

Intergenerational Gap: An Emerging Phenomenon in Iran

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Abstract: *Intergenerational gap refers to the disturbance and crisis in the cultural sequence of generations, which leads to conflict in terms of values and norms between parents and children. Until recently, this phenomenon has not been considered a serious issue in Iranian society and the continuation of similar thought patterns through the generations has prevented the emergence of distance and various conflicts between generations. Some sociologists attribute this discontinuity to the gap between tradition and modernity. Nowadays, considering the young population of Iran, this component has turned to a cultural one. The present research investigated the effect of training methods and conflict between norms caused by modernity on generational gap from children's viewpoint. Thus, 250 young people (referring to Azimi Library in city of Tehran) answered a number of related questions and LISREL method was applied to investigate the conformity of the designed model with their ideas.*

Keywords: *Modernization, Generational gap, Norm conflict, Training methods, LISREL method.*

Introduction

Experts believe that the phenomenon of generational gap has not been a very serious issue in the past until the emergence of modern industrial society; particularly, before the 20th century, there was no evident sign of this gap and conflict, as manifested in the form of rebellion and continuous confrontation between the young and old generations in today's world. Reasons such as trivial difference in social status and conditions of different age groups, acceptance of the authority of elders, respecting "age", and adults' priority and initiative, i.e. principle of asymmetry in relationship between different age groups in age-based institutions, on the one hand and participation of the youth in adults' life and gatherings, natural transfer of culture and patterns from one generation to the other in current interactions among different age groups, and continuation of similar thought and behavioral patterns through the generation on the other prevent the emergence of distance and various conflicts between generations within closed societies with traditional culture and slow changes.

Since the beginning of the 20th century, especially its middle and after World War II, the situation changed. Following the general trend of global renovation, first, developed societies and then developing ones experienced rapid and extreme changes of wars and movements, which altogether resulted in a deep and vast gap between the past traditional society and today's modern one. Although Iranian society is defined as a rather traditional one in socio-political texts, it is in fact in the course of modernization at cultural, social, organizational, and economic levels. If different age periods were considered as demographic components in the past, considering the young population of Iran at present, these components are no longer merely demographic and have turned to cultural components. Nowadays, children possess more information, tendencies, and behaviors in different fields compared to their parents. In the contemporary world, generational differences have emerged as a result of the industrialization and renovation of societies. People's interests and expectations are different in different age groups. New people deal with new conditions and experiences, which has caused them to be different from previous generations. This issue can bring about infelicitous outcomes in Iranian society. In this research, 250 people referring to Azimi Library in city of Tehran were questioned to investigate the role of training methods and normative conflicts in the emergence of generational gap between parents and children.

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Definition of Generation by Experts

Karl Mannheim can be mentioned as the first theoretician who introduced the concept of generation. Mannheim talks about "fresh contact" as the force during the time to younger who verifies culture. Although he determines that these movements and contacts, which are shown as waves, are in the form of generation, he makes a distinction between the people within the generation who have common viewpoints based on common experiences and those who lack such a condition and calls them generation units (Mannheim, 1952: 290). Ditley's definition of generation supports Mannheim's opinion. He emphasizes the importance of the experiences which are conventionally categorized as conceptual and mental factors along with their influence on the youth and formation years. In fact, Mannheim's and Ditley's conceptualization about generation does not merely refer to the statistically born generation. A generation is defined as the people who are born in the same historical period and those who live in the same socio-historical atmosphere and have similar youth experiences during their formation years. Such a conceptualization refers to the point that members of a generation mentally make identification with their generation and are connected via their common biography; they have a basic sense about their common fate and are differentiated from other generations (Yousefi, 2004: 21-22).

Value intergeneration and generational gap Concept of generational gap

According to Oxford English Dictionary, generational gap is defined as follows: Failure or inability of young and old generations in mutual understanding of each other (Wehmeier et al., 2000: 535). Considering this definition, value intergeneration gap is the lack of transmission of values of previous generation to the next one and consequently lack of understanding the values between the generations, which are formed as a result of their different experiences. In sociology, the concept of gap refers to the stable distinctions and differences that emerge during socio-political confrontations, the major form of which is the gap between traditional and modern life. One of the most important specifications of modern lifestyle is rebellion against anything that is considered tradition by the youth. Deviation from tradition leads to a phenomenon called intergenerational gap (Nasr, 1994: 340). Generational disconnection inside families among father, mother, and children means that children do not completely obey their parents and change their reference group. In the phenomenon of generational disconnection, a kind of defect occurs in the obedience of children from parents. In other words, children make identification with someone else, instead of their parents (Sharafi, 2003: 113).

