

Values of the Family and Effect of the Cultural Modernization on it among the Youth of Bushehr

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Abstract

Renovation and modernization can lead to changes in various fields, including material and immaterial values of the family. The process of cultural modernization has also brought about changes in the socio-cultural context of societies that have led to changes in family values. Therefore, the present study was aimed at the effect of cultural modernization on family values among high school students in Bushehr. The research method was survey and the required information was collected using a questionnaire. The statistical population includes Bushehr high school students, which is 14420 people. The cluster sampling method is multi-stage and the sample size is 384 according to the Cochran formula. The findings show that the average of cultural modernization as well as the index of changes in the value of the family conductor is more than average and it represents a near modern attitude toward family values in Bushehr. There is a positive and direct correlation between the level of cultural modernization and family values. That is, the greater the cultural renewal, the change in the value of the family increases, and, conversely, the less the cultural modernization, the change in the value of the family decreases. It can also be seen that there is a positive and direct relationship between the five components of cultural modernization with the material values and the immaterial values of the family.

Keywords: Cultural modernization, Material values, Immaterial values, Family.

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1. Introduction

The main topic of the present article is the modernization of family values, and culture. Cultural modernization is considered as an independent variable and family value is considered as a dependent variable. The researcher seeks to find the relationship between cultural modernization and family values, so he seeks to measure the impact rate of cultural modernization on family values among high school students in Bushehr. Family system and its values are the concept which has emerged from the heart of modernity and the culture of social human being. Interpersonal interaction has become an important dimension of social activities and its impact on the individual's social life is increasing. Most sociologists working in the field of social change believe that the value and the attitude of individuals and social groups within the society had never undergone such a dramatic change in any historical period. Alongside the massive structural and environmental transformations, the value systems of the societies undergo changes as well. This issue is evident mostly among the societies which have experienced the process of modernization and cultural renewal since with the pace of structural and environmental changes, the modern and traditional value systems are brought into conflict with each other (Rustai, 2006, p.8). The values specially social values are of great importance in families. Social values are the fundamental elements of a social system and through controlling and directing them; you can lead the societies to development or collapse (Kafashi, 2005, p. 2). Therefore, the destiny of the family, and the durability or the disintegration of the values has been the major concern of the sociologists.

Children learn values in family environment and through their interaction with the world outside the family they find experience. With the emergence of technology and mass media, social values of families have been affected, and the behavior of the young generation has undergone changes (Sloin, 2001, p.80). Over the last few decades, family institution and kinship system have experienced a dramatic transformation which is the influence of appearance, process and the consequence of modernization (Mohamadpour et al., 2009).

Through the process of modernization which leads to the renewal of society's structure through industrialization, urbanization, further education,

and expansion of mass media, people tend to materialism, and consequently, change social, cultural, and familial values. Family, as a structure within the society, has undergone changes and through these transformations, structure, function, and values governing the family have undergone a massive change (Haghighatian et al., 2016, p.80). With respect to the rapid transformation of information and technology which led to the cultural changes, the issue of values, norms, and patterns of thinking and practice underwent changes in terms of source transmission and persistence which is a conflict of values (Bayat, 2003). The results of a number of the researches in the society of Iran depict the changes in values, norms and the attitudes of Iranians (Abdillahian, 2004; Ahmadnia and Mehryar, 2004; Hazeri, 2001; Azadarmaki et al., 2000).

Over the last few decades, the structure and the function of the family has had a massive change (Sadeghi, 2007). One of the areas that was strongly affected by the changes in attitude and value was the family values in material and immaterial fields. The available evidences suggest that some trends and phenomena which caused changes in western societies have also emerged among Iranian families (Jamshidiha et al., 2012, p.184). During past years, alongside the economic, and political changes in our society, many social norms and values have undergone changes. Such norms which emerge gradually among people's beliefs may match people's previous beliefs or may even be in conflict with them. In Bushehr, elements like modernization, and cultural renewal among students have caused changes in social and familial values. With the emergence of such transformations within the society as the result of the process of modernity, new types of familial values have been created or are forming in the lower layers of the society. Thus the researcher aims to examine the role of cultural modernization on family values scientifically and systematically among high school students in Bushehr.

