

The Influence of Utilizing Social Networks on the Generation Gap in Families in 5th District of Tehran

Zahra Ashrafi Habibabadi

M.A. in Social Communication Sciences, Faculty of Humanities, West Tehran Branch, Islamic Azad University, Tehran, Iran

Mastooreh Ezzatzadeh¹

Assistant Professor and Faculty Member, Department of Social Communication Sciences, Faculty of Humanities, West Tehran Branch, Islamic Azad University, Tehran, Iran

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Abstract: This study aimed to examine the influence of utilizing social networks on the intergenerational gap between families living in District 5 of Tehran. The method to conduct the research was a kind of survey method, and a researcher-made questionnaire was applied to gather information. The sampling method is a randomized cluster, and 400 people determined the sample size by applying Cochran's formula, of which 200 are girls and boys 15 to 18 years old and 200 are their parents. The questionnaire's validity was approved after presenting it to the professors of communication sciences and social sciences. The total Cronbach's alpha coefficient of 0.944 for the independent variable (using social networks) and the research dependent variable (generation gap in families in District 5 of Tehran) explains the high internal correlation of items, and in other words, the reliability of the research instruments. The correlation coefficient of the variables and multivariate regression analysis has been applied to analyse the data and information, and these analyses have been done by SPSS software. The findings indicated a reversed relationship between the application of social networks and the generation gap. That is, the intergenerational gap is decreased by increasing the parent's use of the social network. Social network usage also influences social trust, social values, and religious beliefs in the family. Still, the usage of the social network does not influence individualism in the family.

Keywords: social networks, generation gap, family.

Introduction

In today's precipitous world of technology, the mass media involve people individually and stop them from communicating with others. Of course, this issue does not deny the advantages of technological instruments, but their function has been largely acted to strengthen individualism. Gradually, they have substituted interpersonal communication of the face-to-face kind and have caused to damage the space of conversation in interpersonal communication and persuade the members of the group to diverge and separate instead of converging and gathering; to the extent that each member of the family lives solely in a common physical space, but does not communicate much with each other if this trend extends in the family, regrettably, the purposes of family members towards each other become divergent and separated. In this process, the individual's real interaction and communication are developed more by electronic media than with each other inside the family. This issue results in the fact that family members communicate with electronic devices. This relationship has no emotional, romantic, and passionate load instead of having friendly conversations with each other, which can strengthen emotional ties and family members' cohesion. The family is regarded as one of the most significant social capital sources in the world, with all its structural differences in various communities. The family "as the principal center of natural intergenerational interaction, while providing an interactive relationship between generations, is also a position of generational differences and conflicts" (Azad Armaki, 2004). According to sociologists, family and peer groups are among the most significant agents to socialize the individuals. The younger generation also desires a better life, more personal freedoms and a wish to improve social

¹ Email: Mastooreh.e@hotmail.com (Corresponding Author)

justice and more prominent participation in subjects, requests, and expectations; tendencies that sometimes contrast with structures such as family or previous generations (Will Durant, 1990)

The second socialization contains school and the media. Mass media is one of the most influential agents in socialization. Today, this media is an essential factor in the socialization of adolescents, youth, and today's generations with the variety of virtual media and the increasing trend of utilizing these media throughout the world, particularly young people. But the problem is that the younger generation uses social media more than their earlier generations to use the facilities, equipment, and mobile online media, and the roles of family, peer groups, and educational institutions such as schools, etc. in their education have become ineffective and weak. The role of social media has become more noticeable. Attractiveness, variety, generality, and spending a lot of time using social media cause to reduce the quantity of human communication, particularly with children. This trend will result in an increase in individualism and a decrease in collectivism, which is viewed as an influential cause to damage family cohesion and shape the phenomenon of the generation gap.

Another significant issue is the information and technological domination by the West, through which Western culture has been entered day by day in other cultures, particularly Islamic culture and seeks to force and internalize its values and norms by new technology and media, which consequently, a kind of gap and disagreement happens between cultural priorities and approaches of thinking and attitudes and norms and values of the new generation and the earlier generation. In any state, the media is changing the traditional models of communities and challenging the models of the earlier generation by encouraging new values and norms.

Traditional culture and values of communities such as Iran have been changed a lot by the transnational nature of social networks and access to different local and global cultures through social networks, particularly knowledge of the most advanced models and behaviors and the appearance and extensive improvement of foreign cultural symbols (especially Western culture) that can be observed in the community and the family. This issue has provided a generation gap. The media tries to dictate values and norms that are in disagreement with the dominant culture by making dependence new generation in terms of information, knowledge, and entertainment; so that it can be stated that the current generation receives most of its intellectual and physical perceptions from the media.

