

Sociological Study of Generational Differences on Women's Expectations from their Spouses

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Abstract: *This research aims to understand mother's and girl's expectations from their spouses, and shows the difference between these two generation's expectations. Along this, by using qualitative approach and deep semi-structured interview, we studied the expectations difference among 14 mothers and 14 girls resided at Tehran city's fifth region (area). Results from the research showed that women's expectations from their spouses are in five various backgrounds including expectations in domains of communicative – economic, affection – mental, behavior indices and matrimonial expectations. That is so while generational observed differences are of attention in all of these five domains. In a manner that first generation mothers, ask for a minimum expectations from their spouses, and second generational girls have promoted expectations of their spouses. Research findings also indicate that two generations of mothers and girls, because of their different speculative spaces and objective conditions they have been brought up, and consequently their access to social, cultural and economic capitals which are different to each other, have different interactions and expectations from their spouses, and generational observed differences among them are obvious and clear. Oppositeness of mothers' traditionalism in front of girls' tradition strikenism, traditional marriages of mothers in front of girls' modern matrimonies, mothers' expanded motherhood encountering girl's' limited motherhood, governance of patriarchal life in front of spouses' taking equality level, maximum obedience versus reduced obedience, pretentious conversation versus matrimonial dialogue, interactions based on family versus interactions based on self and mothers' minimal expectations versus girls' maximal expectations, are of those contradictions caused by generational gap on the down skirt of expectations from the spouse.*

Keywords: *Generational gap, minimal expectations from the spouse, promoted expectations from spouse, capitals, qualitative method.*

Introduction

Process of women's educative revolutions and social activities has had an upward direction since 1980 till now (Abdollahian, 2003). Those changes have put deserved effects on the manner of women's interactions in family and as a results on their expectations from spouses. Other researches also indicate increasing process of Iranian women's expectations in three time episodes in Iran's contemporary history. These researches show that from 1960's women's social, political and economic conditions have been promisingly under impacts of educations and women's arrival to educative domain. This increasing process has expanded as such that, by initiation of new century, women have wanted active quotas and participation either in families or in the society. The process which has been limited to a small class of connoisseurs and experts in past decades, nowadays by awareness of women through education and their arrival to political and social peripheries, has turned into a collective expectation. (Shadi Talab, 2005)

Based on this and with respect to revolutions gained in role and significance of women in the community, it appears that women's tendencies and wills and consequently their expectations in different grounds have become qualified to changes. Various studies indicate that individuals' expectations from their spouses play an important role in their content level from matrimonial life, quality of common life and level of familial hurts like divorce. (Stains and Libby 3, 1986; Kelly & Burgoon4, 1991). Therefore cognition to women's expectations from their spouses can in different dimensions assist us to understand communicative preferences, quality of interactions within family, manner to insight to marriage and the spouse, and also varieties of familial damages. This is while as pointed before, our society's young women, nowadays in different areas and compared with previous generation, have enjoyed different subjective and objective changes. Revolutions which are also effective on their expectations

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from their spouses. From one side, mega evaluative changes in the society's level and transition from tradition to modernity puts effects on individuals' looks to marriage, inter familial values, quality of pair's interactions and familial expectations. Revolutions that in case of negligence of cognizing them in different dimensions, may make Iranian family encounter with increased damages. Hence, the present research aims to find the establishment backgrounds to expectations differences among mothers and girls, quality of their interactions and expectations from spouses in different levels, and consequences gained from such expectations.

Whilst, one of the reasons to emergence of investigating this research is that, in generational differences domain in grounds of expectations from the spouse, in Iran and the globe there has been no studies performed. Importance of this problem's study becomes double when we know that Iranian society in recent decades is encountering transition from tradition to modernism and its effects on familial domain and its internal interactions. Therefore alongside generational changes, we observe individuals' expectations changes. The changes which have direct relationship to the quality of inter-familial interactions. Thus, the results of this research is fruitful for all organizations and institutes active in family area.

With regards to above-mentioned issues, this research is after responding to following questions:

1. What is the difference in mothers and girl's expectations from their spouses?
2. What factors and grounds are effective in formation of mothers and girls' expectations from their spouses?
3. What strategies and interactions are employed by mothers and girls alongside their expectations from their spouses?
4. Mothers and girls' expectations from their spouses have what consequences and results to their lives?

