

TV, YOUTHS, AND SOCIAL MOBILITY IN IRAN PROVINCES

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Abstract:

This research aims to show how Iranian TV channels (IRIB-STCPLS¹ and STCPPL²) shape Iranian youths to social mobility. In this research, the sample size is 1068 young people; the samples done by stratified random sampling method in 30 Iran provinces, and the data collected by the questionnaire, and also analyzed by descriptive and analytic methods through SPSS. In cultivation theory, there are four main assumptions, first, television is essentially and fundamentally different from other mass media, second, it shapes the way our society, third, television reaches people on average more than seven hours a day, fourth, TV effects is limited and the size of an effect is far less critical than the direction of its steady contribution. The research findings show; both IRIB-STCPLS and STCPLS are essentially and fundamentally different from other mass media in Iran. Both IRIB-STCPLS and especially STCPLS have the more prominent role for doing Iranian youths' social mobility than other mass media. IRIB-STCPLS persuade youths to horizontal mobility, and STCPLS push youths to higher social classes as vertical social mobility. That is, STCPLS are accessibility, availability and have better programs than the one.

Keywords: social classes, mobility, occupational opportunities, emigration, TV heroes.

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¹ -Islamic Republic of Iran broadcasting and Satellite television channels of Persian language of State

² Satellite television channels of Private Sector that are Persian language.

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Introduction

To persuade audiences changing their attitude and values, TV broadcasters manipulate audiences' minds. Today TV, TV online, and satellite TV channels as modern technologies have the important role in manipulating man's minds. In this respect, some believe that TV have approached audiences' mind to each other [1]. And other some seems to think persuading audiences come from theory and empirical research [2]. Among sociological theories concerning TV and audience, cultivation theory seems to be the most suitable theory to TV's owners. That is, most of TV channels applying it to attract audiences and change their attitudes and values. One of social issues which TV audiences are interested in is social mobility that TV broadcasters show it in their programs to audiences in various manners. So, this paper will aim to express how TV channels persuade Iranian youths as the largest group going higher social classes [3]. There are lots of TV channels in throughout of the world which broadcasting their programs to Iranian audiences. In Iran, youths as a large group are known active, curious, and clever layers, and more than every layer have information about everything. Information comes from mass media, among them TV is more different from other mass media, as youths watch various TV channels both communicate and gathering information to improve their living situation [4]. So, various TV programs give youths new different ideas to change their behaviors according to their TV heroes who play in various roles, and each role can persuade youths to especial social class. IRIB-STCPLS and STCPLS as two TV channels are against each other, so IRIB-STCPLS is allowed to show their programs, whereas STCPLS isn't. Both of them have the special messages to youths, despite messages both can be received and sent across TV channels [4], and impose their culture to them in all the contexts [5]. But IRIB-STCPLS and STCPLS have both positive and negative points and useful' as an opportunity and harmful points as a serious threat. Today Iranian youths have access in two kinds of TV channels, and our main question is how TV channels to persuade Iranian youths to move higher social classes.

Theoretical Framework

Today communication and information media has reduced the time and place distances, and destroyed the old natural order among phenomena, and also emerged the new world of networks [6]. They have complicated the human activities in globalization process of societies [7]. Among the mentioned media television is more accessible and available [8], and has the more audiences

rather than other media [8]. The sociologists have offered lots of theories concerning television's effects on audiences' behaviors. Among them during recent decades, cultivation theory has been applied more relatively than other theories. So this theory has several assumptions such as first, television is essentially and fundamentally different from other forms of mass media,[9] due to its accessibility and availability to the masses has become the "central cultural arm of our society." [10] Second, it shapes the way our society. Third, television reaches people on average more than seven hours a day. And forth, its effects is limited, and the size of its effect is far less critical than the direction of its steady contribution" [11]. In this respect, Nielsen in his study believes that the general public that "television viewing had reached an all -time high" [12] with this new age of technology, we have access to television at our fingertips at almost every moment of the day. Williams in other study refers "The introduction of the TV online has multiplied our viewing capabilities and we can be more selective than ever"[13]. Some say that computers and mobiles which have equipped TV, making this process affordable, quick, and easy. Therefore, we should be looking at the cultivation theory with even more different respect. In other words, we should be focusing on the cultivation theory that TV programs have a huge role in our communication and the way people receive information. He claims that those who study the cultivation theory should consider extending it to various other media outlets.

