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A Sequential Explanatory study of the Cultural Values Gap between Mothers and Girls

Habib Ahmadi[1] , Mohammad Taghi Iman[2] , Mansour Tabiee[3] , Mohammad Zanganeh[4*]

1. Professor, Sociology and Social Planning, Shiraz University, Shiraz, Iran.
2. Professor, Sociology and Social Planning, Shiraz University, Shiraz, Iran.
3. Associate Professor, Sociology and Social Planning, Shiraz University, Shiraz, Iran
4. PhD student in sociology, Shiraz University, Shiraz, Iran.
❖ **Corresponding Author Email**: mzzangeneh@gmail.com

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Abstract

Purpose: The purpose of the present study was to quantitatively and qualitatively investigate the gap in cultural values between mothers and daughters.

Methodology: This research was applied in terms of purpose and mixed in terms of the nature of the data. The statistical population was a quantitative part of the female students of Farhangian University of Bushehr, 235 of whom were selected using Cochran's formula and multi-stage cluster random sampling method. The population of the qualitative part was the female students of Farhangian University of Bushehr, 25 of whom were selected according to the principle of theoretical saturation by purposive sampling. The research tool in the quantitative part was a researcher-made questionnaire. The content validity of the questionnaire was confirmed by obtaining the opinions and suggestions of the expert panel members, and the reliability of the instrument was confirmed with Cronbach's alpha of 0.8 for the capital questionnaire, 0.73 for cultural values, and 0.74 for the construction of power distribution in the family. The research tool in the qualitative part was a semi-structured interview. Reliability was confirmed through the triangulation method of researchers and control by the participants, and the reliability was confirmed by the within-subject agreement method of two coders of 75.5%. In the quantitative part, the data were analyzed with multiple regression and the U-Man-Whitney test with SPSS 26 software, and in the qualitative part, with thematic analysis in the MAXQDA 2020 software.

Findings: In the quantitative part, the results showed that the difference between mothers and daughters was significant in terms of cultural values. The variables of capital difference and the structure of power distribution are the most significant predictors. There was a gap in cultural values between mothers and daughters. In the qualitative part, 225 basic themes, 8 organizing themes and one overarching theme were formed in the participants' description of the gap in cultural values between mothers and daughters. In examining the views of the participants, about the role of capital difference on the gap in cultural values, 385 basic themes, 11 organizing-themes and 4 overarching themes and the role of the structure of power distribution on the gap in cultural values, 102 basic themes, 5 An organizing theme and an inclusive theme emerged.

Conclusion: There was a significant difference between mothers and daughters in terms of cultural values. The variables of capital difference and the construction of power distribution had a significant role on the gap of cultural values, which the participants confirmed by explaining the nature of this role.

Detailed abstract

Purpose: Transferring culture to new members of the society through socialization is one of the constant concerns of human societies, but due to the incomplete process of cultural reproduction, there has always been a difference between the attitude, behavior and values of people and different age groups. Due to several reasons, including the increasing and determining role of the family in the process of socialization, as well as the alignment and convergence of socializing institutions, there was less possibility for conflicts to occur. Therefore, cultural differences between young people and adults were considered natural and acceptable and did not attract much attention. But the modernization process in transitioning societies including Iran, all-round economic, social and cultural changes and transformations including the expansion of education, the growth of mass media and their influence in individual and collective life, the growth of urbanization, increasing concentration The population in the cities has brought about an increase in the level of women's education, a change in the family form from extended to nuclear, a change in youth reference groups, etc. Such changes indicate that today's people are experiencing the process of socialization in new social and cultural conditions, but this new process will be different for the young and middle-aged members of the society. Today, on the one hand, most of the socialization process is outside the family institution and through secondary institutions, including education and training, various groups, including peer and sports groups, various scientific and cultural associations, and especially mass communication and media. New social studies are done with inconsistent and divergent teachings, and on the other hand, there is a large population of young people, especially in developing countries, as well as the special conditions and characteristics of the youth period, including risk-taking, criticism. Acceptance of innovation and change and less commitment to social norms leads to more defects in the process of socialization and as a result severe cultural differences between the present generations. Therefore, the cultural relationships of youth and adults as a challenging issue received the serious attention of social science experts from the second half of the 20th century. Regarding the cultural relations between parents and children, several concepts have been used, such as adaptation, difference, gap and rupture or cultural discontinuity, which can be placed in a continuum according to their extent and intensity. On one side of this continuum is conformity as a relatively complete agreement and on the other side, rupture or discontinuity as a fundamental gap and the lowest level of cultural agreement. Cultural difference refers to the small and natural difference between parents and children culturally. The most common concept used in this regard is the concept of gap, which is in the middle of difference and break. Cultural gap can be defined as a wide cultural difference between parents and children. The aim of the present study was to quantitatively and qualitatively investigate the gap in cultural values between mothers and daughters.

