

## Theoretical Explanation of the Use of Cyberspace and the Evolution of Family Structure in Iran with Emphasis on the Concept of Generation Gap

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**Abstract:** *The family is the vital source of peace and comfort, love and intimacy. But the family can also be a place of conflict, difference, gap and distance in terms of values and patterns of behaviour between children and parents. Virtual social networks are a new generation of social networking space that at the end of the first decade of the 21st century have changed the ways of communication between humans and although they are not very old, they have been able to penetrate into people's lives. Networks affect various aspects of individual and social life. The main purpose of this research is a theoretical explanation of the use of cyberspace and the evolution of family structure in Iran with emphasis on the concept of generation gap. The method of the present study is the study of documents and texts in libraries and the technique of collecting information is taking notes and preparing information sheets. Findings show that the significant relationship between parents' and children's familiarity with cyberspace is confirmed and emphasized by thinkers. Also, parents often think they are too old to use new technology and space, and this creates a gap in the rate. The new and old generation is familiar with cyberspace. There is a difference between parents and children in attitudes and adherence to immaterial and material values, and of course, attitudes and adherence to immaterial values of parents are more than children. Another part of the research findings show that one of the effects of being in cyberspace is the reduction of social capital in the family, which has caused a generation gap. Easy access to cyberspace and its low cost has led to the presence of more family members in cyberspace, which has led to changes in people's lifestyles. This means that the more people use cyberspace, the deeper the value gap between parents and children. Analysis of theoretical and empirical evidence of research also shows that in the course of modernity, traditions are also rethought, and in the age of modernity, the "self" is a project that must be rethought and redesigned, and as in the past, its traditions and habits. Does not shape the process of modernism in human societies, such as mass media, trust, friendship, chronic variability, the system of technical and medical expertise, constant risk-taking, marriage and divorce, self-discovery, intimacy in friendship, identity seeking. And pure relationships that have all changed in the new society.*

**Keywords:** *cyberspace, social network, social values, parents, children.*

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### Introduction

The family is the basic foundation of society and the building block of human life and the building block of society and the main center for the preservation of traditions, norms and social values. The family is the "social foundation" of the solid foundation of social bonds. It is a single family that emerges on the basis of marriage and from the beginning of its emergence, as a safe haven, encompasses human life and a new wave is created within the network of kinship, and this is a new wave that also brings more relatives Also connects. In the family, man is a process of socialization, which is a set of "shoulds" and "should nots" and finally learns roles in relation to others. What is important in the family is to pay attention to values, especially social values. Social values are one of the most basic elements of a social system through which control and guidance can lead society to decline or excellence. Therefore, families and officials should be very keen to know what factors give rise to values in a society and how these

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values can be changed. The importance of value lies in the fact that they form the basis of our evaluation of the phenomena around us, of ourselves, of our relatives and of other human beings, and of society, and in fact regulate our behavior towards them. Hence the term value orientation is also used. When a large number of values are placed in a network of causal and interrelated relationships, they actually represent a kind of connection, coherence, precedence and latency. In that case, we are talking about the value system (Fathi, Pir Ahari and Shirin Bayan: 2011).

The family is the most appropriate system to meet the material, psychological and spiritual needs of human beings and has provided the best platform for providing security and mental peace of members, raising a new generation and socializing children and meeting the emotional needs of individuals. However, in the present age, the family system has faced major problems and challenges, and sometimes even its basis and integrity has been questioned. Family disputes, divorce, orphans, and delinquency of adolescents and young people indicate fundamental problems in our families.

The acceleration of the enormous changes and transformations that are taking place in modern society today have widened the gap between generations, causing the interests and tastes of today's generation to differ dramatically from the previous generation morally, socially and culturally. Generation gap is a concept that considers the huge psychological, social and cultural differences and significant differences in insights and beliefs, beliefs, perceptions, expectations, value orientations and behavioral patterns between two simultaneous generations in a society (Tavakol et al., 2006). Part of these differences is due to the knowledge and use of new technologies that have not been available to everyone in the past with this breadth and comprehensiveness. It is this difference in access to and use of information and communication technologies that raises the issue of generation gaps. The intergenerational gap generally refers to the gap between individuals, families, businesses, and geographies regarding opportunities for access to information and communication technologies and their use of the Internet for various activities (Patricia, 2003).