Theoretical framework of the research

In Iran, modernization process has fundamentally changed the basic structure of the society. In this regard, it is obvious that attitudes and opinions of the youth have undergone rapid changes, because of their interest in novelty and curiosity on the one hand and conservatism of the previous generation on the other hand. Thus, they have become distant from the previous generation as the executors of main social institutions and thus generation gap has emerged. Experts are mainly aware of the influences and generational periods and believe that every society's young and adolescent generations have an interest in novelty and personal independence considering their age requirements and spend a period of developmental growth in which they play the role of an objector against the traditional sources of belief systems and social behaviors (Tavakoli, 2001: 100).

Giddens sees the origin of cultural metamorphosis in the conflict between tradition and modernity and subsequently the opposition between free will and risk taking. On the one side of this issue, modern forms of the reflectivity of relations coming from technology, which enable markets, bureaucratic systems, and cultural media to expand all around the world and then then cover our working environment, home, or routine life, authorize the society members to loosen and then doubt the foundations of power and obvious procedures. New forms of recognition and knowledge enable society members to challenge everything everywhere, including family, occupation, government, or new forms of power. In such conditions, activists are entitled to make decisions not only on everything from treatment form to cultural living methods, but inevitably also in many cases (Rob Stones, 2000: 434). According to Giddens, the difference between generations is in fact a form of considering time in the modern society (Giddens, 1999: 207). He believes that today's youth are much more sensitive to moral issues than the previous generation; but, they do not relate values to the traditions or do not accept the traditional forms of power as the determinant of lifestyle norms (Ibid, 43). Ronald Inglehart believes that value shift is a trend that occurs from one generation to another, not frequently from one year to another. [In fact,] neither individual values nor those of a society change overnight. On the contrary, fundamental transformation of values takes place gradually and mostly invisibly. In a broader term, such a transformation occurs when a generation substitutes an older one in the adult population of a society (Inglehart, 1994: 77).

Accordingly, Inglehart believes that the presence of a set of changes at the system level causes changes at the individual level and consequently results in some outcomes for the system. He recognizes changes at the system level as technological and economic development, satisfaction of natural needs in a bigger proportion of population, increased level of education, different experiences of age groups like lack of war and expansion of mass communication, influence of the mass media, and increased social mobility (Ibid: 5). He believes that globalization of communications is one of the influential factors for the occurrence of value intergeneration gap. He says I see that the youth all around the world are wearing jeans and listening to pop music; but, value differences are less evident (Khaleghifar, 2002:114).

Inglehart sets forth two predicting hypotheses while explaining value intergeneration change:

- 1- Scarcity hypothesis, according to which a person's priorities reflect his/her socio-economic environment; and
- 2- Socialization hypothesis which emphasizes that a person's fundamental values vastly reflect the conditions s/he has experienced during the years before her/his maturity.

According to Inglehart, scarcity hypothesis refers to short-term transformations with periodical effects. Prosperity periods lead to increase of beyond-materialism and scarcity periods lead to materialism. Socialization hypothesis implies the existence of long-term generational effects (Inglehart and Abramson, 1999: 62). Inglehart believes that one of the important components of value transformation is generational substitution. He does not consider life cycle as an influential factor and believes that stable differences between generation groups reflect generational transformation. He relates value transformation theory, which implies the displacement of material priorities toward non-material ones, to the economic development of societies such that, in such transformation, he does not consider cultural institutions important. The youth insist on beyond-materialistic demands much more than the elders and analysis of age groups has shown that this issue is a better reflection of generational transformation than aging (Inglehart, 1994:115). Inglehart defines the transformation occurring in the society based on socio-economic variations within the framework of cultural transformation and value orientations which lead to generational differences. Consequently, important cultural transformations lead to the difference among generations. Inglehart believes that culture is a system of values, attitudes, and knowledge which is vastly common among people and is transferred from one generation to the other; however, human nature is biologically innate and general. Culture is learned and might change from one society to another. Main aspects of culture and those which are learned at the first stages of life resist transformation, because great efforts should be made to change the main factors of cognitive structure in adults and also the most fundamental personal values reach the extreme, the removal of which causes deep anxiety and doubt in the person. In the case of stable and fundamental variations in social conditions, main sectors of a culture may even change. However, they are much more changeable through generational replacement, than change of adults who have already been socialized (Taymouri, 1999: 19).

