

Sociological explanation of generation gap in Iran

Abstract

This article aims to analyze the situation of cultural capital deprivation, social capital deprivation, and its relationship with the generation gap of Iranian students using the theoretical views of Robert Putnam, Pierre Bourdieu, Karl Mannheim, and Taghi Azad Armaki. The main research question is the relationship between the dimensions of deprivation of cultural capital, deprivation of social capital, and the generation gap of Iranian students in the time of the Covid 19 pandemic? In other words, given the deprivation of social and cultural capital, what effects has it had on the generation gap? The research method of this research is a survey and measurement tool is a five-choice questionnaire based on the Likert scale. The sample size is 384 students of the Islamic Azad University of Tehran who have been selected by cluster sampling method.

Findings show that the correlation between the dimensions of deprivation of cultural capital and deprivation of social capital and the generation gap of Iranian students is high. In other words, with the increase of cultural capital deprivation and social capital deprivation, the generation gap of Iranian students is increasing.

Keywords: Generation gap, Deprivation of social capital, Deprivation of cultural capital.

Introduction

The study of generations is recognized as a significant field of interest within contemporary thought. At least since the 1920s, the concept of a generation has been regarded as a function of precise historical periods that, according to certain authors, may be attributed to traumatic moments (Edmunds & Turner, 2002).

Among those in the twentieth century, the generations of the 1920s and the 1960s each generated a vast literature) [Silvana Seabra Hooper](#), 2016).

The generation gap issue generates obstructive consequences, and both generations already start to depart with each other cognitively. Due to psychologically conflicting discussions, arguments about stupid phenomena began to develop constantly. It has been found that parents become too engaged with their obligations that they could not spend their precious time with their family, and because of this, they are left unfamiliar regarding the growth and developed thinking of their children. Parents' burden, expectations of society forcing certain careers on their children. As a result, they are left lost and suffered. This ultimately creates a gap between them. In a nutshell, we find that the gap between two generations tremendously develops, and both parties find it crucial to grapple with this transformation (Dr. Pawan Kumar Dhiman¹ , Ms. Seema Jain²: 2016, s 87)

Bridging the generation gap between parents and children is essential. Parents often contribute their share in digging the gap between parents and children by pushing the kids beyond their limits. This happens in two ways. Parents either demand higher than the child's limits or push the

child beyond the economic or social limits of the parents themselves. This, in the future, makes the child go astray from the lifestyle and status of parents(Dr. Pawan Kumar Dhiman1 , Ms. Seema Jain2: 2016, s 81)

There has always been a generation gap that has had its impact since the dawn of advancement. Generation Gap is also affected by upbringing, lifestyle, and realization in their achievements and psychology(Dr. Pawan Kumar Dhiman1 , Ms. Seema Jain2: 2016, s 81)

Communication gap Usually, the parents are matured, have not sympathized with the transforming moral principles and way of thinking of the contemporary society(Dr. Pawan Kumar Dhiman1, Ms. Seema Jain2: 2016, s 82)

Recent contributions to the sociology of generations follow on from several attempts to document the development of the concept of generations. The Spanish philosopher Julian Marías' (1970[1967]) work is perhaps one of the early examples. While Marías' text is primarily directed at explicating the work of the Spanish philosopher José Ortega y Gasset, he starts by providing a chronological account of the evolution and development of knowledge around the concept of generations. Unsurprisingly, perhaps, his analysis is mainly philosophical rather than sociological, though historical-sociological thinking does find expression, namely in focus on the relations between generations and their social functions(Dr. John Connolly, 2019,s 4).

The perception regarding the existence of the generation gap results in a conflict between different generations requiring effective solutions (Rakhi Mehta, 2016: s 499).