The family is the first institution that has been formed to meet the innate needs of human beings, especially the need for social life, and the closest and deepest human interaction is realized in the context of the family. Changes and transformations of the family structure and its impact on the daily lives of human beings have put families on the path of new needs. Today, Iranian families face many challenges. And it is necessary to pay attention to family changes due to the influence of modernity. (Sedghi Jalal and Fathi, 2015).

If in the process of socializing children, adolescents and young people, the culture of a society is transferred to a desirable level from one generation to another and cultural reproduction is done efficiently, the level of cultural commonality between the two generations will increase and the huge difference between the two generations does not exist. While it is observed today that due to the imbalance between generations on the pattern of thought, most of the younger generations tend to new and advanced technological and modern values and less inclined to the traditional ideas and values of the old generation. Parents who insist on traditional values want their children to grow up the way they were raised by their parents. In this case, if the older generation insists on their old values and ideas, a dramatic gap is created in the thought patterns of the two generations (Ishaq Fine, 2010).

Today, with the arrival of new devices and technologies in the field of families, we see that parents and children sit next to each other for many hours, without having anything to say. We no longer have the signs of a family where parents and children sit together and talk about different family and work issues and ask each other for their opinions on different topics. In the current situation, the existing relations between parents and children have become cold and two generations, due to their social differences and different lived experiences, look at life from their own point of view and interpret it according to their own vision. "Yesterday's generation (parents) it feels wise and experienced, and today's generation (children) who want to adapt to the progress of the day, react to them, and because they cannot follow the logic and advice rooted and full of experience, they are stubborn. Brings "(Danaei, 2005). Given the

above, what are the theoretical and empirical evidence of the effect of cyberspace on cultural and social values between parents and children?

### Empirical Evidence

- Rahimi, Mona and Fathi, Soroush (2018) in examining the impact of social networks on family relationships from the perspective of education teachers in District 11 of Tehran showed: The results of regression analysis identified each of the components of "marital relationships", "Reduction of daily activities", "Parents' distrust of their children", "Face-to-face communication of family members", "Reduction of social participation of family members" and "Social isolation of family members" Ability to explain and predict "family relationships" And that the variable "parents' distrust of their children" towards others has the strongest effect on "family relations"; So that this variable is able to explain about 27% of the changes in the quality of family relationships. It was also found that, in general, the use of "social networks" is able to predict 42% of "family relationships".
- Fathi, Soroush and Manteghi Fasaee, Ali (2018) the use of cyberspace and its relationship with social isolation among students of the Science and Research Unit, the findings showed: The majority of respondents (87% equivalent) stated that they use cyber networks. . However, only 10.5% of respondents said they do not use cyberspace. Therefore, the vast majority of respondents stated that they use cyberspace. Most respondents (79.25%) stated that they use Telegram. On the other hand, 45.5% also use Telegram and WhatsApp. Therefore, the level of cyberspace usage is 56% moderate, 30% high and 14% low. According to the statistical results, the relationship between independent variables (cyberspace consumption, loneliness, failure, age, level of education and type of programs) with the dependent variable (social isolation) was approved. Only the relationship between the two variables (income and age) is inversely related to social isolation and the relationship between income and social isolation was not confirmed.
- Sedghi Jalal, Azadeh and Soroush Fathi (2015) in the study of social networks. Cyber and commitment of couples showed: The use of social networks was not significantly different between the sexes. In hypotheses, the use of social networks with the level of couples 'trust is very strong and inverse relationship, the use of social networks with the level of commitment and commitment of spouses is very strong and inverse relationship, the use of social networks with the level of couples' dependence on networks is very strong and direct As a result, the use of social networks, in addition to having a positive function, also has consequences, such as a kind of alienation called alienation of life is being formed.
- Licorice, Azam; Fathi, Soroush; Pirahari, Nayr (2015) in the study of generation gap in Iran (case study of families in Garmsar) showed: social capital, lifestyle, use of information and communication technology (ICT) and modernism are the main factors of generation gap between parents and children In the fields of (material (economic) values) and immaterial values (political, social, cultural, traditional, religious)
- Sedghi Jalal, Azadeh, Soroush, Fathi and Sedghi Jalal, Homa (2015) in examining the impact of social cyber networks on couples' lifestyle concluded: There is a significant relationship between the amount of time to use social cyber networks and lifestyle changes and changing couples' expectations.
- Fathi Soroush, Mokhtarpour, Mehdi (2014) in the study of the role and effect of new visual media in changing lifestyle believe: The use of new visual media leads to the formation of a special lifestyle and in each of the different aspects of lifestyle, It creates a different value system and worldview that leads to different actions by individuals and makes people in different areas of their lives, including leisure time and the way it is spent, the attitude towards marriage (marriage method). Religious and fashion behaviors follow different patterns.
- Fathi, Soroush, Mokhtarpour, Mehdi (2013) in examining the explanatory model of Internet uses and its role in students' cultural identity found: Presence in chat, dating, blogs and social networks and presenting the views, attitudes and feelings of adolescents in this environment, their freedom of expression is another reason and factors that make these user patterns popular with young people. Also, Internet usage patterns are effective in promoting the level of students' culture and increasing the level of awareness of their cultural identity, so that by removing