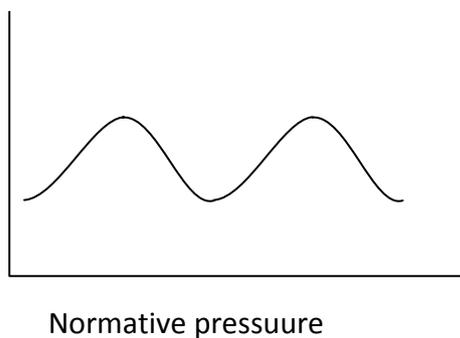
Normative conflict

Norms are those thoughts about the behaviors that are considered correct by members of a specific group (Terry Yandis, 1999: 257; Robertson, 2001: 61). Dorkim considers two fundamental factors of commitment and social desire for social norm. Chalapi also defines social norm as a combination of social bond and commitment (Chalapi, 1996: 71). Neubeck divides norms to three groups based on their importance and dominance on the members of society: habits, custom, and rules (Neubeck; 1996:107). Chalapi categorizes norms into four groups: procedural norms which are mainly based on social habits; legal norms that are based on tradition; and moral norms that are based on a type of traditionalism. Social norms are generally symmetrical; i.e. those who are the target of a social norm are the same as those who benefit from it (Chalapi, 1996: 40). Normative conflict is conceptualized as the origin of value conflict in Chalapi's view. He says that one of the major types of social disorder is normative disorder, which is almost the same as Dorkim's social anomie. According to Dorkim, social anomie is one of the major complications of transition stage (Ibid, 107).

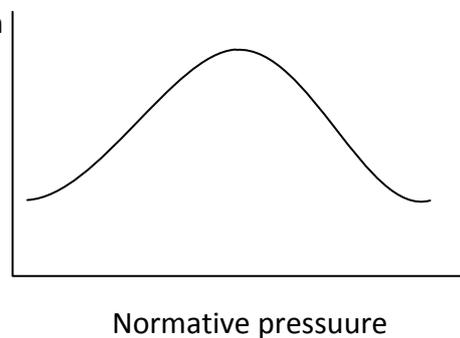
Normative disorder can have five different forms: First, normative polarization; Second, normative conflict; Third, normative instability or normative logical contradiction; Fourth, normative weakness; i.e. recession in social interests and commitment to social rules; and finally fifth, lack of norm or lack of normative rules for some social affairs. It is evident that all five forms of normative conflict can be simultaneously observed in a society and support each other (Ibid, 112). Since social and biological environments are extremely variable, especially in developing countries, cultural variation occurs fast in these countries; cultural changes would be as uncoordinated and diverse if environmental changes are so, which would cause cultural tensions. This kind of diversity can be originated from endogenous variables and factors or influenced by exogenous factors. It must be noted that no

culture is made of absolutely equal components and elements and members of the society are more or less different in terms of cultural elements; however, no problem is generated as long as distribution of the factors of any culture follows the normal distribution curve or is close to it. When the distribution form and dispersion of cultural factors of a society demonstrate a big deviation from normal distribution, an anomalous variation will happen and the system will be disjointed (Abdi: 2009:82). In a conventional situation, if there are norms or a scope of related norms for specific actions such as dressing so that population distribution would be almost normal in terms of size of normative pressure with the size of social control and commitment to them, then, there will be no normative polarization: the situation will be normal (Figure 1). Now, in terms of dressing, if the population distribution function is bimodal in terms of normative pressure, then, according to the definition, normative polarization will occur. Contrary to the conventional situation, in which most of the population feels average normative pressure, in the normative polarization situation, the minority of the society feels normative average. In such a situation, there are two majority groups, one of which feels commitment of more than normative pressure average and another feels committed less than normative pressure average (Figure 2).

*Figure 2- Polarization situation of time
(Chalapi: 1996: 113)*



*Figure 1 – Normative polarization situation
(Chalapi, 1996: 113)*



Effect of training styles on generational gap

Cultural extension requires cultural transmission and cultural transmission occurs through sociability from one generation to another. Sociability theories emphasize that parents are the special factors of training during childhood and adolescence. In these theories, family educates children in terms of social order and norms and thus makes the sociability process feasible (Glass and Bengston 1986: 85). Baumrind suggested a comprehensive categorization, in which parental styles are categorized into three groups: authoritarian, authoritative, and permissive. Authoritarian parents expect indisputable obedience and exchange of thoughts without flexibility. These parents are not responsive and show no intimacy to their children. Reinforcement theory emphasizes that reinforcing positive behavioral aspects spreads the acceptance inclination of parents and parents' strictness leads to the acceptance of their message because of forming negative emotional states. Authoritative parents impose severe controls on their children's behaviors; at the same time, they listen to their children's ideas and even judge according to their behaviors. They feel responsible for their children, have clear and high expectations, and guide their behaviors. So, according to attachment theory, the children who are more attached to their parents in terms of security are more inclined to accepting their beliefs and values. But, permissive parents have few expectations and low training supervision. They are intimate and responsive; but, they do not have clear expectations and do not guide their children's behaviors. Lease et al. believe that the more the children make identification with their parents, the higher would be the possibility of internalizing their parents' values. Identification depends on parents' qualities such as power and prestige, quality of their relationship with children, especially their parental control as well as parental support and participation. Supportive and training behaviors of parents with children which rely on inductive control—like justification-based control seem to be a better predictor in children's identification with parents. Children's identification with parents is decreased under inductive and authoritarian control conditions. One of the most important factors in the transmission of values from parents to children is the determination and adoption of effective strategies to help children in terms of accessing these goals. Goodnow suggests two stages for describing the processes through which children accept or reject their parents' values: Before projecting or accepting their parents' views, children first acquire an understanding of their values and beliefs. Correctness and accuracy of these understandings and acceptance of parents' ideas are influenced by different factors. Lack of agreement between parents and children is due to either incorrect perception about parents' beliefs and values, or rejecting correct perceptions from parents' beliefs and values (Okagaki et al., 1999 & Grusec et al., 1994).