Methodology: The method of this research was applied in terms of its purpose and in terms of the method of implementation it was a sequential explanatory type (quantitative-qualitative). This research was conducted in the quantitative part, using a cross-sectional survey method, and the qualitative part, using thematic analysis method. The statistical population of the research in the quantitative part included all female students of social sciences, counseling and guidance, and elementary education of Farhangian University of Bushehr in the number of 608 people. The sample size was determined using Cochran's formula with a probability of error of 5%, 235 people. Sampling was done using mixed probability sampling methods with a sequential order, i.e. first multi-stage cluster sampling and then simple random sampling. Based on this, first, from the fields of social sciences (2 classes and 54 people), guidance and counseling (2 classes and 46 people) and elementary education (20 classes and 508 people), which includes a total of 24 classes and 608 people. 15 classes (social sciences one class, guidance and counseling one class and elementary education 13 classes) were selected by simple random and then 18 people were selected from each class based on the sampling frame (attendance list) by simple random and based on Entry and exit criteria were provided to them as a selection sample and a link to the questionnaire. The research tool in the quantitative part was a researcher-made questionnaire. The content validity of the questionnaire was confirmed by obtaining the opinions and suggestions of the expert panel members, and the reliability of the instrument was confirmed with Cronbach's alpha of 0.8 for the capital questionnaire, 0.73 for cultural values, and 0.74 for the construction of power distribution in the family. The research tool in the qualitative part was a semi-structured interview. Reliability was confirmed through the triangulation method of researchers and control by the participants, and reliability was confirmed by the within-subject agreement method of two coders at 75.5%. This research used quantitative-qualitative sequential analysis plan for data analysis. In this plan, first quantitative data and then qualitative data were analyzed to follow up the selected meaningful results. In the quantitative part of the research, the data were analyzed using inferential statistics methods such as multiple linear regression using the step-by-step method and the U-Mann-Whitney test in SPSS 26 software, and the data

from the qualitative part were analyzed using thematic analysis. Themes were analyzed by the network method in MAXQDA 2020 softwar.

Findings: In the quantitative part, the results showed that the difference between mothers and daughters was significant in terms of cultural values. The variables of capital difference and the structure of power distribution are the most significant predictors. There was a gap in cultural values between mothers and daughters. In the qualitative part, 225 basic themes, 8 organizing themes and one overarching theme were formed in the participants' description of the gap in cultural values between mothers and daughters. In examining the views of the participants, about the role of capital difference on the gap in cultural values, 385 basic themes, 11 organizing-themes and 4 overarching themes and the role of the structure of power distribution on the gap in cultural values, 102 basic themes, 5 An organizing theme and an inclusive theme emerged.

Conclusion : There was a significant difference between mothers and daughters in terms of cultural values. The variables of capital difference and the construction of power distribution had a significant role on the gap of cultural values, which the participants confirmed by explaining the nature of this role. This research had some limitations. Due to the virtual holding of university classes due to the spread of the corona virus, questionnaires and interviews were conducted electronically, and quantitative and qualitative data were collected only from the group of girls. Therefore, it is suggested to collect the required data from both groups (mothers and daughters) in the next research. This study studied the value gap between mothers (second generation) and daughters (third generation) and also within pairs (mothers and daughters). between grandparents (first generation) and parents (second generation) or between grandparents (first generation) and grandchildren (third generation) and also transsexually (mothers with sons and fathers) with girls) to be discussed. Considering the important role of the difference of capital in the gap of cultural values between mothers and daughters and also the explanation of how this role is from the perspective of the participants, it is suggested that policymakers and cultural decision-makers develop and equip educational centers, including the literacy movement and Schools, especially in disadvantaged rural and nomadic areas, should provide the possibility of literacy for illiterate girls and mothers and improve the literacy level of low-educated girls and mothers. In addition to raising the level of knowledge of illiterate and illiterate mothers and daughters, this enables them to use social media and cultural goods. Also, strengthening the social bonds and interactions of mothers and daughters, especially the level of interaction of girls with the kinship network, and also improving the level of trust of mothers and daughters, especially girls, in the members of the social network will reduce the difference in capital between mothers and daughters. do Reducing the capital difference between mothers and daughters by reducing the differences between mothers and daughters in terms of the level of rethinking, access to information and communication resources, access to facilities and cultural goods, leisure behaviors, civil conflict and reference group or in general It leads to the process of socialization and as a result reducing the value difference between mothers and daughters. Considering the significant role of power distribution on the gap of cultural values between mothers and daughters, and also explaining the nature of this role from the perspective of the participants, it is suggested that power be distributed among family members in a balanced way. ¬ In such a way that decisions in the family are the result of consensus, asking for opinions and involving the opinions of all family members in matters related to the family, the democratization of power in the family can strengthen intergenerational cohesion and, as a result, reduce the gap. Cultural values between parents and children should play an important role at the level of more normal and minimal value differences caused by age and the conditions of youth and old age.