Issue's Practical Profile

As it was mentioned, there has been no research performed on the grounds of generational differences around expectations from the spouse, but there has performed some studies associated with generational gap in values and believes, which we will consider in the following. In a research done I four cities: Tehran, Tabriz, Shiraz and Mashad, in which cultural specifications of individuals older than fifteen years has considered in two age group of 15 to 24 years and over 25 years, based on achieved data, different borders for values qualitative and quantitative importance have developed among respondents. Also in the level of religious norms and beliefs, economy, frankness, deliverance and national security as adults culture's properties and measures of idealism's norms and beliefs, diversifications and seeking leisure's as youth culture's fragmented specifications are achieved. At the end of the research it is concluded that: on the whole the data achieved, shows that in the level of values, beliefs and norms, youth's fragmented culture is getting formed with different and common borders compared to adult's culture (chit saze Ghomi, 2003, 315-316).

Jahan bakhsh performed a research with subject of generation gap in domain of criteria to selection of spouse and social factors effective on that, by method of measurement in 22 regions of Tehran city in 2009. He used questionnaire technique with sample capacity of 600 persons, and statistical society including Fathers having single son of 19 years or older and mothers having 19 years old daughters or older resided in Tehran city. Sample size among four respondent groups was divided equally multi stage. Parents' questionnaires from fathers and mothers about criteria to selection of spouse at the time of their own marriages and also their considered criteria to their children's marriages were distributed. (From fathers about their sons' marriages and from mothers for their daughters' marriages).

Results gained from the research show that existence of generational gap in issue of criteria to spouse selection of parents at the time of their own marriages and criteria for their children, there has been no meaningful difference, and merely in homogenous religious and ethical criteria of tribal locational and ability of spouse in house management, the differences between two generations have been meaningful. Rahmat Abadi has performed a research aiming at investigation and comparison of values and criteria to marriage and factors effective on them in Bard skan city. The research statistical society consisted of single girls and boys of 18-30 years and also fathers and mothers residing in this city from which 300 persons were selected as statistical sample. The most important variables in the research are as following: Values and criteria to the marriage which itself consist of various terms, social class, educations, social raising point and sex. Findings of the research show that, in the most marriage's criteria considered among two groups, there was no significant difference. Rahmat Abadi notes that: Although in the beginning it seemed that, at least for the difference in subjective world of two groups and consistent with renovation theory of Goad, the difference is far more than this. But important notable point in relation with familial changes is that people's different groups welcome of changes, have not been at the equal levels, and their speed

and intensity are different within numerous societies. Thus, different patterns of marriage in every place of our broad country are observable and reportable. In the research, findings also showed that variables of social class, sex, educations and social origin are effective on some of considered criteria of this research. In a research performed by Kalhor-Nia and Golkar among native students of Kermanshah Razi university under title of considering social factors effective on evaluative changes among girls and mothers, the objectives to the research are summarily stated as below: Scale of difference rate in insight of young and older generations (mothers) in relation with some of social values like piety, education, marriage, divorce, affairs between boys and girls, coverage type, outside of house jobs of women, and second goal was to investigate social factors effective on difference in looks of girls and mothers to coverage type, out of house jobs of women also. In this study measurement method was used and mothers, the objectives to the research are summarily stated as below: scale of difference rate in insight of young and older generations (mothers) in relation with some of social values like piety, education, marriage, divorce, affairs between boys and girls, coverage type, outside of house jobs of women, and second goal was to investigate social factors effective on difference in looks of girls and mothers to coverage type, out of house jobs of women a.s.o. In this study measurement method was used and statistical society of Kermanshah Razi university native students has a sample size of 310 people. General results of research and results analyses show that, there is a meaningful difference among mothers and their daughters for the insight to all evaluative components. In this research, values are classified into two conceptions of traditional values and modern values.

Thomas L.E. in his research under title of generational rupture in beliefs: discovering generational gap has shown by practical studies that, there is a few incidents for generational differences in level of traditional beliefs molded in insights. It seems that in a medium level of beliefs for power, there seems more probability of generational rupture, especially in relation with last fullness of national foundations. Al though very little research has performed in particular of evaluative orientation, but political insights' studies have shown higher degrees of compromise between parent and child in particular of party insight towards orientation of political values. Data from a student sample and their parents show a significant generational difference in orientation of other values within a time perspective. Some of researchers have pointed out to this issue in their arguments that emerging cultural confrontation among young generation has focused on the rate of evaluative orientation, while skeptics' imagination of generational gap have focused often on the amount of insights. (Thomas, 1974).

In 1979 in America, a study titled youth values and anomy took place by Robert G, that in the form of analyzing TV. movie films pith, considered the manner of emergence of youth values and pin pointed that, American young generation because of having sufficient time and excessive welfare, experiences new values, different with past generations values. American youth values have erected on the basement of escaping from the reality and social loneliness and displays tendency towards anomic pleasure, taking shade of narcotics, abnormal behavior and ... (Kalhor Nia, Golkar, 2011).