2. Theoretical Background of the Study

Different investigations regarding the role of modernization on family and values have been carried out in Iran and abroad. Different studies regarding family and modernization have been created in Iran as well. Zahedi and Naziktabar (2014), Modiri (2018), Azaarmaki and Maleki (2006),

Mohamadpour et al., (2009), Azadarmakiet al., (2015), Jamshidiha et al., (2014), Pahlevan(2010), Monfared (2004), Kouhi and Jamali(2012), Kafashi (2008), Najafi (2013), Amini (2016), Aghajanian (2001), Hirshman and Humin (2002), Barkhos and Tashiro (2010), Nina Torn (2004), Malhuttra and Tasvi(1996), Valeket al., (2010), Siondram(2005), Lai and Tornton (2015) Himavenet al., (2017), Zahedi et al., (1392), Javadi and Zanjanizade (2004) examine the role of modernization on the family and its values and show that the process of social and cultural renewal can affect familial values. Mohamadpourexamined tradition, modernization, and family. (The study of persistence and changes of family in tribal communities using a combined research method). This research examines the process of modernization and its effects on family in tribal community and its people's understanding, and interpretation of traditional and modern formation of family and the factors causing family changes.

Studies show that family is structurally-functionally and semantically subject to change and three components of modernization called urbanization, modern education and communication media have influenced the decline of traditional dimension of family and the appearance of its modern form. Haghghatian et al., (2016) have examined the effect of cultural modernization and the mechanism of its effect on family values among young generation in Nahavand. During the last few decades, family institution which is affected by the process and the consequences of modernization has experienced profound changes in subjective-structural and subjective-semantic fields. The results show that three components of cultural modernization, namely, risk taking, reflection, and the decline of religious beliefs have influenced the decline of the previous family formation and the emergence of its modern formation. Risk taking has the highest average(3.38), and the decline of religious beliefs has the lowest average (3.02), and overall, the average of the cultural renewal process in the statistical population is 3.25. The results of regression analysis indicate that modernization and its components totally specify 25 variance of family value changes.

In an article entitled "family development and change: emphasis on value developments using global data" Azadi and his colleagues believe that the pace

of global changes in recent years has concerned people, and thinkers in the field of family. Some people consider these changes as the necessity of human life and some find them in contrast with the values that govern humanity. Theorists of modernization and family convergence, developmental idealism and the theorists of demography, and human development believe that development is the most important factor in family change. The results show that competing patterns and threat factors as marriage age, divorce, homosexuality, feticide, and prostitution are increasing and, on the other hand, family support beliefs and institutions as theism and religion have lost their importance and are weakened. In an article entitled "renewal and the process of value changes in the field of family" Zahedi and his colleagues state that among different independent variables of the research, the variable of internal capital has the significant and meaningful impact on family values, specially modern values. That is, with the increase of the inner capital of the family, the modern values of the families have increased, and the traditional ones have decreased. Among other influential variables affecting the modern values of family, universal orientation had positive and significant impacts on familial values. The impact of external capital on the modern values of the family is also positive and significant. Studies show that the traditional values of the family are still the matters of importance and modern values are forming gradually.

3. Conceptual Foundations of Research

Ainsshot believes that the process of modernization begins with tribal groups, defective communities, different rural societies, and communities with varying degrees of urbanization (Karami and Fanai, 1994, p. 47). Three basic assumptions in the process of modernization include inanimate source of power, individual and collective effort for modernization, and the change of structures and values (Dayub, 1998, p. 38).

One of the important theories which was discussed in change of values is the theory of Ronaldo Engleheart's values variation theory. Engleheart divides values into two groups of material and immaterial values to evaluate the values of European citizens. Material values include biological and security needs

which are in direct relation with individual's natural life and, on the other hand, immaterial values refer to the satisfaction of the supernatural needs of human beings. Engleheart's theory regarding value change predicts that the replacement of young generation causes the change from material values to immaterial values gradually. According to this theory, generation replacement is not the only factor of value change, and other important factors are involved as well. Engleheart believes that people who have a relatively high level of security as mystic people accept deviation from family norms and patterns easier than the people who are anxious about their basic and natural needs. Therefore, it is expected that mystic people accept cultural transformations further.