geographical boundaries at the local level through cyberspace and easy access to cultural heritage, cultural symbols and subcultures, has been effective.

- Fathi, Soroush, Rashtiani, Azar (2013) in the study of similar organs in the same world; the role of globalization in body management found: between the globalization of media and communication technologies by inducing the sender culture (culturing the audience), promoting consumer culture Orientation, diversity and modernity, globalization of Western popular culture, promotion of individualism and self-education, mutual learning and giving mutual feedback There is a significant and direct relationship with body management. And the only hypothesis that was rejected was the relationship between ideology and body management.
- Fathi, Soroush, Pirahari, Nayerr, Shirin Bayan, Azam (2011) in the study of the impact of information and communication technology (ICT) on the generation gap (Case study: Garmsar families) showed a significant difference between parents and children in the level of knowledge, interest and use of information and communication technology It is so that children use information and communication technology professionally and semi-professionally and parents use it as a beginner. At the confidence level of 0.99, there is a significant relationship between information and communication technology and the generation gap, and there is also a direct and positive relationship between the two variables. Information and communication technology, along with other variables, has created a generation gap. There was also a significant relationship between age gap and educational differences between parents and children and generation gap.
- Fathi Soroush, Motlagh, Masoumeh (2011) in the study of globalization and generational distance (sociological study of generational distance: with emphasis on information and communication technology) believe: According to categories such as globalization, urbanization and the emergence of new information technologies And communication can be acknowledged that the new generation is facing a new world that is changing its values, norms, and culture. The purpose of this article is to study the concept and typology of generations and the role of new communication technologies such as the Internet in generational distance and how it can lead to intensification of generational distance or increase the relationship between generations. It leads to generational divisions and interruptions and their consequences. In this article, using the documentary method, the generation gap is studied with emphasis on the status and consumption of ICT.
- Blash (2008) in a study entitled "The effect of the use of information and communication technology on the gap between intergenerational ethical attitudes", the findings of this study, which was conducted using a questionnaire, showed that the indicators in information and communication technology Intergenerational morality of fathers and sons is effective.
- Pahlavan (2007) in a study entitled "Study of changes in values and its relationship with generation gap (Case study of cities in Mazandaran province)" → believes that although there are some value similarities in the field of macro values at the social and national level, However, in a number of these categories and value trends, especially in the personal and individual arenas, significant differences have been observed between the generations and mainly among the youth in the ways of achieving these value classes. Factors such as mass media, family type, rate Influence and social power, reference group, socio-economic status and social trust along with individual characteristics such as age, gender, income level, type of job, level of education have been influential in creating value changes within generations.
- Qamarian (2007) in a study entitled "Study of social factors affecting the change of values among girls and their mothers (with emphasis on the generation gap) among female students of Tehran Science and Research Branch", believes that in general the similarity of mothers' attitudes With their daughters, social values are above average in all six dimensions of education, occupation, girl-boy relationship, religiosity, divorce, and marriage.
- Bourbour Hossein Beigi (2004) in a study entitled "Study of the relationship between the Internet and the value gap between the two generations" (Case study of all graduate students of the University of Tehran and their parents), the most important results of this study are: - Student access and use There are more new media such as the Internet than other media, while the majority of the first generation of "parents" had very little access to these media. This shows the