In another research performed by Tahmineh Sattar et.al. directed to identification of factors effective on developing gap between parents and children in Multan city of Pakistan, it was pin-pointed that, major reasons to generational gap between parents and children are: conservative thinking, traditional values order, media and computer, insight, divorce, separation, afresh marriage and becoming social. Changing economic situation is also an important factor in expansion of this gap. As a result both parents and children are responsible for generational gap. But one can reduce the gap through love, compromise, participation, friendly behavior, passion and soon (Sattar and others, 2010).

Ultimately, Sharon also believes that we establish our beliefs about family and love affairs in a certain cut of our society's history. Divorce, beaning control, abortion, marriage, and sexual equality, from the point of view of individuals, depended to which generation they come from, will have different meanings. (Sharon, 2011, 148-149).

Theoretical Considerations

Sociologists by use of two approaches of fragmented and mega sociology have investigated the issue of rupture or integrity of generations. Scientists taking mega sociological point of view, often with respect to discussion of social changes and cultural altering, have investigated the disparity or non-integrity caused by different groups sequence In this group, we can name some of though fuls like Margarett Mid, Karl Manheim, and Ronald Inglehart (Tavakoli, 2003, 356). In Mid's opinion, the individual can identify post – allegorical culture mainly being taught by parents from peer-allegorical culture; the culture in which both children and adults are exposed to education by their peers and would enjoy the culture based on peer group for age. He also names from pre-allegorical culture in which, children are teachers to their parents. Mid distinguishes between these three types of

cultures. In post – allegorical society, the parents past would be a pattern to the future of each generation, because more previous generations are not able to breed cultural changes in their minds and consequently they induce a kind of sensation indicating stability and dogmatism to their children. Grandfathers and grandmothers that hug their grandchildren could not imagine a future to those children, different with their own pasts (Segalen, 2001, 200). Mid's third pattern, the pre allegorical culture claims that, children, but not parents or older parents, are representatives of the future, and children are teachers to adults (Segalen, 2001, 200).

Research Method

As we pointed out before, a review of empirical literature in Iran and the world shows lack of deep studies on generational differences around expectations from spouse. This problem clears up the need to apply a discovering approach to explore hidden dimensions of this phenomenon more than before. Therefore, this research by taking an inductive approach seeks to understand deeply the quality of mothers and daughters expectations from their spouses, and the manner of their interactions in this regard. Thus, with respect to under study subject's essence and research questions, using qualitative methodology that could with respect hidden sides of the phenomenon seems to be a correct choice. Qualitative research generally is attributed to any kind of research that its findings are not achieved through statistical processes and for the purpose of quantification (Strauss & Corbin, 1998, quoted by Mohammad pour, 2011, 93.1). From one side such research lacks a predetermined theoretic frame and assumptions based on that (Mohammad pour, 2011: 97.1). The data collection technique in this research is also semi structured deep interview.

Research Field

Study field is named after a territory or space in that, the research takes place and questions, limitations and ideas are all placed within it (Mohammad pour, 2011, 234). Society or field of the study in this research is all married mothers and girls residing at region 5 of Tehran city. Since the research subject is due to common life of mothers and their daughters and expectations of both groups from their spouses, it was necessary for the researcher that, at least one year of girls common lives has been passed, till they have the opportunity and experience to common life, therefore their expectations may approach a more self-aware expectation. Hence, some subjects were selected for interview that have such specification.

Sample Size and Sampling Method

Unlike quantitative research in which using different skills of probable sampling, cases would be selected that are real representatives of the whole society; in qualitative research, samples are selected purposely, and the researcher deliberately selects environments, individuals or particular events that support some important data. To achieve those data may not be possible through other choices, and the most important considered principle is to choose peripheries, times and individuals that could provide necessary data to respond research questions (Azkia & Imani, 2011: 60). Therefore to select the ideal sample in this research the purposive sampling method is used which is more homogenous to qualitative researches (Patton, 2002).

Furthermore, the theoretical sampling is also used to expand its emerging categories and to make final and make them more fruitful. Theoretical sampling assists us to identify conceptual borders and determination of our categories' fitness and matching. (Charmaz, 2000: 519). Process of this type sampling has an iterative essence. So as the researcher takes an initial sample, analyses the data and then retakes more samples to refine emerging categories and theories of himself. This process continues till the researcher reaches the stage of data saturation, meaning the stage in which no new idea or insight is gained from expansion of more samples (Mohammad pour (2), 2011, 41). On this ground in the present research, data saturation was resulted after finishing 28 interviews (14 interviews of mothers and 14 interviews of daughters).