Thus, cultivation's theory analysis can be applied to other forms of media, including TV, TV online, satellite, etc [14]. So today, most of TV broadcasters use this theory [15], they know their audiences behaviors which would like to watch various programs. In this case, youths as one of Iranian main groups watching TV, and among TV programs, social mobility is one of social issues which can attract youths, then persuade them to changing behaviors through watching education [16], emigration, improving living situation programs[17], etc. As IRIB–STCPLS and STCPLS as two kinds of TV channels seek to persuade their audiences to social mobility. So the main question is how Iranian TV channels to persuade youths to social mobility.

Methodology

This study is done by survey method, and its data gathered by questionnaire, and also analyzed by both descriptive and analytic methods.

Surveys can be useful when a researcher wants to be focused on phenomena that cannot be directly observed [18]. In this survey, sampling size is comes from statistical population [19], which Basha and Harter (1980) state that "a population is a set of persons or objects that

possesses at least one common character"[20], some other believe that survey methodology is the field to study the sampling of individuals from a population with a view towards making statistical inferences about the population using the sample [21]. So our statistical society are Iranian youths, and sample size has been measured by the manner of $n = (Z\alpha / E)^2$ [22] and became 1068 young. According to Nachmias [23], researchers must distinguish between the measurement instrument and the general theoretical framework, so having computed sample size [24], we randomly selected 50 questionnaires as pre-test, and in the end the questionnaires were distributed in 30 Iranian provinces.[18]. In this research, we will study various categories social mobility such as poverty, exclusion, health inequality, aspirations, education, and employment, and community empowerment. Also the validity of this research has been done by the way of face validity [25], and the data was analyzed by the software of SPSS.

Research's Findings:

In formal data, concerning youths' gender, age structure, and married situations, the research findings shows, 43% of youths are female and 57% male, which 62% of them are on age structure between 18 to 25 and 38% between 26 to 35. Also 88% of youths are unmarried and 12% married. As a result, gender, age structure, and married situations showed that most of youths are man and their age structure is between 18 to 25 years old as well as are unmarried.

About youths' occupational and educational statuses, the research indicates that 45% of them working, 19% studying, 12% both studying and working, and 24% are indefinite their satiation on. Also among youths 52% are bachelor degree, 27% masters, 12.4% junior college diploma, and 7% under junior college diploma. In general, occupational and educational statuses showed that most of youths are working and are educated.

Concerning youths' economic and social statuses, the research findings indicate that 78% of youths' income is between 1 to 3 million Iranian currency (between 39 USD to 118 USD³, 17% between 3 to 6 million (119 USD to 235 USD), 4.6% between 6 to 8 million (120 USD to 314 USD), and 0.3% between 8 to 10 million (315 USD to 392 USD). It shows that 66.39% of youths living in cities and 33.61% in villages, also 52% of them living their parent, 34.8% living single/separately, and 8.3% living along with their wives and husband. Among youths 94.4% of them believe in Islam, 3.6% in Christianity, 1.6% in Zoroastrian, and 0.4% in Judaism. That is, it

³ - According to Iran Central Bank each US currency unit is equal 25480 Rial as Iran currency unit

revealed that almost more than two third of youths who living in cities and villages are poor people and living in lowest class of Iran society, and have three living different styles which most of them living with their parents.

So the results show that youths who live in cities have more mobility than villagers. Because, form viewpoint of family's members, family's members' average in cities were 3 one against in the villages were 5 one. And form point of view of religion, Muslim's youths have more mobility than other regions' youths. As well as, the youths who working and studying simultaneously or only studying have more mobility than those who aren't. Also, youths who are PhD, master, and bachelor respectively have more mobility than those who haven't these grades, because income in PhD, master, and bachelor grades respectively is higher than the ones. And also, youths who live single/separately or along with their wives and husbands have more mobility than the ones living with their parents.

The research's specialty data show that 74% of youths watch TV, 15% read newspaper, and 10% listen radio. In this case, according to cultivation theory, youths' tendency in mass media is watching more TV than other mass media. Also it indicates that among those who watching TV at about 70.2% seeing it every day, 20.9% in the end of week, and 8.9% during the work days. So unlike cultivation theory, youths watching TV between 4 to 5 hours every day. That is, it shows, in which 65.5% watching it between 4 to 5 hours, 21.3% less than 3 hours, and 13.1% more than 5 hours.

Concerning kind of social mobility (Intergenerational, Intra-generational, Vertical, and Horizontal mobility), the research show 98.5% of youths claim that 92% of TV programs concerning Muslim citizenships' subjects, also 87% of them believe that TV programs persuade the audiences social mobility, and 13% don't. Also 89% of youths claims that mobility' signs in TV programs are reaching living possibilities, high educations, various jobs, and other privileges. And also, 86.5% of them believe that Muslim's youths for reaching above privileges have more mobility than other religions'.