Value disagreement is stated over most social networks' content and nature in socializing individuals with family values, beliefs, and norms. Therefore this paper attempts to analyze the influence of social media usage on the generation gap in families. The main question is that What influences do social networks have on the generation gap (social trust, individualism, religious beliefs, and social values) in families (between parents and children) among families in District 5 of Tehran (secondary school girls and boys and their parents)?

Problem statement

Specialists on social subjects describe the generation gap in such a form that there is a difference in perspectives and knowledge between the youth and adults of a community at a certain time in terms of culture, politics, and society (Yousefi, 2004: 42). Ronald Inglehart believes that value change is a trend that happens continuously from generation to generation from year to year (Inglehart, 1994: 76). Generation gap forms disagreements among family members and causes to move the external crises into the secure and friendly environment of the family, increases the social nervousness, and slowly weakens the emotional ties required for human social life, and causes to alienate the members of a family, relatives, neighborhood and the city together and provides the ground for crisis (Rahimi, 2008).

According to these descriptions, some sociologists with a positive approach to the issue of the generation gap consider intergenerational disagreements and differences not only as an obvious subject but also as an unavoidable condition to progress and develop the community (Mahdizadeh, 2013). Some sociologists believe that while emphasizing the differences between the old and new generations, these differences are not such that a generational break and gap can be gained through it. Because they

consider the generational discontinuation means disconnection without an intergenerational relationship, which, if there are generational discontinuation and separation, will unavoidably conduct to cultural and social breakdown (Pumpk, 2009). Of course, some sociologists with a negative approach believe that structural changes in the political, economic, social, and cultural structure of the country, which have been originated in the constitutional era and have been spread to the whole community after the Islamic Revolution, cause structural alterations and enormous social gaps in the community that today it is in its most critical position and can be dangerous for a long time (Kafashi, 2015). Some also believe in explaining this situation in communities in transition, that the phenomenon of generation gap by continually changing the various aspects of the traditional network of life and the growth of latest civil institutions, values varying from traditional norms and beliefs among the new generation disrupts the method of value transfer and norms, causes to produce the deficiencies in the process of socialization and degrades the acceptability and legitimacy of value reference groups. Generational harmony is shaken due to the decline of trust between elites and norm-providers and the new generation (Navabakhsh, 2016).

Although social media and in other words social networks have developed as a result of the generalization of various fields of daily life and the development of perspective from passive audience to an active audience, it should be declared in terms of the importance of the generation gap in the current community whose main features on the community emerge latest technologies and networks. On the one hand, emphasis on individualistic values has been caused to progress in the community, and on the other hand, has outcomes such as different social deviations. In this case, intergenerational relationships and ties, which are the central mechanism of acculturation, transference of moral values, and identification of individuals in a community, are disturbed, and conflict and disagreement between generations start value multiplication, cultural corrosion, identity crisis and moral decline of community. Hence, developing social media will change the cultural, social, political, and economic structure of the young community and the Iranian family. Hence, considering the significance of this subject, this study tries to reply to questions such as: What effects do social networks have on the social trust of family members? Or to what extent do family members affect religious beliefs? Does the application of social media result in weakening the intergenerational social values? Does the application of social media increase individualism among family members? These influences are twice significant because most of the users of social networks in Iran are adolescents and young people.

Theoretical Framework

The book "Only Mass" David Raisman has divided the transformation of societies and the transformations caused by the transformation of communication and communication equipment into three periods. He has pointed to the role of the media in changing traditions and creating a generational gap: the first period is the tradition of strategy. In this period, traditions transfer culture, and each generation opens its bond with previous generations through sharing traditions. In this period of future ways, it is the same ways that our community's ancestors have lived for centuries (Robertson, 1993: 131). During the strategy tradition, a type of traditional social construction uniformly and predictive human behavior (Mehdizadeh, 2001: 24). The second period is the period within the guide. This period begins with the gradual reduction of the importance of traditions and reduces the inversions in behaviors and actions. In this period, not everyone in the community will follow the same pattern in social life. Individualism also expands, and human beings bear the responsibility and action. The Raisman sees this era as an era of endless inflammation, dismay, and scolding (Robertson, 1993: 131). The third period is the other period of the guide, which is the era of the emergence of mass communication devices. Such phenomena as remote guidance and identity crisis are its characteristics. Using the magical power of communication devices, this period affects the mass and induces its specific intellectual and social patterns. In this period, man is establishing traditional relationships and family, relatives, neighbors, and means of collective communication of old friendships and is very vulnerable to the media and its powerful creators as well as the bravery caused by it. This period will be recorded in human history as a round in which media and their directors create social life patterns (Robertson, 2004: 131). In other words, this era is due to the civilization of collective communication and the emergence of instrument attraction.