ability of the second generation of "students" to use this medium on the one hand and the unique attractiveness of this medium compared to other media. However, parents have more access to traditional media such as television, and the use of this media by the majority of responsive parents is estimated at more than one hour a day, indicating that the first generation tends to use more traditional media with easy use. They have more. The results showed that the amount of Internet use affects the values of two generations. In other words, the Internet has been able to create value problems, and since the value gap is one of the components of the semantic gap, it can be said that between Internet usage And there is a value gap, but this relationship is not linear, meaning that the Internet cannot be an effective factor in the value gap of two generations, but several components and factors affect human attitudes and behaviors, all of which are impossible to control. However, given that the second generation (students) use the Internet the most, it can be said that there is a strong relationship between the use of the Internet and the value gap and, consequently, the generation gap. Also, based on the findings, it can be stated that due to the existence of strong rituals in the family, such as respect for elders and respect for parental rights, intergenerational conflict has been created, and in fact, intergenerational conflict is still within the family. There are between the two generations

- Ishaq Fine (2010). In a study entitled "Factors determining the generation gap between parents and children (in the city of Multan, Pakistan)", it was concluded that the main factors of the generation gap between parents and children include conservative thinking, traditional valuation system, computer and media, separation And divorce, remarriage and socialization.
- Adam Shaiper (2004) in a study entitled "Reviewing the Generation Gap; A Study of Relationships Between Adult Children and Older Parents and Their Differences on Intergenerational Solidarity" (at the University of North Florida) concluded that a high degree of disagreement It exists between children and parents and their relationships. Parents are more willing to communicate with their children, while more children are reported to be seeking help from parents.

## Research Concepts

### *Generation Gap*

The value difference between young people and their parents goes back to the value difference between the two generations, and therefore this difference sometimes leads to a value conflict that shows the difference between the two generations, which shows the difference between the two generations. . "The most common concept used for generational differences is the concept of generation gap." In Oxford culture, the generation gap is defined as a difference in the attitudes or behaviors of young people and older people that leads to a lack of mutual understanding." (Moeidfar, 2008: 137). The generation gap also includes the differentiation of their values and norms, which leads to the alienation of young people from adults.

In order to understand the intergenerational value gap, it is necessary to examine and compare the value system of two generations. And for this, a value system scale must be used. Inglehart has studied intercultural differences in the main tendencies of people in different societies and generational differences in times of cultural change based on studies of European oscillator surveys, global value surveys, and longitudinal studies. To measure the values of European citizens, he divided values into material and meta-material categories. Material values that are based on a person's biological and security needs are directly related to his or her natural life; If transcendental values are to satisfy the transcendental needs of human beings. Inglehart considered twelve value scales, six of which belonged to tangible values and six to immaterial values. The six categories that included material values were: maintaining order in the country, fighting rising prices, maintaining a rapid pace of economic growth, ensuring that the country has a strong defense force, maintaining a stable economy, and fighting crime. But the six categories that were considered for transcendental values were: giving more rights to the people in government decisions, defending freedom of expression, giving more rights to the people in decisions related to their work and society, striving for a more beautiful direction Urbanization, moving towards a more friendly and humane society, moving towards a society in which the value of ideas is more than money (Inglehart, 2003: 83)



### ***Material Values***

All matters related to the life (survival and survival) of human beings and societies that an individual, group or society considers good, desirable, useful or bad, undesirable and useless (Baker, 1996). This value has two main components: security and economy. For the value category of security, safety and health indicators were determined. But the value category of economics includes smaller indicators that include the themes of money and wealth, welfare and comfort, status and reputation.