Each generation, because of being a member at a time, usually has relatively common demands. Two people of the same generation get married and give birth to their children. Usually, their children belong to the new generation and follow the ideals of their generation. Then, a gap between parents' demands and children's demands may be created. Humanities scholars declare that as the phenomenon of the generation gap. (Iranian Sociological Association, 2004: 570)

Generation gap is described in different forms, but a comprehensive and straightforward definition of this issue can be stated: generation gap is a concept that implies tremendous psychological, social, and cultural differences and meaningful insight and knowledge, beliefs, perceptions, expectations, value orientations, and behavior patterns among two-generation in a society. (Mansour Nejad,2003: 89)

Also, in this article, the following articles were used to study the research history. M.D.I. Eragani, Prof. Prasadini Gamage, in an article titled "The Generational Gap and its Impact on Employee Motivation" in 2019 . (M.D.I. Eragani, Prof. Prasadini Gamage, 2019,). Suad M. A. S. Al-Lawati in an article with the title "Understanding the psychology of youths: Generation gap" in 2019.) Suad M. A. S. Al-Lawati, 2019) . Mehak Aggarwal, Mahender Singh Rawat, Saumya Singh, Sahil Srivastava, Pammi Gauba in an article titled "Generation Gap: An Emerging Issue of Society" in 2017 . Kenisha Russell Jonsson, Joan Busfield, Marita Södergren, Miia Karen, and Nicholas Kofi Adjei in the article, titled "Social Capital, Deprivation and Psychological Well-Being among Young Adolescents: A Multilevel Study from England and Wales" in 2020. Supanee Harnphattanusorn, Thitima Puttitanun, titled "Generation gap and its

impact on economic growth" in 2021 . Abdur Rafeh Khan Niazi, Muhammad Mubeen, Muhammad Hassan Khan Niazi, Muhammad Asnan, in on article, titled "Generation Gap in Pakistan: Antecedents and effects" in 2020. Laura Cismaru and Ray Iunius, in an article titled "Bridging the Generational Gap in the Hospitality Industry: Reverse Mentoring—An Innovative Talent Management Practice for Present and Future Generations of Employees" in 2019. Eun-Joo Park, Mi-Yeon Yeon, Chul-Woung Kim in an article titled "Effect of Area deprivation and Social capital on Self rated health among Koreans" in 2016.

In this study, the questions that are raised are:

- 1) What is the relationship between the deprivation of Iranian students' cultural capital and the generation gap?
- 2) What is the relationship between the dimensions of deprivation of Iranian students' cultural capital (subjective cultural capital, objectified cultural capital, institutional cultural capital) and the generation gap?
- 3) What is the relationship between the deprivation of social capital of Iranian students and the generation gap?
- 4) What is the relationship between the dimensions of deprivation of social capital of Iranian students (social trust, social norms, social networks) and the generation gap?

Theoretical framework of research

A) Pierre Bourdieu theory of structural conflict

Bourdieu viewed an imbalanced distribution of power, wealth, and capital held by current generations in various social arenas as the prime motivation for generational differences. He held that when the material interests of different generational groups, which live in a single society in spatial and temporal coexistence, conflict with one another, the situation might give rise to generational problems, followed by ideological and cultural gaps.

Bourdieu's views follow a Marxist approach to the notion of conflict, which tends to attribute any conflict between two given generations to hegemonic and unequal systems governing different spheres. Thus, he considers the generation gap in the contemporary world as a horizontal issue where the point of departure in the analysis of generation differences is the objective social structure.

The approach tends to study the conflict of material interests among different generational groups, which live in society in spatial and temporal coexistence, as a guiding principle to examine generational problems as well as ideological and cultural gaps, as outcomes of the said infrastructural conflict, in tandem with the social and position and interests of a given generation.

In Bourdieu's view, the generation gap in contemporary life is horizontal because in the current era, a confrontation between the youth and the elderly in different social spheres, either institutional or non-institutional, indicates a conflict between individuals concerning various situations of power and wealth. In Bourdieu's, the youth – elderly dichotomy is not an objective

or factional issue; instead, it is a social structure developed through a struggle between the youth and the elderly in different spheres. Bourdieu urges finding the root cause of the generation gap in an unequal distribution of possibilities, resources, and positions among different generations or, in another way, enjoyment of or deprivation from economic, social, political, or cultural resources and opportunities.