Martin Segalin emphasizes in the family's historical sociology book that nowadays, along with the geographical separation of areas of work and housing, the disappearance of the phenomenon of neighboring, the existence of working mothers and specialists responsible for child care and the impact of television are among the factors that help create a gap between the world of children and adults. (Segalin, 1994: 83)

McCoil from communication theorists recalls the high characteristic of social networks flexibility, high bilateral interaction, working with public and private space, the lowest level of regulation, severe internal and external communication (Mehdizadeh, 2013.2008:6). Mayeld also considers the possibility of participation, openness, two-way communication, the formation of online congregations, and the ability to communicate from these media's characteristics and functions (Mayeld, 2008: 6).

Herbert Markozze also in the book "Single-constructed man" titled "Logic of Domination," while discussing the rationality of technology, he believes that ethics, language, art, affected by the rule of technology and as a result, single-comfort thinking has been created in the single-satirical society and individual rights and freedoms have been avoided from the traditional concept of the past and have been replaced by material culture (Kaffashi, 2005).

Ronald Inghart" believes that value change is a process that occurs from generation to generation, not continuously from year to year (Yousefi, 2004: 42). He believes that the dissemination of mass media has led to a change in values. In the present era, the globalization of communications and media has affected the gap in generational values. United Youth, Pop Music, and so on. One of the characteristics of the media's impact on changing the behaviors and values of the current generation and not adherence to its cultural traditions (Ibid: 11).

Sociologist Robertson believes that the gradual growth and expansion of mass media and communication devices has affected human life since the early 20th century that it has had many positive and negative effects on human life. Most importantly, in the present era, with the emergence of the Internet and communication and information technologies, especially the Internet, the space of communication and their impact has been developed. So that we are now under the influence of these new media in the global community. In other words, global media audiences and current generations are exposed to publishing and displaying diverse media messages and receiving messages that can challenge and transform the traditions and cultural, social and generational patterns of societies as well as their generational relationships (Faramarzbani, 2016)

According to Bordevio, in contemporary times, the gap of generations is horizontal in different social fields, both institutional or non-institutional, young people and elderly people's vision, in practice, the conflict between people with different locations of power and wealth. He thinks that age-based and old and young classification is an auto biotic dividing, and in all societies, this type of classification of generations is stressful. (Hong Kong, 2013) in the rooting of the generation gap, emphasis espousing the distribution of the facilities, resources, and unequal situation of different generations in terms of economic, social, political, and cultural deprivations. Gidnes considers generations to be like all social traditions that come up over time. In his view, the distinction between generations is a form of people being considered in a pre-modern society, i.e., every generation is a form of a kind of human being that gives individual life a place at a cross-section of group transitions. However, in the new era, the concept of the gone generation only means against a background from the standardized time.

From Gidnes's perspective, it seems that supposing the generations in traditional and modern societies is also different. In traditional societies, each generation rediscovers its ancient lifestyles in a great way and, by regeneration and renewal, operates in a new way, but in the new era this has lost its concept (Gidnes, 2000: 207). In Gidnes' theory, about generation, three basic elements are considered: first, he has special attention to the element of time: second, he considers society to be very free so that the traditions of society do not allow the advance of traditions; third, he always emphasizes being discharged from the past to choose more active and modern practices. Gidnes's 1970 theory of construction on the effect of social networks on social values and generational gap. According to this theory, although human social actions and actions construct structures, they sometimes affect people's behavior and

actions and also, human actions affect structures and cause change, production, and reproduction. In the theory of individual construction and social system construction, time and place are related, and the realm of social science studies is the study of social actions that in the time and place area have very much order on the importance of social action and emphasis on behavior is often produced in completely open form. But he is also aware that change and distortion in action are part of social life, i.e., any social tradition includes opportunities and situations that enable innovation and action in any situation has the possibilities that can lead to surprising results.