Research Findings

Encoding of performed interviews with mothers and girls show that, there is two folded confrontations around expectations of mothers and daughters from their spouses. We will continue to describe those confrontations in the following:

Mothers traditionalism against daughters tradition strikeness. Mary stopes and Reymond Koochran in their article which have investigated familial traditionalism among two generational groups and tribal culture in Britain, have noticed effect of three factors of tribal origin, generation and sex on traditional insights. Among all, sexual and

generational differences of girls & boys were incident. So as young girls free of tribal groups and cultural ones, have less tendency towards traditionalism compared with other individuals. (Stopes & Koochran, 1989). Findings of the research also indicate that girls compared to their mothers have had less tendency to traditionalism and this problem led to different interactions and expectations around their expectations from spouses. There are several factors playing role in occurrence of the phenomenon. As an example, increase & variation in knowledge areas, mass media, access to internet and satellite have caused individuals of every generation to have more awareness compared to the previous generation. In the conditions of society changes especially in era of urbanism and industrialization, adults, because of relative stability of their minds structures, traditionalism and conservatism, selves are intended to keep established the thoughts and cultural values. They could not keep up with progress and revolutions of youth.

In this way after changing the education in general sphere, more spectrums of girls could get education in this awareness change and increased the level of their alertness afterwards. After increasing knowledge, they could, beside the private areas which their mothers also had, define a place and position for themselves in general area. Therefore, the first generation (mothers) because of governance of tradition in family and its role on their marriages, formed the marriages with traditional backgrounds. But by fading the tradition in families, second generation (daughters) found themselves with more action freedom. Also, their access to internet and communicative domain of outside of families caused formation of marriage with modern grounds. Masoomeh who is of first generation and is 62 years old and has six children says:

I got married at the age of 15 years. Then these people came and talked but since I was a kid I didn't want to marry. Means that I was not ready to. (Little experienced before marriage). But for the sake of my family that I said, they recognize, I accepted. We settled down and he was not consistent a bit morally. Because I am originally from Tehran and my spouse is from Azarbaijan. (Having no common cultural habits). But more or less I made myself matched because I was so young (diehard behaviors). Next I had a galaxy of patience. I was able, with my much patience fixing the life (patience of valuative index) (patience an index to keep the living). Not more than 10 month passed and I gave birth to my first child. Again after that it lasted one year and three months till my second child was born (unadjusted child born). Meaning that I was 18 years old, having two children. The text of above interview confirms with a marriage having traditional grounds. The issue that a woman calls the patience an index to continue the life, and that has been able to fix her life by her patience, indicates that she has had a diehard behavior in the living. So the relationships of woman and husband in their lives stages include hierarchical relationships. Mothers' low age of marriage (first generation) shows that usually girls enjoy little educations and uncertain occupational future. Therefore they have access to restricted economic sources and or the economical resource during their lives process has not been defined.

Governance of patriarchal life versus admitting equality of spouse:

After some changes in educative order and it's covering all over the country that led to literacy levels in Iran, second generation actors were effected by educative changes and enjoyed high educations. High educations have led to appearance of several phenomena among doers. One of the results of educations among girls is de-traditionalism and tending towards getting married with an equal individual. Doers do not adopt the relationships between mother, father and quality of their common lives and enact to change such relationships between spouses and selves. Along the direction they tend to face equal thought biases. Equalist thought biases do not take in the relationships of power approach type, however this interaction is due to level of admittance equality of spouses. Based on this, if a spouse takes the approach of power based and superiority of men in family, the doer may confront with it. Whilst, first generation mothers unlike their daughters are engaged with an unequal and patriarchal relationship. Severity of patriarchal life governance depends on level of husband's domination in common life, the more the domination, the women's expectations from spouses may reach its minimum level. From one side if first generations women start retelling their expectations in such conditions, may face coarseness of their husbands.

Ma'soomeh, a 66 years old woman says in this regard:

I had nothing at my family's home, neither I have a proper literacy, if I want to talk, it was even deservedly all assault from the youth time, my head under his hands and legs, why you insist in giving explanation? I have my own chores at home. Do you believe in me that even when he wants to invite a guest he never asks for my idea about it? In the meanwhile the more severe the domination of patriarchy, telling lie and hidden works will be of more intensity. First generation's doers appropriate with their daily interactions, do passively against their spouses. In fact they wait until a command or program is issued by their husbands and they will do that.

