual and behavioral dimension, religious knowledge and knowledge dimension were effective. Religion had a significant effect on the variable of cultural capital, and the amount of this effect varied according to the obtained data, which had the greatest impact through the dimension of religious knowledge with a beta coefficient of 0.236, followed by ritual and behavioral dimension 0.194, the dimension of religious experience 0.136 and the belief dimension 0.126. In other words, familiarity with the Qur'an, Islamic rules, history and laws had the greatest impact on students' cultural capital.

The results showed that the average total index of religiosity among students was moderate to high and such a result obtained by comparing to the research conducted in recent years in Iran refers to decrease in religiosity and religious identity among Iranian youths.<sup>16</sup> The results indicated that the religiosity among students is relatively good. However, a comparison of the five dimensions of religiosity showed that the highest percentage of religiosity of students belongs to the two dimensions of belief and religious experience (emotional aspect of religion) which have a favorable situation, but students in three dimensions of knowledge (religious thought), consequential dimension (religious effects) and ritual dimension (religious behavior) are far from the desirable average to the extent that they have given even the lowest score to the "necessity of hijab for women", which, of course, can be somewhat natural. But the low level of religious behavior deserves contemplation which is unfortunately also visible in everyday life experiences. The average total scale of cultural capital also showed that the cultural capital of students is average, and the average level of cultural capital of students indicated that the students are not only passive against cultural phenomena but also have the status of being able to impose their beliefs about the social world on others.

Positive and significant correlation between religiosity and cultural capital indicates that as students' religiosity increases, their cultural capital

is enhanced. In other words, religiosity and cultural capital are interrelated and undoubtedly reinforce each other. In addition to confirming Bourdieu's theory, this result is consistent to studies conducted in Iran. Ghaderi<sup>17</sup> concluded that a person with cultural capital in the field of culture makes a choice. Yazdanbakhsh and Honary<sup>18</sup> also confirmed that the level of religiosity and cultural capital in Bushehr is closely related to each other. It can be said that cultural capital causes people to identify themselves and their social environment in a more appropriate way. It also increases awareness of rituals, beliefs and knowledge and paves the way for identifying the factors connecting people to each other and the level of utilization of this capital indicates the development and dynamism of the student community. Also, the higher average of embodied and objectified cultural capital leads the university cultural directors to give priority to cultural programs in accordance with the interests and desires of students that are embodied in the direction of cultural capital and provides the ground for maximum attendance and benefits.

However, this study showed that the behavioral and ritual dimension of religiosity as well as institutionalized cultural capital were below average and this trend indicated the neglect of education in the practical dimension of religiosity, so it is necessary to teach, strengthen and increase religious behavior and justify students. Regarding the positive consequences of religiosity in the field of mentalities, it is essential to correct the positive functions of religion. However, due to the low average index of institutionalized culture, it seems that the material aspects of religion and culture have been neglected and the reconstruction of these practical dimensions of religiosity and cultural capital can be positive opportunities for increasing the students' religious and cultural immunity.

Finally, considering that the efforts to study and organize the cultural activities of the young population, especially the students provides the contexts for management of this group leisure time by useful activities, as a result, the vitality of students is preserved. The results of this research and similar research can help society achieve the desired outcomes that can aid in improving the educational quality of students and cultural development and religious knowledge of the society with the help of cultural facilities and considering the role of cultural capital in determining the level of student religiosity as an important factor for sustainable development of society. Of course, it is suggested that more research to be done in this area of the university environment with multiple approaches to achieve more convincing results.

Due to time and financial constraints, this study has been conducted only among students in East Azerbaijan Province, so it is impossible to consider several factors affecting cultural capital. In future research, other factors affecting cultural capital should be examined.

Apart from evaluating the basics of the two perspectives, it is important to consider the role of religiosity in Iranians cultural capital. Accordingly, the present study has investigated the relationship between religiosity and cultural capital. Rapid and out-of-control media developments and cultural changes have threatened the norms and values of societies. On the one hand, advanced societies, in order to dominate the resources of developing societies, by recognizing and examining the culture and their characteristics, change the culture of these societies in accordance with their interests, and on the other hand, developing societies need recognizing the strengths of their culture so that they can interact with other communities in a way that does not jeopardize their cultural identity, and in short-term and long-term planning, the cultural elements of the society should be viewed from the perspective of society cognitive and non-cognitive aspects. In the meantime, students should not be neglected because of their significant number and presence in the field of higher education, since they are the most important human capital with particular importance in increasing cultural capital

and social dynamism. It is necessary to investigate their attitude and cultural capital and pay more attention to the factors affecting their cultural capital.

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