Using Gidnes' theory of construction, it can be believed that the more users do their business and participate in the social network, the more they contribute to the production of meaning, and the more likely they are to be influenced. Still, the more passive and non-participatory users participate in the social network, the less they contribute to the reproduction of meaning. The less likely they are to be influenced. (Gidnes, 2000: 243)

The theoretical framework of this research is a combination of the theories of generational gap theorists and social networks (Gidnes's constructability theory, David Rysman's other strategic theory, and the horizontal generational gap theory of Bordevio. These theories examine the components of the generational gap (social trust, social values, religious beliefs, and individualism) in the family towards the consumption of social networks.

Research background

A) Internal Researches

- Faramarziani, Saeed, Hashemi, Shahnaz and Farhangi, Ali Akbar (2016) examined the role of using Telegram and Facebook social networks on changes of social values between the two young and middle-aged generations in Iranian community in a paper entitled "The role of virtual media in changing social values with an emphasis on Telegram and Facebook social networks". The research method was a kind of survey method, and 512 people were chosen as a sample by multi-stage cluster sampling from two young and middle-aged generations living in 5 provinces. A researcher-made questionnaire was used as an instrument to collect data. The results reveal a relationship between the application and use of the Telegram and Facebook social networks and the rate of value difference among the generations. But in most cases, this convergence is not positive and has been caused a decrease in the inclination of the younger generation to the social values of the Iranian community. Also, as research findings explain, there is a significant and direct relationship between the Facebook and Telegram social networks and the social values of individualism, the selection of modern clothing, and the apparent criteria to choose a spouse between both young and middle-aged generations. But there is a significant and reversed relationship between the social values of legalism, religiosity, responsibility, and moral standards to choose a spouse and a traditional cover.
- Fallahi, Ali (2016) has examined the influence of the increasing acceptance and usage of virtual social networks on family structure in research entitled "Qualitative and quantitative analysis of the influence of virtual social networks on family structure". The research has been conducted in a mixed-method (qualitative and quantitative). The interview process with a theoretical sampling method was first utilized with 31 active (married) individuals in virtual social networks to collect information, and a questionnaire was then applied to test the hypotheses. The research findings explained that the mere presence of individuals and their usage of technologies associated with social networks could not start identity damage and the development of separation in the family institution. But, individuals can receive relevant support by being present in this space by identifying, observing, and controlling young people with the dimensions of administering this phenomenon. Also, there is no significant relationship between the usage rate of virtual social networks and social capital connected within the family (intergroup). But there is a significant relationship between the kind of user's usage in this space and the feeling of family belonging and attachment. It appears that the sense of the decline of family belonging and social capital inside the family is simply the idea of other family members,

and the user does not believe in the decline of his family relationship social capital as a result of utilizing this space.

- Sohrabzadeh, Mehran, and Mohammadi, Khorshid (2016) have analyzed and described the subject of research employing interviews in their research entitled "The role of social networks in the generation gap studied the girls aged 15 to 30 years old in the village of Siyah Kolroud". The studied sample includes 40 randomly chosen young girls aged 15 to 30 years old. The sample size is 3043 women living in Siyah Kolroud village, who have been chosen by a randomized sampling method. This research has studied their individual, social and cultural values in terms of family and community dimensions. Generation gap also means the progressive disconnection of two or three consecutive generations from each other in terms of geography, emotional, intellectual, and value, and this means that there are notable differences between the two generations in experience, values, norms, and in general creates cultural contrasts and gaps. The results determined that social networks affect creating a generation gap and the values of young people in the family and community and start a generation gap.
- Khajeh, Fatemeh (2015) has acknowledged the virtual social networks resulting from new phenomena in the merging of various communicating technologies in recent years in her thesis entitled "Examining the role of the Facebook social network in the generation gap between Tehran families" with stress on technological improvements in all fields. The perspective highlighted in this research is based on the approach that the community's fresh culture is in conflict with the dominant culture of the elders of the community or has a substantial distance from it. He also continues that the notion of the gap in sociology relates to those comparatively permanent differences and distinctions that frequently happen during socio-political disputes. The most prominent one is the generation gap in the family. In this study, The Facebook social network has been assessed in terms of the dimensions (content, communication, and making friends) and generation gap in terms of the dimensions (value, behavior, communication, and attitude). The sample size was chosen 384 people based on Morgan formula, and 352 people were assessed utilizing a questionnaire. Findings based on the Pearson correlation coefficient method showed a relationship between Facebook and making friends and generation gap, Facebook and value gap, Facebook and attitude gap, and other rejected hypotheses.
- Kafashi and Majid (2015) have conducted a study entitled "Social and cultural factors influencing the generation gap of youth in Tehran" to identify the factors influencing the generation gap and achieve a theoretical-analytical model. The research has been conducted based on the survey method: the studied sample was 568 young people between 20 and 25 years old living in Tehran who have been chosen by cluster sampling method. The research instrument was a questionnaire that was designed based on the Likert scale. In this research, SPSS software has been applied to analyze the information, and LISREL software has been utilized to test the theoretical model of the research. The results show that there is a model of a direct and reversed statistical relationship between independent and dependent variables. There is a significant relationship between social and cultural indicators, including lifestyle, location, interacting with peers, and the social base of parents, access to mass media, and an educational system with a dependent variable of the generation gap. The results of modeling structural equations indicate that there is a relationship between independent and dependent variables, which can be argued according to the modeling indicators that the proposed models have a good fit and a great fit between the designed and structural models experimental data.
- Fathi, Soroush and Mokhtarpour, Mehdi (2014) explained in a paper entitled "Study of the role and influence of new visual media in lifestyle change (Case study: students of Tehran University of Science and Research)" that this study aims to examine the role and influence new media of visual new media in creating a change in people's lifestyles. Hence, the theoretical framework of thinkers such as Mitchell, Simmel, Bourdieu, and other theorists in the field of communication instruments and human life models have been used. The research has been conducted on a survey method, and a researcher-made questionnaire has been used to measure. This study's statistical population is the students of Islamic Azad University, Science and Research Branch of Tehran, who are studying in the Faculty of Basic Sciences, the Engineering and Technical Faculty, and the Faculty of Humanities, that their number is equal to 9729 people