Rather than viewing the problem of generation gap through the prism of subjective parameters or based on the effect of major historical events on the subjectivity, awareness, and special identity of a generation, an approach more adopted by Manheim, Bourdieu employs an objective approach into explaining generation differences based on the strategic and temporal position of every generation in relation to a series of resources and a conflict among two given generations in order to exploit the aid resources.

Bourdieu considers generational problems within the framework of educational classes and systems and reaches invaluable findings through his studies. He outlines several outcomes for the reproduction of class-based privileges in a democratized educational system, including education, awareness, the system of claims, and generation gap in resources, generational interests and inter-generational actions, conflict of generational interests and social change. Bourdieu has developed several precious concepts including "temporary irresponsibility of the youth," "mute change," and "symbolic capitals" (Jenkins, 2006: 72)

B) Robert Putnam

Robert Putnam sees social capital as a set of trusts, norms, and bonding networks that facilitate collaboration for mutual benefit, resulting in different types of Collective action. He considers three indicators for social capital: awareness, participation, and civic institutions.

Putnam developed his concept of social capital following Coleman's. His main idea is that social networks contain a value for individuals. Like physical and human capital, social contacts influence the productivity of individuals and groups. Physical capital remains in physical objects, human capital is a property of individuals, and social capital inherits in relations among individuals (Putnam 2000: 18; see also: Coleman 1995: 392, 394; 1988: S98, S100-101). The term 'social capital' was first used in 1961 by Jane Jacobs (1961), although writers have recognized the concept since the nineteenth Century (kay, Alan, 2015: s 161).

C) Theory of Azad Armaki & Karl Manheim

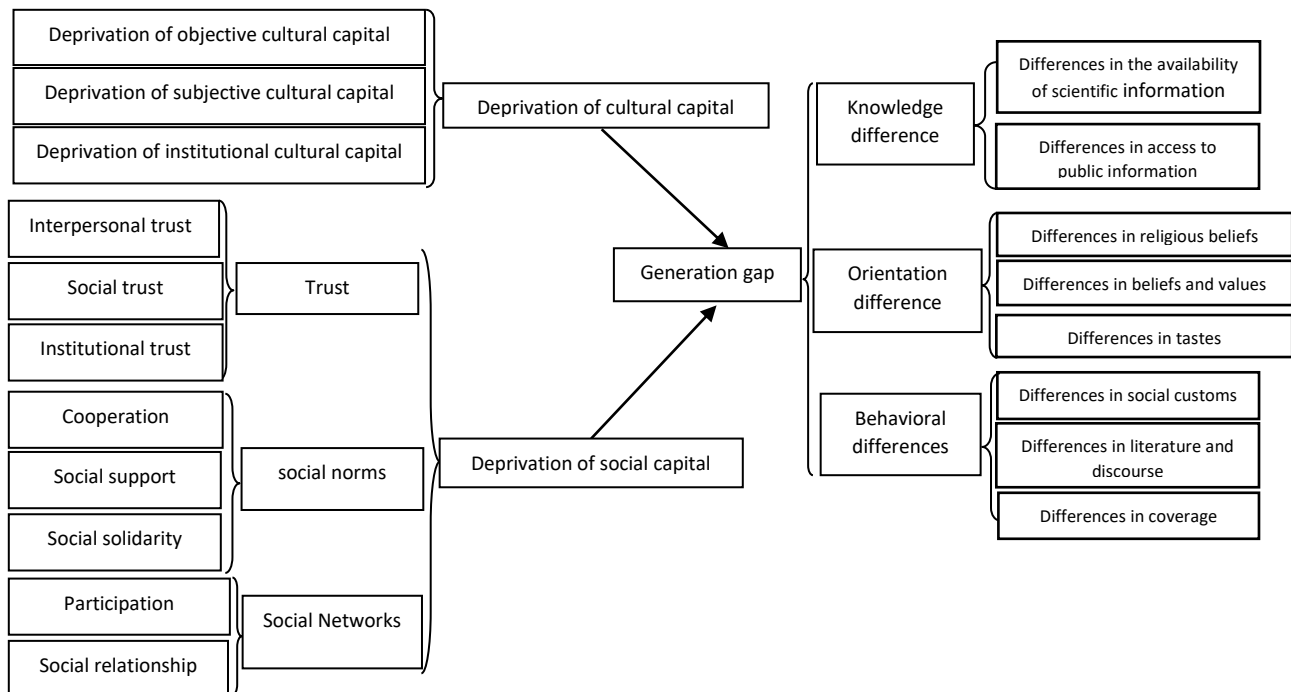
The notion of the gap in sociology stands for those stable distinctions and differences which emerge IN the course of socio-political confrontations, the most palpable of which, the gap between the modern and traditional lives conceptualized as the gap between the young generation (or the modern social force) with the past generation (or the traditional social force). The generation gap then points to differences between two generations (including parents and children) in terms of intellectual, cultural, and behavioral features, unlike the existence of major contiguities rooted in social, cultural, and historical structures.