### ***Intangible Values***

All matters related to the quality and way of life of human beings and societies that an individual, group or society considers good, desirable, useful or bad, undesirable and unhelpful (National Survey of Values and Attitudes of Iranian Youth, 2005).

Transcendental (spiritual) values include three main dimensions, namely cultural, social and political values. Social values include the components of appearance and type of clothing, helping the needy, respecting the rights of others, respecting the elders, and observing rules and regulations. Cultural values include components of music, film, entertainment. Political values include the components of political participation and the pursuit of political issues.

### ***Social Values***

According to Ritzer, social values are among the immaterial social realities. The social values that make sense in relation to social institutions and culture are the realities that each member deals with. Everything that society values is a social value and is therefore opposed to individual value. (Mohseni, 1995: 251). According to Smellser, social values are cultural standards that determine the general goals of organized social life. Social values provide the ultimate concept and legitimacy of social arrangements and behaviors. (Mohseni, 2000: 597). The Comparative Encyclopedia of Social Sciences defines social values as follows: Social values are the desired goals and objectives of society. In other words, what is desired by a society and people try to achieve it (Shayan Mehr, 2001: 133). From the sociological point of view, social values refer to factors and elements that the majority of a society's importance and validity. Found out. They have become facts and matters that meet the material and spiritual needs of the people of society. In other words, anything that is considered necessary, honorable, sacred, desirable and desirable for a social system is one of the values of that society (Shayan Mehr, 2000: 48). Honesty, respect for the rights of others, respect for parents, respect for elders and the like are examples of social values.

### ***Political Values***

Performs the function of achieving the goal by pursuing social goals and mobilizing actors and resources for this purpose (Ritzer, 2000: 138). It refers to the views and attitudes of individuals in relation to politics and political issues. These views and attitudes include the importance of politics in life, political debate among friends, and attitudes toward democracy. Economic values: Performs the function of adapting to the environment through work, production and allocation to society. In this way, economics adapts the environment to the needs of society and also helps society to adapt to these external realities (Ritzer, 2000: 138). It refers to the views and attitudes that individuals have in relation to They have the economic status of the society, which are: equality of incomes, meeting the needs of the people by the government and the views of individuals regarding government property.

### ***Religious Values***

Rafipour has divided the values into material and religious categories to measure the change in the values of Iranian society during the three periods of 1977, 1986, and 1992, and after determining the dimensions of value, has used the following four categories to measure the change in religious values. Belief in religion, interest in the clergy, observance of hijab and respect for women in chadors. He then uses a methodological technique called "mental norm" to measure the value changes of individuals in the above three time periods (Tavakoli, 1999: 153). These are the values that bring spirituality into human life and have sanctity. Religious values mean the degree of belief and adherence to religious beliefs, beliefs, rituals and behaviors, which are: the importance of religion in life, thinking in The meaning and purpose of life, being religious or not, believing in God, believing in life after death,

believing in heaven and hell, the importance of God in life, the comfort of religion, the mystery and need with God, the importance of the five prayers, Participate in religious rituals, perform daily prayers at home and in the mosque.