in 2013. The statistical sample was determined 370 people utilizing the Cochran's formula. Research findings reveal that the use of new visual media leads to form a particular lifestyle and produces a distinct value system and worldview in each of the various aspects of lifestyle which results in various actions on the part of individuals and causes individuals to follow the various models in various fields of their lives, including leisure and the way of spending it, attitudes toward marriage (choice of a spouse), religious behaviors, and fashion.

- Mokhtarpour, Mehdi and Vosoughi, Mansour (2014) stated in a paper entitled "Study of the influence of virtual social networks on the social capital of young people (case study: girls older than 15 years old in Tehran)" that one of the consequences of modern media today is their influences on the models and methods of human social life. Unquestionably, the social world is shifting, and one of the chief agents in today's world is new and up-to-date human technological achievements. Achievements that are identified as new communication and information technologies. It is necessary to investigate the influences and consequences of applying new communication and information technologies, including virtual social networks in various fields. This study aims to identify this question whether virtual social networks have changed the social capital of Iranian girls? Research Method in this study is a kind of a survey and was conducted utilizing a researcher-made questionnaire. The statistical population of the study consists of girls older than 15 years old in Tehran. The sampling method is stratified sampling proportional to size. Findings indicate a direct and positive relationship between the duration of utilizing virtual social networks, the application of virtual social networks, the degree of participation and activity in virtual social networks, and the importance of virtual social networks for users and social capital. Their social capital is also increased by increasing membership time, usage rate, participation and activity rate, and the importance of virtual social networks for users.
- Fathi, Soroush and Mokhtarpour, Mehdi (2013) stated in a paper entitled "Explanatory model of Internet use and its role in students' cultural identity" that today the Internet phenomenon as the most influential means of the electronic communications network and information technology has made possible to access easily and quickly to nature, structure, the exchange, preservation, duplication, distribution, and access to integrated information for all people with different cultures and ideas around the world without time and space restraints. This study aims mainly to distinguish the influence of the role of Internet users on students' cultural identity. Two methods of documentary and survey have been applied in this research. The statistical population is all students of Islamic Azad University, Science and Research Branch of Tehran. The sample size has been defined by applying Cochran's formula equal to 250 people. The results of the regression analysis of Internet factors explaining cultural identity explain that in total, it explains almost 52% of the variance of the dependent variable (cultural identity) among the variables that have been included in the final model (amount and duration of Internet use, business, communication, and information patterns). Attendance in chat, dating environments, blogs, and social networks and presenting the viewpoints, attitudes, and feelings of adolescents in this environment, freedom of expression, are additional causes and factors that make this user models prevalent and popular among young people. Also, Internet user models are efficient in improving the level of students' culture and raising the level of knowledge of their cultural identity, so that it had been beneficial by eliminating geographical boundaries at the local level through cyber and virtual space and easy access to cultural heritage, cultural symbols, and subcultures.
- Fathi Soroush, Masoumeh, Motlagh (2011) have analyzed in a paper entitled Globalization and Generational Gap (Sociological Study of Generational Gap: with Emphasis on Information and Communication Technology) that it can be noticed according to classes such as globalization, the development of urbanization and the evolution of new information and communication technologies that the new generation is facing a new world that is changing and developing his/her values, norms, and culture. This paper aims to examine the notion and typology of generations and the role of new communication technologies such as the Internet in the generation gap and how it can intensify the generation gap or strengthen the relationship between generations. If ignored, the generational gap results in forming a social problem that

creates generation gaps and discontinuities and their outcomes. In this paper, the generation gap is studied with emphasis on situation and consumption applying the documentary method.