Children, albeit living together with their parents in a single cultural atmosphere, tend to acquire different information, orientations and behaviors. Generation gap brews when generational units are developed. Karl Mannheim holds that a newer force which has acquired newer positions and different experiences sets the stage for the formation of generational units. It seems that the difference of positions (knowledge, orientation and behavior) between the two age groups (young vs. old) leads to the emergence of a generation gap (Azad armaki, 2004: 567).

Like Mannheim, Elias (2013[1989]) maintains that generations are certainly bounded to a degree by biological factors as well as a similarity of social conditions and experiences. And while Elias does not explicitly state it, as with his overall theory of society, he conceives of generations as webs of interdependent people – figurations. Elias argued that younger and older groups are structurally bound to one another – the young dependent on older groups in the process of growing up. In that sense, it involves a fluid power relation. The power gradient between them can decrease or increase. It is the rise in the power chances of the younger generations which can intensify the often latent conflict between the generations) Dr John Connolly, 2019 ,s 8).

In the Mannheim view, a generation provides a base plate for emergence, transition and perpetuation of newer intellectual and cultural orientations, rooted in a special social-historical setting that helps rear a given generation. Such generational inclinations, crystallized as newer aims, intentions, and solutions for the vital problems of a society, lead up to the development and emergence of a new generational lifestyle (Yousefi, 2004: 45).

Figure 1) Theoretical model of research



Research Hypothesis

- 1) There is a relationship between the deprivation of cultural capital and the generation gap.
- 2) There is a relationship between the dimensions of deprivation of cultural capital (subjective cultural capital, objectified cultural capital, institutional cultural capital) and the generation gap.
- 3) There is a relationship between the deprivation of social capital and the generation gap.
- 4) There is a relationship between the dimensions of social capital deprivation (social trust, social norms, social networks) and the generation gap.

Research method

The method of this research is the survey method. The statistical sample is the students of the Islamic Azad University of Tehran in 2021. The statistical sample was selected by cluster sampling. The sample size in this study is 384 people (164 males and 220 females). The assessment tool in this study is a five-choice questionnaire based on the Likert scale. Cronbach's alpha for the three variables of the generation gap, cultural capital deprivation, and social capital deprivation is above 0.70.

Results

To answer the research question, is there a relationship between the deprivation of cultural capital of Iranian students and the generation gap? Regression has been used. The results are shown in the table below:

Table 1: The coefficients of independent variables of deprivation of cultural capital in terms of standard and Unstandardized Coefficients values.

Model		Coefficients			t	Sig.
		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	40.816	2.022		20.185	.000
	Deprivation of cultural capital	3.005	.142	.737	21.198	.000
a. Dependent Variable: Generation gap= Deprivation of cultural capital(Beta=.737)						

The table above shows that the Beta of the cultural capital deprivation variable is directly and positively predicted in predicting the dependent variable of 0.737. In other words, with the increasing cultural capital deprivation variable, the generation gap of Iranian students increases, which is It is evaluated at a high level.