Concerning TV heroes' influences to intergenerational and intra-generational mobility, the research shows, at about 95.5% of youths had TV heroes, and 4.5% hadn't. In this case, youths unlike their parents' clime TV heroes are main factor in their mobility. That is, 73% of them believe actors or actresses in entertainment programs, 22% in information programs, and 5% in educational programs. In this respect, 73% of youths like to be entertainment programs' heroes,

among them 38% want to have jobs like athletes specially footballers, 26% like engineers, doctors, professors, teachers, and 9% like state and private managers in future.

Concerning youths' intra-generational mobility, the table 1 shows, in which 73% of youths agreed to imitate entertainment's programs actors and actresses, and 27% didn't. Among those who agreed, 44% would like to dress like their heroes, 28% speak like them, 15% sport like them, 9% research like them. 4% don't behaviors like those moves. Also the research indicates that 89% of youths like to move social vertical in their future life which among them 78% is their approaches middles class, and 11% up class.

Table4; Impressing TV Heroes on changing Youths' Behaviors

Indicators Kind of behavior	Frequency	Percentage	Cumulative Frequency Percentage
Dressing	468	43.82	43.82
Speaking	295	27.62	71.44
Doing sport	161	15.07	86.51
Researching	97	9.08	95.59
Other	47	4.4	100
Total	1068	100	

As a result, the above findings show TV heroes have influenced to youths' behaviors. So youths in intergeneration mobility, unlike their current situations like to have mobility that belongs to middle class and especially high class.

Also the above table indicates that unlike youths tend more poor class; they would like to move middles and upper social classes. So youths' imitating from TV heroes shows that they are interested in upper's economic and social status in future. In this respect, 67% of youths tend to vertical mobility and 33% to horizontal mobility. The research reveals that 56% of vertical mobility relating to poverty, reputation, corruption, inequalities, jobless, and gap between poor and rich, 35% concerning inequalities about political, social, religious issues, and national empowerments, 9% regarding educations like computer, cooking, languages, music, etc. Also the research indicates shows that 62.8% of this motivation relating to showing inequalities about incomes, sexuality, and social empowerment, educational, healthy, and 37.2% concerning

advertising privileges and Luxury's goods. In this respect, table 2 indicates that there are strong and positive association between of boys and girls about luxuries goods ($\phi = 0.695$), and the relationship is statistically significant (Chi-Square= 6.805, DF=2, Sig=0.05).

Table2 youths' boys' and girls' attitudes about inequalities in TV programs

		inequalities displaying luxuries goods		
		Disagree	Agree	Total
Sexuality	girls	158 14.79%	305 28.46%	463 43.25%
	boys	163 15.26%	442 41.38%	605 56.64%
Total		321 30%	747 70%	1068 100%

Concerning impressing TV variety programs in social mobility, the research shows that 58% of them are entertainment, 28.2% information, and 13.3% educational. According to table3 at about 27% of entertainment programs consists of concerts, shows, fashions, and something like these, 16.29% regarding sporting programs, 11.21% relating to films, movies, cartoons, and 4% concerning different historical and cultures programs.

Table3; Youths' Attitudes about Various Programs in social mobility

Indicators Programs	Kind of programs	Frequency	Percentage
Entertaining	concerts, shows, fashions, and something like these	288	27
	sporting programs	120	16.29
	films, movies, cartoons	174	11.21
	different historical and cultures programs	43	4
	Total		625
Informing		301	28.2
Educating		142	13.3
Total		1068	100

Concerning tendency of TV programs culturally speaking, the research findings show, in which 75% of programs tend to western cultures, 20% to Iranian culture, and 5% both of them. In this respect, most of youths believe both of Iranian and western cultures in TV programs highlight emigration in order to move social mobility both intentionally and unintentionally. So the research indicate, 52.34% of themes intentionally about emigration concerning finding jobs in and outside of Iran, 23.59% regarding lacking social rights and freedom, 13.29% relating to continue to education in western countries, 10.78% concerning political conditions and joining individuals to their families members.