Confrontation of expanded motherhood versus limited motherhood:

Findings of the research show that first generation's subjects by taking expanded motherhood approach, experience a different situation compared with their daughters. A situation that leads to reduction of bilateral and equalized communicative possibility. In this regard the more the mothers bear children and spend more time with their kids to educate them, causes to more utilization of outward conversation strategy. The doer in expanded motherhood loses the minimum times she could communicate with her husband to reach a bilateral interaction in some aspects. But, unlike first generation's mothers, second generation's doers, by taking the limited motherhood approach, seek having communication bilaterally with their husbands and want the matrimonial relationship being improved. Implication of limited motherhood is, synchronously giving birth to a child immediately after marriage (after about one year) and also number of deliveries and interval between them. If the interval between marriage and first delivery is to an extent along their wills, and deliveries are not random or unadjusted. The appropriate opportunity to associate of husbands and wives will be developed. On the other side because of mothers being occupied the number of deliveries is small and the dimension of household gets smaller (maximum two children). Thus, husbands and wives may have a suitable time to their privacy.

Mozhdeh, a 31 years old woman that has married 10 years ago and has a 1.5 years old kid, says about the relationship between the household and pair's relationships that:

Number of kids should not be selected in a way that hurts the relationship between mothers and fathers. It must be in a way that mother and father have some moments of their own, and be able to have privacy, away from kids and their wills to reach each other. Second generation's girls, on the contrary to their mothers, believe that delivery is mother's right and it is she who decides finally. They have limited number of deliveries compared to their mothers. And they tend to do things that give pleasure to them. They believe that life is not the very moment, thus one should utilize the moment one by one and have pleasure, In the meanwhile should obtain economic and cultural capitals. They believe in a subjective "I" that is able and makes decisions. This generational difference among mothers and girls leads to different expectations and interactions from their side.

Mothers maximal obedience versus reduced obedience of daughters:

Some of sociologists believe that "family" is a key conception in discussions associated with inequality and unjust in society, since if we consider relationships within family accurately, some samples of unjust inside society could be observed on these relationships. In the families, work division is performed based on sex, situation and age of individuals, and these specifications also could be found in the society (Ribens, 1994) and the very familial demarcations in members of families, generate the sense of "those" and "we" and each individual gets aware of his position (Bernarders, 1985). Family members experiences in this field could lead to the belief that social inequalities and relationships based on hierarchy (for example, between adults and kids) are completely natural and inevitable.

In other words, these unequalities could become internal of familial life deeply (Mc kartie & Edwards, 2011, 183). Qualitative interviews with first generation doers, in this research shoe that mothers in relation with their husbands are in a hierarchical condition. The quality of their interactions in common life is in a form that they keep present hierarchical relations and try to transfer these kinds of relationships to next generation.

Shahnaz, a 48 year old woman says in this regard that:

I say if I don't do this, me who is the older in the family, if not doing it, my daughter may learn and say: "this errand if not correct, I don't do it as well. Why let the experience to prove it, my life lasts and I reach my mother's result? When a chore is correct and she does that, she say it is right, I shall do the right thing too. I tell her to obey her husband, whatever he says you must obey and say "very well". Insight of first generation mothers into matrimonial life and quality of interactions with spouse leads to formation of maximal obedience strategy and reproduction of hierarchical inequalities in family.

Sorayya, a 57 years old mother which because of her circumstantial value sphere, is not able to tell her requests toward removing first needs like removing the need to her clothes or her hygienically devices says as following: "If I say that I have kept silence and obeyed, it would not be a lie. My mother always said, you have got married clothed in white, and you must come back in shrouding. Meaning that if you found it chaotic in husband's home, you would tolerate it. You must tolerate with help of your patience and your being a lady. She was also so. She was told also such things. Well, my mother also kept too much silence. I kept silence also, for my prestige." As it was mentioned before, first generation doers, during their own common lives, by their actions increased level and depth of interactions based on hierarchical inequalities and they consolidated it. That is while unlike first generation mothers, that because of social position change, they started reproduction of hierarchical relations

compared with previous generation, second generation daughters, because of value changes gained from economic and social base change of themselves and to promote intra group social capital, started confrontation with maximal obedience in their interactions with spouses. They tried to begin an equalist communication and mutual one. Based on it, second generation do not adopt their mothers' social base, and try to improve the position of previous generation women. They do not intend, by their delivery or patience, gain some values out of the family and maintain their common levels. But they intend to achieve values gained from the society. They are searching for keeping of their degree and esteem and struggle against being subordinate and they ask for their social degree improvement by increasing their abilities. For the same purpose they are after equalist expectations from their husbands.