Also, the regression results on the relationship between cultural capital deprivation and "behavioral difference" as one of the dimensions of the generation gap, showed that Beta is equal to 0.398. The relationship between cultural capital deprivation and "beta difference" is equal to 0.250, and the relationship between cultural capital deprivation and "knowledge difference" Beta is not significant.

To answer the research question, is there a relationship between the dimensions of deprivation of cultural capital of Iranian students (deprivation of subjective cultural capital, deprivation of objectified cultural capital, deprivation of institutional, cultural capital) and the generation gap? Regression has been used. The results are shown in the table below.

Table 2: Independent variable coefficients Deprivation of subjective cultural capital, Deprivation of objectified cultural capital, Deprivation of institutional cultural capital in terms of standard and Unstandardized Coefficients values.

Model		Coefficients				
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	16.261	1.729		9.408	.000
	Deprivation of objective cultural capital	.941	.106	.328	8.884	.000
	Deprivation of subjective cultural capital	1.621	.129	.451	12.531	.000
	Deprivation of institutional cultural capital	1.351	.135	.258	10.023	.000

a. Dependent Variable: Generation gap

The table above shows the Beta variable of cultural capital deprivation objectified in predicting the dependent variable of 0.328, the Beta variable of deprivation of cultural capital objectified in predicting the dependent variable of 0.451, the Beta variable of deprivation of institutional cultural capital dependent variable is 0.258 directly and positively. In other words, with the increase of variables of deprivation of subjective cultural capital, deprivation of objectified cultural capital, deprivation of institutional cultural capital, the generation gap of Iranian students increases.

$$(Generation\ gap) = Deprivation\ of\ objective\ cultural\ capital\ (0.328) + Deprivation\ of\ subjective\ cultural\ capital\ (0.451) + Deprivation\ of\ institutional\ cultural\ capital\ (0.258)$$

To answer the research question, is there a relationship between the deprivation of social capital of Iranian students and the generation gap? Regression has been used. The results are shown in the table below.

Table 3: Independent variable coefficients of social capital deprivation of Iranian students in terms of standard and Unstandardized Coefficients values.

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	28.700	2.045		14.035	.000
	Deprivation of social capital	2.749	.102	.810	26.858	.000

a. Dependent Variable: Generation gap

The table above shows that the Beta variable of social capital deprivation of Iranian students in predicting the dependent variable of 0.810 is directly and positively. In other words, with increasing deprivation of social capital of Iranian students, the generation gap of Iranian students increases.

Also, the results of regression on the relationship between social capital deprivation and "behavioral difference" as one of the dimensions of the generation gap, showed that Beta is equal to 0.362. The relationship between social capital deprivation and "beta difference" of Beta is equal to 0.348 and the relationship between social capital deprivation and "knowledge difference" of Beta is equal to 0.311 and Sig = / 000.

To answer the research question, what is the relationship between the dimensions of deprivation of social capital of Iranian students (Social trust, Social norms, Social networks) and the generation gap? Regression has been used. The results are shown in the table below.

Table 4: The coefficients of the independent variable dimensions of social capital deprivation in terms of standard and Unstandardized Coefficients values.

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	22.507	1.667		13.501	.000
	Deprivation of social trust	1.807	.144	.404	12.535	.000
	Deprivation of social norms	.963	.174	.197	5.523	.000
	Deprivation of social networks	1.640	.150	.403	10.920	.000

a. Dependent Variable: Generation gap

The table above shows the Beta variable of deprivation of social trust in the prediction of the dependent variable of 0.404, the Beta variable of deprivation of social norms in the prediction of the dependent variable of 0.197, the beta variable of deprivation of social networks in the

prediction generation gap variable is 0.403 directly and positively. In other words, with the increase of social trust deprivation variables, social norms, social networks, the generation gap of Iranian students increases.

$$(Generation\ gap) = Deprivation\ of\ social\ trust\ (0.404) + Deprivation\ of\ Social\ norms\ (0.197) + Deprivation\ of\ Social\ networks\ (0.403)$$

Table 5: Group Statistics , Independent Samples Test

Sig. (2-tailed)= .022 Mean Difference=2.643					
	sex	N	Mean	Std. Deviation	Std. Error Mean
Generation gap	men	164	83.77	12.054	.941
	women	220	81.13	10.348	.698

According to Table 5, The results of comparing the generation gap between men and women showed that men have more generation gap than women. The Mean difference is 2.643.