B) Foreign Researches

- Patis Negayan, Achokapa Ayako, and Igaba, Ogaba (2016) had tried in the study "Digital Division: The Gap in Interpersonal Communication in Nigerian Family Relationships" to realize how technology influences the enthusiasm and satisfaction of family members to interact in interpersonal communication in the family. In this research, a structural questionnaire has been employed as an instrument to collect the data. This research revealed that technology had produced a gap in interpersonal communication between family relationships. People are interested in interpersonal communication with family members because of their constant participation in information and communication technology (ICT). It has been stated in the summarizing part of the research results that the acceptance of different information and communication technologies (ICTs) negatively affects the interpersonal communication in family ties. Technology has influenced the willingness of family members to interact in interpersonal communication. The interest in communicating with family members has been lost because of the regular use of information and communication technology. ICT also has its latent advantages in connection to interpersonal communication in family ties. The inadequate knowledge of these communication tools interrupts family ties because people tend to spend too much time on them. These cases isolate people from the physical world of human communication and are a challenge to create an influential family relationship and ties. In total, the study concludes that technology, because of its permanent relationship to information and communication technology (ICT), makes people annoy about establishing Interpersonal communication in family relationships and ties that arouses their interest in communicating with family members.
- Siahpoosh Arjomand, Ishaq et al. (2014) conducted a study entitled "Generation gap and its social and cultural factors among English language students in the Islamic Azad University of North Khuzestan" and explained that this study aimed to examine the generation gap of English language students in the Islamic Azad University of Khuzestan. The research method was a kind of survey, and sampling was done based on Cochran's formula, and the sample size was 305 people. The researchers collected the required information through multi-stage random sampling and selected randomized sampling methods utilizing questionnaire methods. The dependent variable of the generation gap has been investigated in terms of four dimensions of social, cultural, political, and economic standards. Examining the status gap indicates that there is a significant difference in the mean values of the English language student's parents. The results confirm a direct and positive relationship between the reference group, spending time, and time using mass media facilities and the generation gap between English language students' parents. Economic and social status also influences the relative gap between English students and parents. Regression analysis explains that independent variables 3.39% of the changes described by the relative gap between parents and English students highly affect the changes in family structural variables and the application of mass media.
- Aggarwal, Mihak et al. (2017) in their study "Generation Gap: A New Issue in Society", while referring to the increasing complaints in family relationships and ties that increase the generation gap, in particular, explained some possible solutions to generation gap problems in the community as a necessity and importance of conducting research. The generation gap is a severe problem in the youth and their older generations due to several factors. This is more common between children and parents but is expected to be more prominent in the grandparents' case. This problem is intensified when it relates to serious adolescent behavior. The survey method has been used in this research, and the number of samples was 200 people. The results of statistical analysis among different generations presented many causes: lack of communication, diverse perspectives, cultural variables, and the influence of technology. Data analysis also revealed that both generations agree that both have difficulty in communicating with each other.

- Jung Hing, Chong, and Yazdani-Fard, Rashid (2013), in a study entitled "Generation gap; is there an influential solution? Have focused according to a human relations view" on utilizing distinct approaches to minimize the production gap in the work industries. Today, Production gaps play an essential role in the business industry. This matter highly affects the relationship between the younger generation and the prior generation. While there is a relative gap in the business industry, this is a critical issue that results in multiple negative influences on the business industry. This study has explained that different approaches should be applied to sustain the relationship at the proper level in communicating with people of different generations. The study also explains the features of generations, the important problems of the production gap, and some comprehensive solutions to the workplace's production gap. Yu, Huchan, and Miller, Peter (2003) have explained that this study aims to examine Western research on similar relative gaps in generational groups at workplaces in Taiwan, particularly in the higher education and manufacturing industries in the study "Generation gap and Cultural Influence - Experimental Study of Taiwan "While emphasizing this important point that a nation's culture affects highly the employees' work-related values, attitudes, and expectations. This study displays that groups in the manufacturing industries share relative differences compared to their Western peers. Nevertheless, research has explained that research results in the West do not use to generational variances in generational workers in Taiwan in the education sector. In addition to these findings, this study has announced some irregularities with specific research findings in Western literature.