Mazhdeh, a 31 years old woman, says in this regard that:

“Well, marriage and having affairs is a bilateral order, and both parties in any time and by any means should be content. It's not the case that whatever he says is right, because of being a husband. No, I do not think so. Both of parties are of esteem and rank. Both of them possess humanistic values and they have right to select. No, I do not take in that, because of his being a man, all of his talks are right confrontation of mothers' outward conversations and daughters' matrimonial conversation:

Demsi (1997) believes that conversation between wife and husband has a symbolic and outward sense and we can call it an appearance conversation, since inequalities between them are undeniable fact, and they are never in an equal condition of dialogue. But they try by using conversations to inhibit the deterioration of affairs, and to set up each other's chores (McCarthy, Edwards, 2011, 487). Findings of the research show that, first generation women, because of dominion of patriarchy, traditional marriage grounds and unequal relationships with spouses are in an outward conversation situation. First generation mothers' relationships are external since from the very beginning have not deepened and they had no chance to know the husband. Neither marriage with traditional ground gave them such allowance, nor patriarchal values governing their husbands. Therefore the least costly communication for them is external conversation. But in versus with formal or external conversation, there is matrimonial conversation that is seen in second generation relations with their spouses.

One can mention the Berger and Kelner study around matrimonial conversation. They have used the conception of visible cognitivity to matrimonial conversation for the purpose of it, that there is not only woman and husband's talking about private problems but also they have a wider view, and believe that conversation between wife and husband is generated under effects of their understanding from essence of family and social worlds. They exploit this understanding within the family and in fact, the interpretation presented of family in society, is a base to their behaviors in the family (McCarthy & Edwards, 2011, 485).

Findings from the research show that, the more intensive the matrimonial conversation between wife and husband, the more will be the bilateral expectation accomplished. Therefore second generation daughters enjoy equal communication and mutual expectations compared with their mothers.

Confrontation of interactions based on family and interactions based on self:

Analysis of qualitative interviews show that, among first generation doers, the phenomenon of sacrificing individual to maintain the family has occurred repeatedly. Most of doers' daily activities, their desires and ideals are directed to keep the family and promotion of its financial capitals, since they suppose, if family's financial capitals increase, the family will have a relative peace of mind and security. Although no financial source transferred to none of research subjects, but also the most valuable conception to doers remains family and their entire activities are based on family.

Soraya, a 57 years old woman says in this regard:

I neither went to park. Nor cinema. My only territorial limitation was my house. I enjoyed with being together. Everything is my family. I don't want any friend as well. First generation doers try to take advantage of social capitals within family and relatives. For this purpose their communications are limited to this miscellany, that regarding husbands' confirmation in matter of relationships, they invested more among husband's relatives.

Kobra, a 47 years old woman says:

I like to be with my family. Meaning my husband too does not allow me to have relationship with other than family. Also I went with his mother here and there (interactions based on family). However he did not accompany with me anywhere. He said he has a lot to do. The majority of first generation mothers, by taking interactions based on family are directed to act in accordance with husband's verification. Acting in accordance with husbands' confirmation is a kind of communicative action referred to dominion of husband on subject.

Since husband has already the domination over wife and the wife has already adopted that dominance, hence, indifferent domains her daily activity is searching for the husband's verification.

Soghra, a 56 years old woman, says in this respect that:

When I gave love to her (mother in law) my husband also gave more love to me. He saw that for instance I set along with her, finally it is not possible to be in a house, ultimately a mother and her own daughter too may dispute, but we at last got by each other. When I found that giving love to her is equal to my husband's more kindness to me I set along and lived my life. It is important to me that everything I do, is my husband's satisfaction (action due to husband's verification). To postpone the pleasure is another strategy mothers take in their interactions. That the more the postponement is severe, accomplishment of their expectations will occur less. This is so while unlike first generation mothers, daughters scaffold their interactions on the basis of selves and their private enjoyments and needs. Hence they are more individualist than their mothers. Doers, in individualism, make foundations for their individual pleasures and or they try to provide their individual pleasures ground and respond to their internal requests.

Individualism reminds this meaning that, today families are consisted of individuals that in a manner are beside each other and have interaction and cooperation to each other. But, being together continues until they are satisfied of each other's presence. In other words, there is no external commitment or obligation in today families and individuals accept to remain beside other family members only based on their own private and personal wills. Any time this feeling is gone, they separate themselves of the miscellany since to keep familial bounds has not so much merit perse (Mecarthy & Edwards, 2011, 431).