Goodnow says that Friendly strategies are effective for the correctness and accuracy of children's perceptions about their parents' beliefs and values. Goodnow considers message redundancy and message originality as the determining factors of perceptions from parental values (Okagki, 1999). He also believes that accepting or rejecting parents' beliefs depends on factors such as children's perception about the appropriateness of images (values), children's motivation in accepting their beliefs, and children's perception about the degree to which they think parents expect them to cooperate in their beliefs. There are three groups of variables that affect the acceptance or rejection of messages in general:

- 1- Extent to which children perceive that parents' messages are appropriate,
- 2- Children's motivation,
- 3- Degree to which children consider a standard or value as good as it is (Grusec et al., 1994).

In this regard, three factors which are probably related to children's motivation in accepting their parents' beliefs are mentioned:

- 1- Quality of parent-child relationship (intimacy),
- 2- Children's perception about parents' most important beliefs, and
- 3- Degree of parental agreement.

In sum, according to Goodnow's two-stage pattern, it must be mentioned that:

- 1- Relationship between beliefs of parents and children is mediated by the youth's perception about parental beliefs.
- 2- The parents who are extremely interested in the participation of children in their values and beliefs clearly and explicitly express their values and beliefs.
- 3- If the youth feel that their parents' beliefs are important for them, they would participate more eagerly.
- 4- Children have more agreement with the parents who have more commonalities in their beliefs.
- 5- The children who are more intimate with their parents would surely feel more dependence on their parents and see that their parents are acting authoritatively. So, they show more inclination to accepting their beliefs and values.
- 6- Originality and redundancy of messages are effective for the perceptions and the acceptance/rejection of parents' message (Yousefi, 2004: 105-109).

Different viewpoints about generational gap

According to Bengston (1970), there are three major viewpoints about generational disconnection. On the one side, there are those who believe in the deep gap issue. On the other, there are those who believe that the existence of deep gap is only an illusion which is wrongly imposed on people by the mass media. The third viewpoint stands in the middle of these two and believes in cohesion and selective difference between the generations. Equally accepted values can show themselves in different behavioral patterns (Taymouri, 1999: 29-30). Generally, followers of generational gap are divided into two groups: 1- Pessimistic about generational gap, and 2- Optimistic about generational gap. The first group believes that generational gap is the cause of identity crisis and faded role of religion. The second group says that this gap is the origin of transformation and movement toward a brighter future (Sariolghalam, 2003; Aghajari, 2003).

Review of the research literature

In this regard, a number of studies conducted inside and outside Iran are referred to:

In a research entitled "Generational gap or cultural disconnection" which was published as a letter of social sciences, Moayedfar (2003) investigated the issue of generational gap in Iran. He believes that, among the three factors which form generational gap (1- Religious values and attitudes, 2- Political preferences and sense of belonging to society, and 3- Social affairs, values, and norms), the third factor is more important in Iran. In another research by Duncan (1973), interesting results are found which demonstrate that the influence and effect of parents on the attitudes and behaviors of teenagers are reduced or have not been as high as peer influence. Also, those teenagers who feel more alienation from their parents are more inclined to wrong-doing or committing crime than those who do not feel such alienation. Generational relationship in Iran was the title of another research done by Ali Ghanbari (2003), in which it was shown that, until the second Pahlavi era, the energetic power called youth or adolescence either did not exist or was less highlighted. Since then, due to various reasons such as rapid growth

of population, rotation of capitalism system, and importance of leisure activities, the Iranian society has witnessed the emergence and presence of young generation. Since the youth are looking for obtaining social and cultural identity, the ideology element should be also added to them. Along with the transformations in the media, the socio-cultural changes are accelerated in the society and the young generation and their needs are somehow modernized; however, the tools, beliefs, and attitudes that should respond to these needs are not modernized, which could cause different generational attitudes in various fields (Sadra and Qanbari, 2008: 129-130).