Research Methodology

The research method is a kind of survey method, and the study's statistical population is families living in District 5 of Tehran. The number of sample sizes was determined by about 400 people based on Cochran's formula, of which 200 are girls and boys of secondary school, and 200 are their parents. The measuring instrument is a questionnaire that includes two researcher-made questionnaires and the usage rate of social networks and a generation gap questionnaire that measures the respondent's reaction to the various aspects of the use of social networks and generation gap (social trust, individualism, religious beliefs, and social values) in families (between parents and children). The percentage method has been applied along with the data frequency diagram and table to analyze the data at the descriptive level to compare the data. In inferential statistics, the relationship between the dependent and the independent variables has been examined by computing the correlation coefficient of variables and multivariate regression analysis, and SPSS has been utilized to analyze the data.

Research Findings

A) Descriptive findings

In this study, a questionnaire has been completed among family members to gather information. In families where the son has completed the questionnaire, the father has also been requested to complete the questionnaire, and in families where the daughter has completed the questionnaire, the mother has also been requested to complete the questionnaire. Consequently, 25% of the respondents have been fathers, 25% mothers, 25% sons, and 25% daughters.

55% of respondent fathers work in the state sector, 29% work in the non-state sector, and 16% are retired. 41% of respondent mothers are housewives, 12% are retired, 32% work in the state sector, and 15% work in the non-state sector.

5% of respondent fathers have a degree under the diploma, 13% have a diploma, 15% have an Associate degree, 37% have a bachelor's degree, and 30% have a master's degree or higher.

4% of respondent fathers have a degree under the diploma, 9% have a diploma, 20% have an Associate degree, 38% have a bachelor's degree, and 29% have a master's degree or higher.

11% of respondent fathers are under 40 years old, 13% are 40-44 years old, 43% are 45-49 years old, 13% are 50-54 years old, and 20% are 55 years old and older.

14% of respondent mothers were under 40 years old, 18% were 40-44 years old, 36% were 45-49 years old, 17% were 50-54 years old, and 15% were 55 years old and older.

The results confirm that fathers (34%), mothers (38%), and sons (32%) spend more than 1 to 2 hours of their time utilizing social networks, while girls (38%) spend more than 3 hours on social networks.

The results confirm that fathers (48%), mothers (33%) spend time on the social networks more due to "knowing about the news and having information on current events of the community" and boys (38%) and girls (40%) spend time on social networks more due to "entertainment and leisure".

b) Inferential findings

1. Main hypothesis: It seems that there is a significant relationship between the rate of social networks and the generational gap between children and parents.

Table (1): Correlation Test for Social Networks and Generation gap between Children and Parents

The generational gap in family	Amount of social network use	Variable
-0.238**	1	Amount of social networks use
1	-0.238**	The generational gap in family
0.001		Significance level
400		Number

As you can see in the above table, the correlation coefficient between the two variables is -0.238. The significant level of social network and the intergenerational gap in the family is 0.001, so there is a relationship between independent and dependent variables of research, and this relationship is inverse. This means that with increasing parental use of social networking, the intergenerational gap decreases.

2. First sub-hypothesis: It seems that there is a significant relationship between the rate of social networks and the gap between social values between parents and children.

Table (2): Correlation Test of Social Network Usage and Gap between Social Values in Family

The gap between social values in the family	Amount of social network use	Variable
-0.229**	1	Amount of social networks use
1	-0.229**	The gap between social values in the family
0.001		Significance level
400		Number

As you can see in the table (2), the correlation coefficient between the two variables is -0.229. The significant level between the family's social values is -0.229, so there is a relationship between independent variables (using social networks) and the gap in social values of parents and children, and this relationship is inverse. With increasing parental use of social networks, the gap between social values in the family decreases.

3. Second sub-hypothesis: It seems that there is a significant relationship between the rate of social networks and the gap between social trust in the family.

Table (3): Correlation Test of Social Networks Usage and Gap between Social Trust in Family

Gap between social trust in family	Amount of social network use	Variable
-0.200**	1	Amount of social networks use
1	-0.200**	Gap between social trust in family
0.005		Significance level
400		Number

As you can see in the table (3), the correlation coefficient between the two variables is -0.200, and the significant level between social trust in the family is -0.200, so there is a relationship between independent variables (using social networks) and the social trust gap between parents and children, and this relationship is inverse. Also, this relationship was significant at 1% level. This means that with increasing parental use of social networks, the gap between social trust in the family decreases.