Anahita, 47 years old says about this:

If he wants to press me at home, be sure that never forever I continue that life with him. If he does not respect my right I shall not do anything for him, neither I dispute. I shall tell them I was till now present to tolerate you, till now I was giving these services to you, but I could not from now on then, you go and do your own business.

Generational difference in retelling of expectations:

Presence of first generation mothers in relation with hierarchy and passive interactions against spouses lead to a situation that they could not lay out their expectations, because they are after reducing any type of costs in relation with themselves and their spouses. They seek trying to survive and keeping their common lives in any cost. This problem leads to not retell of their expectations clearly and consequently they approach silently to spouses. In such situation, mothers forgive even their humanistic rights as well to keep their common levels.

Parvin, 62 years old says:

I never told him about my sexual expectations (not retelling of needs and expectations), possibly in my mind I liked him to come to me but I never told him. Because he might humiliate me later on, even though I needed it. If I said, he might have granted, and he might not too. In any case, he cast in my teeth for a couple of days later. Sometimes I did not want to have affairs with him. But he met his request by violence and rage. Even by force, but I ought to not saying anything. Because he is a man, whatever he wishes the does.

Zahra, 48 years old that 32 years from her marriage is passed says like this:

Yes, to select or admire the place I live in or even selecting the moquette I want to replace, are my rights but I don't say it. Why saying it when it lead to disputation (not retelling clearly the opinions and expectations). At last I must fix my life and consider my children. One must set along. Unlike first generation mothers, second generation doers have reduced level of their obedience compared to that of their mothers. They have increased their level of expectations. These doers that take matrimonial conversation strategy, benefit from result of active cohesion and life satisfaction and they clearly retell their expectations from their husbands.

Maryam, from second generation women, says about her sentimental mental expectations from her husband:

I tell my sentimental expectations easily to my husband (retelling expectations clearly). Even if I have mental pressures at work, I tell him as well. It is good for both of us. If I don't tell them, he may not notice and that day I am uneasy. He might not respect me and I get furious, then both of us will be annoyed. From other side, he may sense me better, and that day he gives more love to me to make me calm. On the whole, telling the mental requirements is good for life. When it is good for life, then should be o.k. also for woman and her husband.

Sharareh, 24 years old also says about her expectations from her husband like this:

Whatever is my expectation, I tell him clearly (clear retell of expectations). He wishes to live for me, then I let him doing that. It is not of benefit after some years that we get old, and remind that we wanted do something for

each other but we did not. I tell him my expectations. My expectations range from casual things like cleaning and his getting cloth, till bigger issues. For example, that I like him to respect me among his family's side. Or if he want to buy something, he is careful that I am present and have a right to choose. If he is out of sense I also in turn go without sense that he is present and has quotas to choose (bilateral interactions).

Achievement of minimal expectations versus certainty of maximal expectations:

Set of mentioned cases of previous sections show that, mothers and daughters pass different experiences about fulfilment of their expectations from husbands. Mentioned generational difference on expectations from spouse, with accompanying formation of grounds leads to certainty different expectations among mothers and daughters. Based on it, mothers face certainty of minimal expectations and daughter encounter with husband maximal certainty of expectations. First generation mothers that have married generally without their agency or content, also in the rest of life have a low decision making level in doing things. On this basis, such marriages usually effect on the whole process of common life, and beside other grounds like none access to varieties of capitals, not retelling clearly the expectations and maximal obedience leads to formation of relative depravity, suppressed expectations and meeting minimal expectations. Achievement of minimal expectations points to doers expectations in grounds of interactions and requests from the husband, in its lowest possible level. Results of the research show that, first generation mothers stated their sentimental, mental, economic and matrimonial expectations and supports in a level that do not raise their husbands' objection. They had experienced that if they increase the level of expectations more than what is supposed to be, ma cause tensions between them and husbands, while all efforts made by doers are for keeping their common levels. In fact, doers adjusted the level of their expectation in accordance with the level adopted by their husbands, and not based on their need level against the husband. Thus, whatever time is past of the first generation common levels, they become pensive and overflowed with sentimental, mental, economical and matrimonial needs.

Fatemeh, 56 years old woman says:

somewhere that I am under too much pressure and talks are too heavy to me, that deep, that environment; but I'm obliged to do and obliged to be in that space. I say thou god, you give me the patience, and you are very powerful. I never saw a blessing from this man, all in all was torment. You give me patience to tolerate him, give him also some penals to make pain for him. But unlike mothers, daughters try to form an equalist and mutual communication by retelling clearly their expectations in various dimensions, they meet their maximal expectations from their husbands.