### **Theoretical Evidence**

Margaret Mead (1901-1978) considers the cause of generational distance as the vast and profound social changes that have taken place in the world and have entered the world into a new stage of transformation and transformation. According to this view, rapid and widespread change in society has caused differences in the conditions of growth and upbringing of children compared to their parents, and as a result, a generational gap has been created between them. This generational gap itself causes significant cultural differences between the two generations. Based on these issues, it can be said in general: the faster, wider and deeper social changes occur in a society, the greater the distance between the generation of parents and children, and the more differences and intergenerational issues will arise. It associates itself with a kind of morphology of societies about the generation gap and its causes and factors. From this perspective, three types of society can be distinguished from each other: the first case, a society in which the previous culture determines the nature of the next culture and the previous generation is a model of life and culture of the next generation. He calls this type of society post-cultural allegory. (Fathi and Shirin Bayan, quoted by Panahi, 2012).

Anthony Giddens (1938) sees the source of cultural change as the opposition between tradition and modernity and, consequently, the opposition between authority and risk-taking. On the one hand, modern forms of reflection of technology-based relationships; Markets enable the bureaucratic system and the cultural media to expand around the world and then, in return, encompass the workplace, home, and everyday life, empowering social actors to establish the foundations of authority and They loosen, separate, and differentiate the obvious procedures, and on the other hand, new forms of cognition and knowledge enable the actors in the community to challenge new forms of authority everywhere, from the family to the profession and the government. In such circumstances, social actors not only have the right to decide on everything from treatment to cultural lifestyles, but in many cases are forced to make choices (Stones, 2000: 434).

George Simmel (1918-1858) can be seen as explaining the growth of individualism in the new world. The growing individualism in the new generation creates morals and values that make all areas of life, including selection criteria, different for the younger generation from the previous generation. The reference group in the young generation is also different from previous generations under the influence of this individualism. According to Simmel, the trend of modern history shows the increasing freedom of the individual from the shackles of strong social and personal dependence; at the same time, man-made cultural products are becoming more prevalent. He argues that in earlier societies, man typically lived in a limited set of relatively small social circles. Such circles of kinship groups and guilds in the city or village closed the escape routes of the person and took him severely in their control. The whole personality of the individual was degraded in this group life. But the organizational principle in the new world is fundamentally different from the organizational principle of previous societies. An individual is a member of many well-defined circles; but none of these circles encompass his entire personality and have complete control over him. The number of different circles in which people go is one of the symptoms of cultural change (Kozer, 2000: 263)

According to Bourdieu, generation is people who are contemporaries, live in the same time and have common cultural habits. According to him, individuals in society, in proportion to the amount of capital they have, are placed in different classes, and these capitals include economic, social, cultural capital as well as symbolic capital. Each person's social class creates a kind of lifestyle for him that gives him a special taste that is different from the tastes of other people in other places. It is also in these positions that the mental structure of individuals is formed. According to Bourdieu, mental structure is the mental and cognitive structure that is formed through language and communication and determines how a person copes with the environment. Also, each person sees the world and the social environment based on his unique mental structure, which is influenced by his social environment, and acts according to it.

Having a rural or urban background, belonging to a certain age group, sitting style, dress, lifestyle, beliefs and attitudes, commitments and adherence, following a modern or traditional culture, holding special ceremonies and gifts are all reflections of his mental structure. The mental structure is both permanent and transferable, it produces both the social world and the social world (Ritzer, 1998: 2-771).

**Inglehart's Theory of Value Transformation:** Inglehart defines culture as Barnes's definition of culture: "Enough of overcoming problems is considered valuable and taught to new members of the group." There are several points in this definition: First, the culture of new generations is not necessarily formed only by the transmission of values, beliefs and convictions, but also by the general experiences of a new generation in life, in the face of problems and difficulties. On the other hand, the efforts of individuals in collections in adaptation to the environment, play a decisive role in social and cultural change. This adaptation responds to economic, technological and political changes and in turn affects cultural developments. Therefore, socio-cultural changes cannot be considered accidental (Azad Armaki, 2000: 4). Thus, Inglehart believes that "... people's worldviews do not depend only on what their elders teach them (Inglehart, 2003: 2).