Engleheart believes that as the result of economic development in advanced industrialized countries, there are changes in the material values of people living in these countries. That is, the process of this transformation shows the movement from material to immaterial values. Through his extensive studies, he shows that the transformation of values among the new generation is the consequence of cultural changes. He believes that cultural changes are the consequences of changes in economic, technological, political, and social environment. Indeed, these changes take place through the socialization of new generations gradually (Engleheart, 1994, p. 12).

Through this change, life quality and individual's expression are more significant than social, moral, political, and religious norms. He believes that value transformation is a process which happens from one generation to the next, and it does not happen annually (Yousefi, 2004, p. 42). He believes that the dissemination of mass media has caused value changes, so that, the globalization of communications and media have not affected the gaps of generational values. Overall, Engleheart's theory of attitude and value change includes two predictive hypotheses which specify the value changes. 1. The scarcity hypothesis; on the basis of this theory individual's priority reflect his social and economic environment and the individual values stuffs with inadequate supply. According to this theory, we can say that the use of the social networks of internet is formed according to the individual's limitations and the cultural and social context he lives in. 2. Sociabilization theory; this

principle is based on the premise that the individual's basic values reflect the condition and the process of his socialization which he has experienced before puberty (Engleheart, 1994, p. 37).

According to structural functionalists, when you emphasize the function, the form of the family changes in accordance with the change of the society and its needs. According to Parsons, the only type of family which is not in contrast with industrial society is the nuclear family, a family small enough to be able to be active easily. He believes that as the social system is built based on expertise and discrimination, the family which is a part of a whole system is also built on the basis of the segregation of duties (Micheal, 1975, p. 72). Parsons states that social change, the industrialization of the society and the foundation of new institutions are the main factors in the transformation of family duties and the decrease of family dimensions (Mahdi, 1975, p. 45). According to Functionalism, such changes in the structure of the family activities refer to the family adaptation in accordance with the changes in other family dimensions. Parsons believes that the emergence of industrial development and industrial society is the result of new form of the family. As the consequence of the evolution of the societies, different economic, cultural, religious, and other institutions are emerged independent of the family institution which have removed many duties of the traditional family. Indeed, workplace separation from home has delegated many of family functions as a manufacturing unit to the foreign institutions. Therefore, family turned to the place of private and intimate communication and as the result of workplace separation from home, family lost its economic values. (Harun, 1979, p. 198).

Nil Smlser is a sociologist who emphasizes social discrimination in modernization process and bases her thought on structural differentiation. She thinks that in a developed community, the functional segregation of structural elements is provided but an underdeveloped community lacks such segregation. Thus change is centered on segregation and it is a process through which independent and specialized social units continue to exist instead of previous units (Paboli Yazdi, 2007, p. 90). According to him, modernization refers to the fact that technological, economic, and ecological changes are

disciplines emerging from society and culture. He believes that a society exposed to modernization experiences changes in the field of politics, industry, and technology and family. In the family domain, large kinship units lose their significance. Social and geographical mobility weakens fixed hierarchical systems in terms of social class (Azkia, 2008, p.192).

According to Smelser, changes will take place in family structures, for example, domestic industry turns to factory industry. Instructional functions which were accomplished through family and religious institutions transform to a specialized unit called school. He believes that in family activities, the process of structural segregation should refer to the family emancipation from some of former functions and should be turned to a more specialized function and this separation is directed towards the separation of family functions from economic functions. The benefits of such segregations are the weakened supervision of adults and kinship in nuclear family, increased personal choice regarding marriage, extolled women's status in society and increased pressure on family involvement in recruitment (Zahedi, 2007, p.98).