Hypotheses

- 1- Authoritative parenting style is effective for the formation of gap in the parents' values.
- 2- Conflict in the parents' norms leads to value conflict between two generations.
- 3- Redundancy in the value of father's message increases the value intergenerational gap.

Research Methodology

While studying the conflicts between parents and children (intergenerational gap), data can be collected in various ways: from parents' viewpoint, from children's viewpoint, and comparison of parents' and children's viewpoints. In this research, intergenerational gap was studied from children's viewpoints using 16 questions (considered items) which were asked from 250 young people referring to Shahid Azimi Library. It must be mentioned that the responses were in Likert scale form ranging from "Very low" to "Very high"; "Very low"=0, "Low"=1, "Average"=2, "High"=3, and "Very high"=4.

Measurement of the variables

Dependent variables

Generational gap from children's viewpoint was considered as the dependent variable and the latent variable of redundancy of father's value was the middle dependant variable which showed the influence of fathers' dictatorship on generational gap.

Independent variables

In this research, authoritarianism of fathers and normative conflicts were considered as the independent variables; authoritarianism could influence the generational gap through the middle dependent variable of redundancy of father's value. But, the latent independent variable of normative conflict could directly affect the dependent variable (generational gap). In this research, items of the dependent variable (generational gap) included:

q¹: Parents' satisfaction with children's obedience

q²: Parents' agreement with watching satellite programs

q³: Parents' satisfaction with practicing religious affairs by children

q⁴: Parents' satisfaction with children's time of arrival and departure to/from home

q⁵: Parents' agreement with children's interests and tastes

q⁶: Parents' agreement with the words children use in their speech

q⁷: Parents' satisfaction with the manner and frequency of children's sociability with relatives

Items of the latent middle dependent variable (redundancy of father's value):

q⁸: Father's approval despite being from an older generation

q⁹: Father's approval despite his lack of change with time

q¹⁰: Father's approval although his thoughts are not appropriate for the current time

Items of the latent middle dependent variable of normative conflict:

q¹¹: Degree of agreement between parents and children in terms of friendship with the opposite sex

q¹²: Degree of agreement between parents and children in terms of impropriety of laughing aloud in public

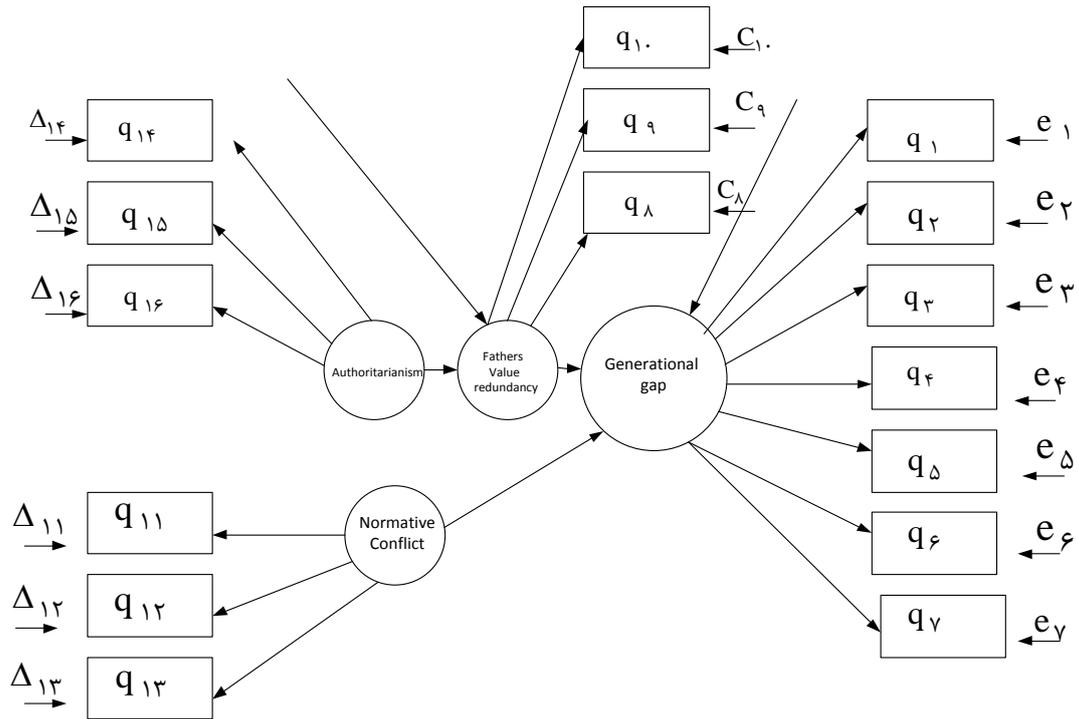
q¹³: Degree of parents' satisfaction with children's ways of dressing, makeup, and hair style.