Material / Meta-material theory is based on two important hypotheses: he assumes the hypothesis of scarcity, according to which "one's priority is the reflection of one's socio-economic environment" and the hypothesis of socialization, which puts the principle that one's basic values in the form of Extensive reflects the conditions provided during the years before puberty. Together, these two hypotheses form an interconnected set of predictions about the transformation of values. First, while the scarcity hypothesis implies that economic prosperity leads to the spread of transcendental values, the social hypothesis It becomes clear that individual values, not the values of a society, do not change overnight in general. Conversely, the transformation of values occurs gradually and invisibly. This large-scale transformation occurs when the younger generation replaces the older generation in an adult population. Second, after a period of rapid increase in life and economic security, one expects significant differences between the value priorities of larger and younger groups (Inglehart, 2003: 77-76).

According to Homans, in every interaction, things are exchanged. These exchanges are not limited to economic categories because rewarding appropriate social behavior includes other forms such as approval, respect, love, affection, loyalty, and other immaterial or symbolic manifestations (Tim Deliti 2010).

According to Habermas, the public sphere has changed since the seventeenth century with the advent of industry and changes in lifestyles, and "the public sphere as a set of relations and negotiations has been influenced by the media (press)" (Sloane, 2001). However, before the Industrial Revolution, people used to gather and talk in a certain place to exchange ideas and communicate between minds and to express social and political problems and issues. "Thus, people in coffee houses and restaurants and clubs came together to discuss art and literary issues, and as such gatherings grew, so did the scope of literature and art, and political issues and government policies. Encompassed" (Alikhah, 1999). Although Habermas does not discuss the Internet and refers to the press through the mass media, in generalizing Habermas' theory, the Internet can be considered the place of formation (albeit virtual) of the public sphere. It is with the Internet that people from afar can think about things, critique them, and rethink and reform. Internet political chatter in chat rooms and forums can actually be effective in creating these spaces and being tested by its generality beyond the realm of a community of ideas. According to Habermas' theory, entering the Internet space and creating a space for conversation creates an intimate atmosphere and expression of emotions, and this expression of emotions makes people more intimate, and as a result, people express their needs and consume their emotional energy in this environment. . It is this release of emotional energy that is likely to affect family values.

### **Discussion and Conclusion**

The family is one of the most important social institutions that any defect in its functioning will cause problems in the wider community and the existence of security and peace in the family will have many positive effects and the first stage of peace among family members (father, Mother and children, etc.)



On the other hand, the family as the main center of natural intergenerational interaction, while providing intergenerational interaction, is also the place of generational differences and conflicts. Generations are the builders of society, the growth of generations starts from within the family and can continue in the form of social and cultural structures. Generations should achieve continuity, growth and socio-cultural development by maintaining values and norms in interactions and intergenerational social interactions and relationships within the family and society. According to the approach of the historical generation of Carl Mannheim, each generation has unique experiences that these experiences identify and form its cultural and social tendencies. In the historical context, over time, values and norms undergo fundamental changes as a result in relationships. Generations have been effective so that the impact of these factors has caused gaps and value and normative gaps between generations. Freddie and Hu migrate from real space to social networks and interact with other strangers, spending hours daily sharing their needs, wants, values, and norms. This has caused the separation of the spiritual and physical presence of individuals while being with the family, so that the person has a physical presence in the family space, the soul and body interact elsewhere.

Today, a large part of interpersonal communication and information exchange and the sharing of values and norms is done through cyberspace. On the other hand, phenomena such as economic and political exchanges are also done through cyber highways. The use of this space is widespread.

A significant difference between the level of familiarity of parents and their children with cyberspace was confirmed, as shown by Fathi et al. (2018) and Turner et al. (2007). As a result, parents often think they are too old to use new technology and space, and this has created a gap in the familiarity of the new and old generation with cyberspace.

Based on theoretical findings, the gap between material and immaterial values between parents and children: between parents and children is evident in attitudes and adherence to immaterial and material values. Based on Inglehart theory and Tavassoli (2004), Moeini and Shokr Beigi (2009) and Adam Shaiper (2004) Fathi et al. (2011) confirm this fact. As a result, attitudes and adherence to immaterial values of parents are more than children. The effects of presence in cyberspace have created a fundamental difference between parents and children in attitudes and adherence to material values (economic values). As the tendency to material values among children is more than parents Fathi et al. (2014).