Sanaz, 37 years old, from second generation that 6 years from her marriage is passed, says in this regard that:

I tell my husband my request and then I tell him: this is my request, want it or not you should accept. Maybe a couple are obliged to live together because of their special conditions, they might not like each other at all, but they must peacefully get along, and not stand against each other. They should respect each other's wills and do their best to perform each other's requests. Achievement of maximal expectations among second generation girls lead to satisfaction of life, while first generation mothers, because of non-achievement of their expectations and or minimal expectations, have a low quality of lives, that leads to unsatisfaction of common lives loy them.

Discussion and Conclusion

The present research aims to expand understanding of sociology in mothers (first generation) and daughters (second generation) expectations domain and the generational difference among them, since this domain is one of the generally neglected sections in sociological researches, especially by employing qualitative methodology and amicable strategies. On this basement, research findings indicate presence of a deep generational difference around familial interactions and expectations from husbands among mothers and daughters. Encoding and analysis of deep qualitative interviews in the research showed that doers expectations in both groups are affected of different agents. Indeed, doers expectations from their husbands is a process that has its roots from doers past lives till now. Therefore about mothers, traditionalism, marriage based on tradition, expanded motherhood, dominion of patriarchy, enjoying the least inter-group social, cultural and economic capitals; and for daughters, de-traditionalism, marriage with modern backgrounds, limited motherhood, husbands equalist level, injoying from high cultural, economic capitals and equalist mind tendencies as foundation of quality of these two groups expectations are effective.

Based on this, second generation doers (daughters) because of experiencing changes in values and society around them, have tendencies towards tradition strike and individualism. Thus they marry with modern backgrounds. From one side, doers oftenly at the time of marriage have high jobs and economical - cultural capitals, external social capital is also an effective factor on quality of doers interactions and expectations.

Mentioned cases, causes the doer to have equalist maximal expectations from her husband, and in this way make challenges in sexual inequality, and resist to achieve her expectations. Historical experience the second generation girls have accumulated in their lives, has resulted in performing the process of clearly retelling the expectations in their relationships with the husbands. They also in order to have pleasure in life and promotion of its quality, have adopted limited motherhood and have justified it for their husbands through make believe of that motherhood in interactions domain, is based on self - pivotsim.

However, this process alongside communicative expectations is bilateral and depend on husbands' admission of equality level. Thus, the doer, emphasizing on equalist expectations from husband, makes operational the reduced obedience in common life and by having variations of capitals and equalist mind trends, retells clearly her expectations from the spouse, aiming at transition from downer social rank to superior one. Those expectations include equalist economical expectations, expecting euqalist role division, expecting social relations emphasizing on spouse - pivotism, expecting welcoming relative's relationships emphasized on spouse - pivotism, expecting mutual behavioral indices from husband, bilateral affectionate - mental expectations, equalist interactions expectations, and ultimately to expect reciprocal provision of matrimonial requests. This process causes reproduction of mutual and equalist communication, that results in achievement of maximal expectations and finally the doers will be satisfied of their lives. Therefore, second generation daughters while keeping the private area, enact to matrimonial conversation and improve their lives quality by active closeness to spouse.

Kurzma (2008) in his research also points that, educated women want power, Nowadays young women are proving their individualism & by increasing educations level, their expectations level is also increased. Hence, an accurate wisdom and awareness in relation with unjust, inequality (social) between two sexes is passing by new generation of women born in revolution and changing era (kurzman, 2008, 303). But mothers and first generation are after making efforts to survive and continuing the common life. For this reason, they determine strategies like that and advance it. Gubernskaya, in her research performed in six industrial countries, with the subject of insight changes about marriage and children, points out that, traditionalism is bound with categories like religion and educations in individual level (Gubernskaya, 2008). Classic researches of sociology domain, also emphasize on impact of molded beliefs of traditional roles. As an example, in a research done by phillibe and Hille in 1983, on 489 couples in American state of Ohio, have emphasized on importance of expectations and traditional roles. That researches first generation doers, also from one side are traditionalist, usually illiterate and or will little literacy, and from the other side are under dominion of patriarchy. For the same reason they have not job or any income. Their economical capitals are low and minimal. Because of their literacy level, enjoy low cultural capitals, and their social capitals are also inter - group. That's why men, because of having jobs and external group relationships, have more social and economic capitals than women. For this reason, they embrace power sources. Women are usually from families enjoying weak financial situation, and in the case of divorce they become a burden to their family. As a result woman needs man and his accessed sources. She tries to remain in common life and in this way she does not withhold from passive behaviors and actions related to the husband. Thus, the consequence of such interactions is reproduction of sexual inequalities and hierarchical ones.

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