Items of latent middle dependent variable of father's authoritarianism:

q¹⁴: Degree of children's agreement about father's high-handedness

q¹⁵: Degree of children's agreement about having no right of expression by parents

q¹⁶: Degree of children's agreement about their father as the spokesman (he makes each and every decision)



$$\begin{cases} \eta_1 = \beta_{12}\eta_2 + \gamma_{12}\xi_2 + Zeta_1 \\ \eta_2 = \gamma_{21}\xi_1 + Zeta_2 \end{cases} \quad \text{Structural equations}$$

$$\begin{pmatrix} \eta_1 \\ \eta_2 \end{pmatrix} = \begin{pmatrix} 0 & \beta_{12} \\ 0 & 0 \end{pmatrix} \begin{pmatrix} 0 \\ \eta_2 \end{pmatrix} + \begin{pmatrix} 0 & \gamma_{12} \\ \gamma_{21} & 0 \end{pmatrix} \begin{pmatrix} \xi_1 \\ \xi_2 \end{pmatrix} + \begin{pmatrix} Zeta_1 \\ Zeta_2 \end{pmatrix} \quad \text{Matrix form of structural equations}$$

Measurement equations of independent variables

$$\begin{aligned} X_1 &= \lambda q_{11}\xi_2 + \Delta_{11} \\ X_2 &= \lambda q_{12}\xi_2 + \Delta_{12} \\ X_3 &= \lambda q_{13}\xi_2 + \Delta_{13} \\ X_4 &= \lambda q_{14}\xi_1 + \Delta_{14} \\ X_5 &= \lambda q_{15}\xi_1 + \Delta_{15} \\ X_6 &= \lambda q_{16}\xi_2 + \Delta_{16} \end{aligned}$$

Measurement equations of dependent variables

$$\begin{aligned} y_1 &= \lambda q_1 \eta_1 + e_1 \\ y_2 &= \lambda q_2 \eta_1 + e_2 \\ y_3 &= \lambda q_3 \eta_1 + e_3 \\ y_4 &= \lambda q_4 \eta_1 + e_4 \\ y_5 &= \lambda q_5 \eta_1 + e_5 \end{aligned}$$

$$\begin{aligned}
y_6 &= \lambda q_{61} \eta_1 + e_6 \\
y_7 &= \lambda q_{71} \eta_1 + e_7 \\
y_8 &= \lambda q_{82} \eta_2 + e_8 \\
y_9 &= \lambda q_{92} \eta_2 + e_9 \\
y_{10} &= \lambda q_{102} \eta_2 + e_{10}
\end{aligned}$$

Matrix form of measurement equations of dependent variables

$$\begin{pmatrix} y_1 \\ y_2 \\ y_3 \\ y_4 \\ y_5 \\ y_6 \\ y_7 \\ y_8 \\ y_9 \\ y_{10} \end{pmatrix} = \begin{pmatrix} \lambda q_{11} & \lambda q_{81} \\ \lambda q_{21} & \lambda q_{91} \\ \lambda q_{31} & \lambda q_{101} \\ \lambda q_{41} & 0 \\ \lambda q_{51} & 0 \\ \lambda q_{61} & 0 \\ \lambda q_{71} & 0 \\ 0 & 0 \\ 0 & 0 \\ 0 & 0 \end{pmatrix} \begin{pmatrix} \eta_1 \\ \eta_2 \end{pmatrix} + \begin{pmatrix} e_1 \\ e_2 \\ e_3 \\ e_4 \\ e_5 \\ e_6 \\ e_7 \\ e_8 \\ e_9 \\ e_{10} \end{pmatrix}$$