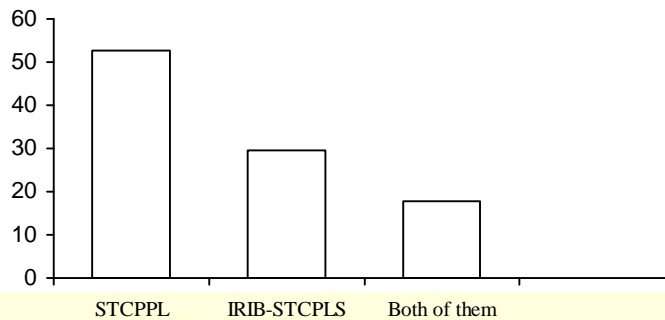
Also the research shows the ways intentionally and unintentionally are persuaded by TV programs consist of showing luxury living, having primary possibilities (house, health, education, job, social regulations, to having social rights, etc.), showing nature geographies and green spaces. In this case, table 4 indicates between girls and boys about showing emigration theme intentionally and unintentionally is a positive and strong association, and the relationship is statistically significant (Chi-Square=255.802, DF =2, Sig=.000).

Table 4; Boys' and Girls' attitudes about kind of persuading in TV programs

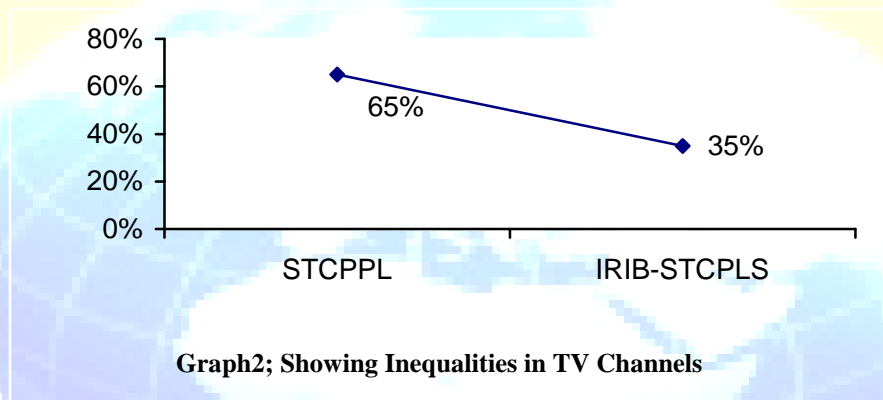
Audiences' Sexuality showing programs	girls	boys	Total
unintentionally	66	171	237
intentionally	359	304	663
Non view	38	130	168
Total	463	605	1068

Regarding watching kind of TV channels, according to the graph 1 at about 52.7% of youths (consist of 28.55% boys and 25.15% girls) watching STCPPL, 29.5% IRIB-STCPLS, and 17.8% watching both of them equally.

Also the research shows STCPPL directly and intentionally and IRIB-STCPLS indirectly and unintentionally have persuaded their audiences in Iranian and western cultures. So according to cultivation theory [10], in this research STCPPL is known as the central cultural arm of Iran's society rather than IRIB-STCPLS, and also the graph 2 reveals that 65% of the inequalities show STCPPL, and 35% through IRIB-STCPLS.



Graph 1: Youths' Interest in kind of TV Channels



Graph2; Showing Inequalities in TV Channels

Concerning emigration process, 72% of youths think STCPPL show the emigration process directly and intentionally, and 28% IRIB-STCPLS indirectly and unintentionally. Relating to the size of effects TV channels, 75% of youths claim IRIB-STCPLS' effects is far less than STCPPL, because IRIB-STCPLS shows the repeated programs in day and night rather than STCPPL. And also 73% of boys and 58% of girls say IRIB-STCPLS criticize far less than STCPPL. So table 5 shows between boys and girls about the size of the limited and unlimited effects in IRIB-STCPLS and STCPPL is statistically significant association $\chi^2=947.950$, and the relationship between them is strong and positive (0/686).

Table5; the Size of Effects between IRIB-STCPLS and STCPPL on Youths

TV channels			STCPPL		Total
			Boy	Girls	
Sex			Limited	Unlimited	
Size of effects of TV channels					
IRIB-STCPLS	Boy	Limited	40%	35%	75%
			427	374	801
IRIB-STCPLS	Girls	Unlimited	5%	20%	25%
			53	214	267
Total			45%	55%	100%
			480	588	1068

(Chi-Square=947.950, DF =28, Sig=0.05),

As a result, the research shows, 55.52% of youths trust STCPPL, 36.51% to IRIB-STCPLS, 7.83% to both of them equally, as well as, 64% of them express feedback of TV programs in STCPPL is better than IRIB-STCPLS. Also about following Iran's issues, the research showed, 58% of youths following them via STCPPL, 34% via IRIB-STCPLS, and 8% via both of them equality.