4. Third sub-hypothesis: It seems that there is a significant relationship between the rate of social networks and the gap in religious beliefs in the family.

Table (4): Correlation Test for the Use of Social Networks and Gap in Religious Beliefs in Family

Gap in Religious Beliefs in Family	Amount of social network use	Variable
-0.206**	1	Amount of social networks use
1	-0.206**	Gap in Religious Beliefs in Family
0.002		Significance level
400		Number

As you can see in table 4, the correlation coefficient between the two variables was -0.206, and the significant level was 0.002 between independent variables (using social networks) and the gap in religious beliefs of parents and children and this relationship is inverse. Also, this relationship was significant at 1% level. This means that with increasing parental use of social networks, the gap in religious beliefs in the family decreases.

5. Fourth sub-hypothesis: There is a significant relationship between the rate of social networks and the gap in the family's individualism.

Table (5): Correlation Test of Social Networks and Gap in Individualism in Family

Gap in individualism in the family	Amount of social network use	Variable
-0.055**	1	Amount of social networks use
1	-0.055**	Gap in individualism in the family
0.442		Significance level
400		Number

As you can see in the table (5), the correlation coefficient of two variables of social network use and the gap in individualism in the family is -0.055, and its significance level is 0.442; Hence, there is a very weak relationship among the independent variables (use of social networks) and the gap in individualism in the family. Also, this relationship is not significant at the level of 1%, and the existence of a relationship is not accepted.

Discussion & Conclusion

The media has different functions, such as transferring values and cultural heritage. Still, in the experts' opinion, these tools only convey part of the legacy of the former generation and are more demanding and promoting innovation. And because social media is chiefly Western and given that culture, values, and behavioral criteria are common in social networks to promote the values and norms of Western societies that may be at conflict with our traditional culture, individual and social attitudes and beliefs, and create some kind of generational gap. The media is the factor in changing traditional patterns of societies, and by encouraging new values and norms, they challenge the patterns of the previous generation. Iranian society is in its historical, social transition, and the society that is at this stage has more talent and ability to create a generational gap, especially in terms of using historical communication technologies. The media should not be viewed with negative views. They should not be seen as positive functions in education, information, and promotion of new knowledge and their role in the development of societies. By recognizing the position of media in socialism and providing and transferring cultural content to society, we should formulate and policy appropriately for appropriate use of them, and try to strengthen culture and refine cultural elements to promote society's culture and transfer cultural heritage to the next generation, so that the generation gap that resulted from many variables such as media influence and influence in culture and society will be reduced or not at all. Accordingly, the study of social values, social trust, and religious beliefs concerning using social networks showed that although there is a little inverse relationship between the use of social networks and these values among children and parents, with lack of knowledge and lack of parents' use of social networks, this gap can be increased. These results are in sync with the results of Sohrafzadeh and Mohammadi (2016), Kafashi (2015), Hiuchan and Miller (2003), Negayan, and Ogaba (2016).

The study of the individualism index concerning social networks showed that there is no relationship between these two variables. Individualism by young people in families is not created using social networks. This category shows that group values are still high in families, and children are subject to family opinions and prefer less individual desires and interests to family criteria. These results are not in line with the results of Pempak research (209) and are in line with the results of Clark (2009), Behrouzi and Pashakhanloo (2015). Some sociologists believe that family, as the main center of natural intergenerational interaction, while providing intergenerational interaction, is the place of generational differences and conflicts. It can be said that the first and second generations have been organized in terms of more efficiency in intergenerational interaction, while the third generation has been formed in order to make a difference and conflict. Although despite all this, all family members in the form of three generations try to provide a critical and limited discourse space for another generation while maintaining the family in terms of its supportive situation. In addition, some, although the family is currently the largest young Iranian backer, this family is involved in economic damage and some kind of social damage. In Iran, despite all the changes, the traditional family is still closed and does not expect the young people to be able to find real independence for years because the existence of a sense of independence is not in the same way for young Iranians. This dependence on the family due to financial problems leads to several internal and external problems between young people and families with different reflections (Navabakhsh, 2016). To reduce the negative consequences of using social networks, most cyberspace users are adolescents and young people. Therefore, announcements, training on how to use this technology correctly can be effective. Also, improving the media literacy of citizens, especially parents, will play an effective role in reducing the intergenerational gap in the use of social networks. Finally, by institutionalizing cyberculture in society and utilizing social media's capacities in a principled and ethical way, it is recommended.

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