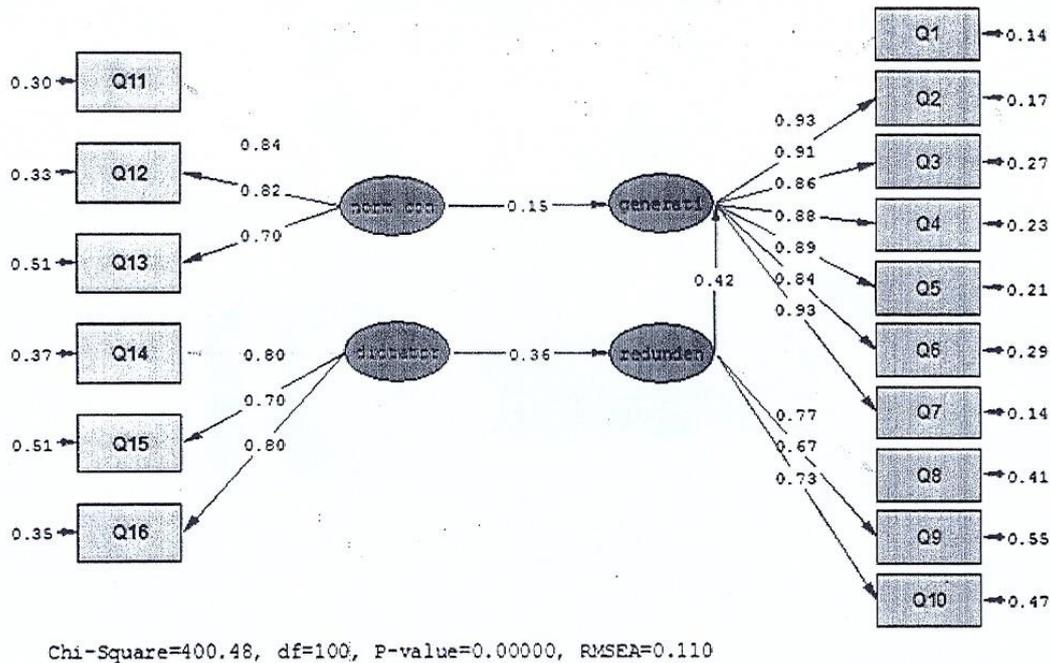
Matrix form of measurement equations of dependent variables

$$\begin{pmatrix} x_1 \\ x_2 \\ x_3 \\ x_4 \\ x_5 \\ x_6 \end{pmatrix} = \begin{pmatrix} 0 & \lambda q_{11} \\ 0 & \lambda q_{12} \\ 0 & \lambda q_{13} \\ \lambda q_{14} & 0 \\ \lambda q_{15} & 0 \\ \lambda q_{16} & 0 \end{pmatrix} \begin{pmatrix} \xi_1 \\ \xi_2 \end{pmatrix} + \begin{pmatrix} \Delta_{11} \\ \Delta_{12} \\ \Delta_{13} \\ \Delta_{14} \\ \Delta_{15} \\ \Delta_{16} \end{pmatrix}$$

Structural equation model (LISREL)

LISREL model is generally seeking to answer two questions: One is measurement model and another is structural equation model (Ghazi Tabatabaei, 1998: 44). LISREL models have combined these two models and managed to solve most of measurement problems and latent variables and infer cause and effect relations between these structures. One of the important aspects of LISREL models is their logical nature so that the logic of all modeling dimensions is based on theories. Therefore, only using theory and LISREL models, a comprehensive explanation of phenomena can be obtained. Thus, from application viewpoint, the theory-based approach in structural equation modeling is considered to be a necessity (Ghazi Tabatabaei, 1995). One of the most important applications of LISREL is the assessment of fitting or non-fitting of the model. In other words, in addition to the significance of structural relations among variables, the model should acceptably comply with the gathered data. Assessment of model fitting is done using several indexes, some of the important ones are as follows:

Total coefficient of determination (TCDSE) indicates the value of explained changes in the latent endogenous variables by latent exogenous variables. The closer this coefficient to 1, the better the goodness of fitting of this model would be. To evaluate the model's goodness of fit, the data observed from the goodness of fit index (GFi), which is calculated based on X^2 quantity, were used. The change domain of this index is from 0 to 1. Since X^2 quantity is severely sensitive to sample size, the calculated goodness of fit index is usually higher than the significant level. Thus, another criterion called adjusted goodness of fit index (AGFi) is used, which somehow adjusts GFi criterion relative to the model's sample size and degrees of freedom. This index also varies from 0 to 1. The values close to 1 show the model's goodness of fitting (Ghazi Tabatabaei, 2002). Root mean square error of approximation (RMSEA) index based on non-central parameter with a value equal to or less than 0.08 shows that the model has good fit.



Validity and reliability

Validity: Structural validity was used in this research. Thus, in LISREL measurement model, the observed coefficients on the dependent variable were considered as the validity of that index (Ghazi Tabatabaei and Bakhshi, 2008: 111). The standard factor loadings of generational gap and father's value redundancy indexes (i.e. q1 to q10) were all above 0.6, which showed the structural validity of each of the latent variables. Also, the standard factor loadings of other structural variables were more than 0.7 and at an acceptable level.