Table 6: Multiple Comparisons Generation gap Tukey HSD

*.The mean difference is significant at the 0.05 level.

(I) college	(J) college	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Humanities College	Technical College	-4.323*	1.567	.031	-8.37	-.28
	Science College	2.646	1.567	.331	-1.40	6.69
	Art College	2.427	1.567	.409	-1.62	6.47
Technical College	Humanities College	6.969*	1.567	.031	.28	8.37
	Science College	6.750*	1.567	.000	2.93	11.01
	Art College		1.567	.000	2.71	10.79
Science College	Humanities College	-2.646	1.567	.331	-6.69	1.40
	Technical College		1.567	.000	-11.01	-2.93
	Art College	-.219	1.567	.999	-4.26	3.82
Art College	Humanities College	-2.427	1.567	.409	-6.47	1.62
	Technical College		1.567	.000	-10.79	-2.71
	Science College	.219	1.567	.999	-3.82	4.26

Table 7: Generation gap Tukey HSDa

college	N	Subset for alpha = 0.05	
		1	2
Science College	96	79.80	
Art College	96	80.02	
Humanities College	96	82.45	
Technical College	96		86.77
Sig.		.331	1.000
Means for groups in homogeneous subsets are displayed.			
a. Uses Harmonic Mean Sample Size = 96,000.			

According to Tables 6 and 7, The results of comparing the generation gap by faculty show that the generation gap of technical college students is greater than other colleges. Tukey results showed that humanities college students are second, Art college students are third, and science college students are fourth.

Discussion

The generation gap in Iran is increasing. From the survey, it was observed that the root cause of the issue of the generation gap is the lack of communication between parents and students. The results of this study showed that students' knowledge differences (differences in access to scientific and general information) with their parents have increased. Also, students' differences in attitudes (differences in religious beliefs, beliefs and values, tastes) and students' behavioral differences (differences in social customs, literature and discourse, differences in clothing) with their parents have increased. The results showed that Iranian society's social and cultural capital is low and students are educated people of society; They are deprived of social and cultural capital.

Although cultural capital provides intellectual growth and dynamism of society, this capital, which is objectified in three categories of cultural capital, subjective cultural capital, institutional, cultural capital, is low among the Islamic Azad University of Tehran students. Therefore, students are deprived of artistic activities, music, sports, and foreign languages in the subjective cultural capital variable. Furthermore, in objective cultural capital, students are deprived of books, membership in libraries, scientific workshops, computers, internet, and satellite, and in institutional, cultural capital, they are deprived of valid scientific, technical, and professional documents and certificates.

Considering the trend of some indicators of social capital in Iran, it can be said that social capital has undergone a declining trend over the past years, which can have adverse consequences for Iran's economic, political and social system. The educational system of Iran also has a vital role to play in institutionalizing social capital in the minds of the next generation of the country, which requires special attention to the content of the education system.

The results showed that social capital among students of the Islamic Azad University of Tehran is at a low level and from the indicators of trust (interpersonal trust, social trust, institutional trust), norms indicators (cooperation, social support, social cohesion), and network indicators Are deprived of social (social participation, social relations).

The results of comparing the generation gap between men and women showed that men have more generation gap than women. Comparing the generation gap by faculty shows that the generation gap of technical college students is more significant than other colleges. Tukey results showed that humanities college students are second, Art college students are third, and science college students are fourth.

Finally, it can be said that with the increase of deprivation of social and cultural capital of the student community in Iran, the generation gap in Iran is increasing.

Conflicts of Interest Statement

The authors of this article have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript.

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