According to Inglehart, values are divided into two categories: material and meta-material. Material values that are based on a person's biological and security needs are directly related to his or her natural life; if trans-material values are to satisfy the biological needs of human beings. Inglehart considered twelve value scales, six of which belonged to tangible values and six to immaterial values. The six categories that included material values were: maintaining order in the country, fighting rising prices, maintaining a rapid pace of economic growth, ensuring that the country has a strong defense force, maintaining a stable economy, and fighting crime. But the six categories that were considered for transcendental values were: giving more rights to the people in government decisions, defending freedom of expression, giving more rights to the people in decisions related to their work and society, striving for a more beautiful direction Building cities, moving towards a more friendly and humane society, moving towards a society in which the value of ideas is more than money (Inglehart, 2003: 83).

Another effect of presence in cyberspace is the reduction of social capital in the family, which has caused a generation gap. Studies by Fathi et al. (2016) and Ghadimi (2008) have confirmed this point, in other words, the level of trust between parents and children. The weaker the correlation between the two generations or the less the social participation between the two generations. The result will be a divergence of the tendency towards material and immaterial values between the children and the parents. Easy access to cyberspace and its low cost has led to the presence of more family members in cyberspace, which has led to changes in people's lifestyles, one of the consequences of which is the generation gap that is consistent with the theory of Giddens and Simmel. This means that the more traditional the lifestyle of people, the smaller the generation gap. According to the theories presented in the family section, urbanization and its lifestyle have been effective in communication and

intergenerational rupture between family members. In fact, communication rupture between husband and wife and even between parents and children due to differences and Behavioral and communication tendencies, which is due to the differentiation of cultural spaces that have been done between generations in a modern family, under the influence of various consequences such as urbanization and .... The amount of cyberspace use is correlated with the generation gap. The results obtained are consistent with the studies of Fathi et al. (2000), Pahlavan (2007), Borbor (2004) and Ishaq Fine. This means that the more people use cyberspace, the value gap. It is deeper between parents and children. According to Reisman's theory which believes that the evolution of societies and its changes is due to the evolution of communication and means of communication. And has divided the course of human life into three periods. In these periods, he points to the role of the media in changing traditions and creating a generation gap: The first period is the period of the leading tradition. In this period, traditions transmit culture and each generation regains its connection with previous generations through the sharing of traditions, and this is what ensures the unity and identity of human races of "human generations". Traditions, as the ways and practices of the ancestors, have a sacred dimension, and this removes any doubt about them. In this period, the paths of the future are the same paths that the ancestors of our society have walked over the centuries (Robertson, 1995: 131).

Also, the modernity and modernism of children has caused a difference in their attitudes and tendencies towards values, which shows the value gap between religion and children, which means that the higher the modernism of individuals, the higher the generation gap. The results are consistent with the theory of Giddens and the studies of Fathi et al. (2018) and Ishaq Fine (2010). Therefore, according to Giddens, during modernism, traditions are rethought, and in the age of modernity, "self" is a project that must be rethought and redesigned, and no longer, as in the past, its traditions and habits are not formed, and in fact the process of modernism. In human societies, examples such as: mass media, trust, friendship, chronic variability, system of technical and medical expertise, constant risk, marriage and divorce, self-discovery, intimacy in friendship, identity and pure relationships, all in society. New have changed.

This means that by increasing the presence in cyberspace and using its content, as well as sharing values and desires in the long run (Internet, etc.), the possibility of cultural change and change of values and attitudes of people will increase, and since Young people use this technology more, the gap between children's attitudes and parents has widened. In the process of modernization and modernization, children's attitudes, behaviors and values have changed compared to modern parents, while parents adhere to traditional values. Given that lifestyle includes attitudes and beliefs that distinguish their children from their parents, the greater the degree of this distinction, the greater the gap between them.

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