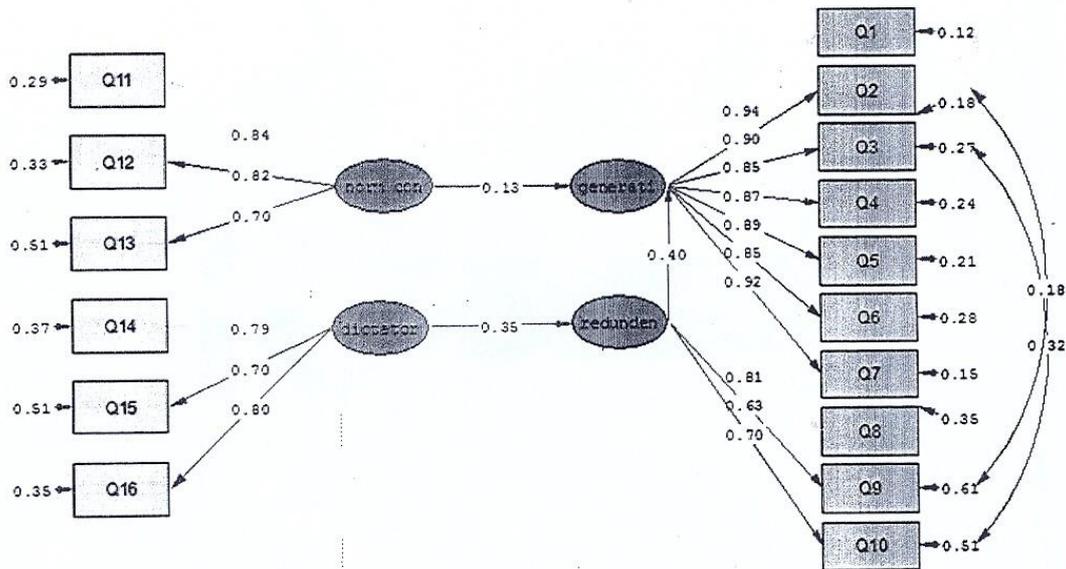
Reliability: Items of the dependent variable were all at the same level. Therefore, Cronbach's alpha can be used for their reliability measurement.

Explaining the results of the structural model

Based on the theoretical explanation and its corresponding causal chain, a theoretical model was designed, which could explain generational gap among the youth in two separate ways. In the first way, this theory was set forth that authoritarianism could influence generational gap through redundancy of father's value; i.e. authoritarian methods could cause redundancy in father's message and broaden generational gap. In the second causal way, normative conflict directly influenced generational gap. Consequently, with the increase of normative conflict, generational gap will also increase. This model had more goodness of fit with the correlation of a number of errors of the dependent and independent variables in Figure 2 which was shown by releasing the error covariance among these variables. In this model, modifications were made through making relations between the errors of items q3 and q10 and then q2 and q8.

Model 1 – Non-modified	RMR	RMSEA	AGFI	GFI	χ^2
	0.074	0.11	0.77	0.83	400.48
Model 2 – Modified	0.076	0.066	0.87	0.91	204.94

GFI goodness coefficient in the modified model reached 0.91, which was in the acceptable level. So, fit of the theoretical model confirmed the data. Among the fitting indexes related to the residual, RMSEA index was 0.66 and RMR was 0.076, which were in the appropriate level. All of the route coefficients were significant at 95%. Factor loadings of the dependent and independent variables were mostly above 0.7, which was acceptable and indicated that the Indicators were indexes of the latent variables.



Chi-Square=204.94, df=98, P-value=0.00000, RMSEA=0.066

Variable	Index	Factor loading (standard)
Generational gap	q1	0.94
	q2	0.9
	q3	0.85
	q4	0.87
	q5	0.89
	q6	0.85
	q7	0.92
Father's value redundancy	q8	0.81
	q9	0.63
	q10	0.7
Normative conflict	q11	0.84
	q12	0.82
	q13	0.7
Authoritarianism	q14	0.79
	q15	0.7
	q16	0.8

Conclusion

Results of this research confirmed the social-psychological theories which explain generational gap among the youth. According to the outputs of LISREL program, it seems that results of the model were in line with the reality of today's society. Therefore, this important point (generational gap) needs special attention.

Recommendations

- Establishing friendly relations between parents and children so that children feel more intimacy and friendship with parents,
- Indirect controls and guidance of children in a non-directive manner,
- Considering appropriate pastimes like enrollment in artistic, sports, etc. courses and filling children's leisure time in order to reduce their interest in watching inappropriate TV programs,
- Familiarizing children with Islamic culture in order to develop a kind of self-supervision in them,
- Attempts of parents to get themselves closer to the youth's world and not expecting their children to do and think the same way that they used to.

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