As a result, most of Iranian youths trusted STCPPL rather than IRIB-STCPLS. Because, STCPPL like an opened society has a better feedback, shows more various inequalities, persuades youths to play different social roles in society in order to decrease the distances between their social classes, and encourage those considering society norms and values rather than IRIB-STCPLS.

Discussion and Conclusion:

This research studies Iranian youths' social mobility by Iran's TV channels such as STCPPL and IRIB-STCPLS. Statistical population of this research are Iranian youths between 18 to 35 years old, also its simple size is 1068 young people. The data gathered by questionnaire in 30 provinces, as well as, analyzed by descriptive and analytic methods. And also theoretical framework of this research is cultivation theory which has several assumptions. First, television is essentially and fundamentally different from other forms of mass media [6], due to its accessibility and availability to the masses has become the "central cultural arm of our society." [14] Second, it shapes the way our society. Third, television reaches people on average

more than seven hours a day. And forth, its effects is limited, and the size of its effect is far less critical than the direction of its steady contribution" [16].

The research results shows, youths were male rather than female, and were more between 18to25, and unmarried. They were both working and studying, and the average of their educational levels was bachelor degree. Youths' income was more between 1 to3 million Iranian currency equivalents 39 USD to 118 USD. At about two third of youths lived in cities and the rest of them in villages, also most of them both lived with their parents. The average of youths' family members in cities was three persons, and villages 5 persons, and also they were Muslim rather than other religions. As a result, youths' mobility in cities is more villages; Muslims' mobility is other religions; because of getting in a better income and job conditions, youths' mobility who both working and studying is more other youths; and those who are unmarried have more mobility than other youths.

The research findings show that for Iranian youths' social mobility, TV plays an important, and based on cultivation theory, most of youths watching TV rather than other mass media. But unlike cultivation theory, most of them to mobility watch TV on average between 4 to 5 hours a day, not more than seven hours a day.

To move intergenerational, the research reveals that most of youths have TV heroes and take more the effects of actors and actress in entertainment programs. Also in this research, most youths belong to poor class, and would like to move in upper classes in future. So they hope to be like to their TV heroes and play their role in the Iran's society. Therefore, they like to be like football players, engineers, doctors, professors, teachers, and state and private managers. Also concerning youths' intra-generational, the research findings show the same that most of them unlike their current situation which they are in poor class, would like to be like their TV heroes in context of wearing, speaking, sporting (Exercising), researching, and other behaviors. So they like to improve their social and economic conditions in future like TV heroes. The research indicates that most of youths tend to vertical mobility toward higher classes. Because watching TV programs as poverty, reputation, corruption, exclusion, health inequality, jobless, gap between poor and rich, etc influence the youths to do mobility. Of course, the content of the above programs have been based on discriminations in contexts of income, sexuality, race, social power, education, health, which they have significant associations with above categories, and these relationships are positive and strong.

Regarding influencing cultures of TV programs' on social mobility, the research reveals that western cultures affect more youths' mobility than Iran's. That is, STCPPL and IRIB-STCPLS show the mobility in form of emigration through two aims such as intentionally and or unintentionally. From this way, two TV channels persuade the audiences directly and or indirectly to it. For example, finding job, improving life situation, having rights and freedoms, receiving better education, joining to family members, etc are the mobility. Concerning kind of TV channels, it shows that STCPPL more than IRIB-STCPLS lead youths to mobility, and also among them, boys more than girls are interested in mobility. The research shows that STCPPL persuade the audiences intentionally and directly to intergenerational and intra-generational mobility and IRIB-STCPLS unintentionally and indirectly. So according cultivation theory, STCPPL in reason of showing social inequalities has become the central cultural arm [10] of Iran's society rater than IRIB-STCPLS.

Unlike cultivation theory, STCPPL effects is less limited than IRIB-STCPLS, because it has less the repeated programs, has more critical programs, showing more Iran' issues, and has a better feedback than IRIB-STCPLS. So the size of STCPPL effect on audiences is far more critical than the direction of its steady contribution [16] rather than IRIB-STCPLS. Also the effect of STCPPL has a strong and positive association between youths' boys and girls, which this relationship is statistically significant.

As a result, the research shows that youths trust STCPPL rather than IRIB-STCPLS. To getting more social privileges and more social roles, they watch various inequalities through STCPPL in order to decreasing their social classes' distances. At this moment, the conflict between society and individual will be destroyed by respecting among society's norms-values and individual's. So this study demonstrates STCPPL move youths to social mobility rather than IRIB-STCPLS, because TV not only in social mobility is different from mass media, but TV is different from itself, that is, STCPPL and IRIB-STCPLS from point of view are different from each other.

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