According to Milton Rokej, value is a relatively stable belief through which an individual prefers a specific behavior with an ultimate mode which could be personal or social to another specific behavior with ultimate mode which is in contrast to the preferred mode. He considers value system as an organization of beliefs associated with accepted modes for employ or the existence of an ultimate mode along a relatively important dynasty (Yousefi, 2010, p.17). Rokej has divided values into two groups of ultimate, and instrumental values, and believes that values are the supreme practice of behaving and means of achieving the goal. (Azadmarzabadi, 2008, p.118).

Rokej believes that beliefs, attitudes, and values (ultimate or instructional) are regulated in a military framework which is the system of pervasive beliefs and there is a kind of fusion and functional relationship between its elements which illuminate the relative importance of each element of the overall system. Thus ultimate values are more important than instrumental ones, as instrumental values are of more importance than tendencies (Yousefi, 2008, p.18). Indeed, Rokej believes that values are thought to the human beings and then they will be regulated on the basis of their relationship with the other

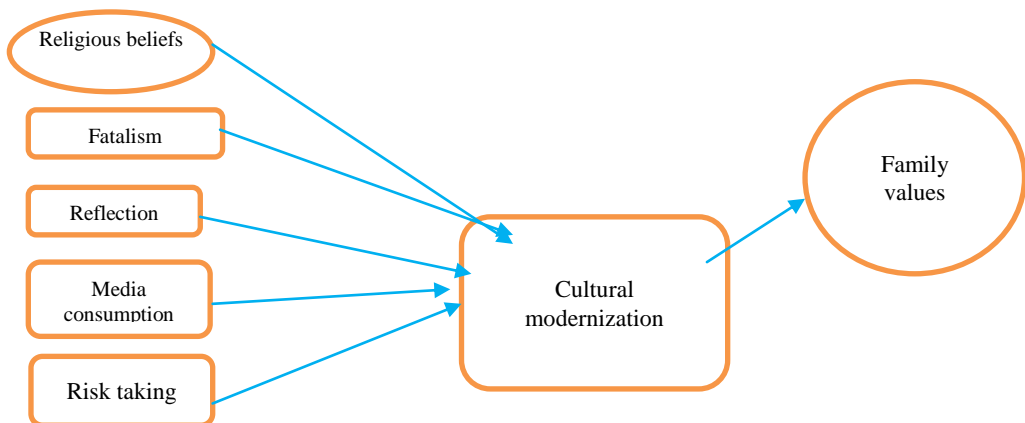
values. Values have different functions for different individuals. They form our behavioral standards and help us in our decision making. For example, values help us in representing and introducing ourselves to others, making comparisons we have regarding different goals and actions, making the effort to influence others, formulating our attitudes, evaluating and criticizing others. He considers changes in individual's value system as the result of personal and cultural factors or social institutions. He also believes that values are the products of institutional and cultural forces which affect people. Different social institutions which an individual is exposed to in a particular culture are the main agent and factor of transformation. These social institutions may either reinforce each other's values or even compete with each other in their value priority (Yousef, 2010, p. 19). Rokeij believes that each individual's belief system is structured functionally and dynastically. Each individual has the values which he attaches importance to. Therefore, if a part of a system changes, the other parts of this system will be affected and undergo changes and the individual's behavior will be affected in accordance with that.

Alex Inkeles has defended personal modernization as a set of attitudes. His theory presents a successful sample of individualism in family, modern man stays alone, aware, independent of family obligations and requirements and traditional constraints (Haroon, 1979, p. 192). Individualism which is considered as the control of the individual over his destiny has changed the process of decision making and its practice in comparison with the time when family made all the decision. Thus the beginning of modernization is in harmony with delays in making decisions. Free chosen marriage is associated with marriage in older ages (Lucas and Mir, 2002).

Western society in general and western family in particular are considered as a benchmark for measuring development and access to the norms of western family is presented as a necessary condition for having access to a developed society. Individualist society in which family organization is not considered as an important issue has certain features as the prevalence of nuclear family, marriage in older ages, lower number of marriage, independence of people in matters such as spouse selection and rise of women's base. Therefore, western society is on one side of the spectrum and the

rest of the societies are considered as traditional or less developed regarding the extent of their difference with the modern or the developed society (AbasiShavazi and Torabi, 2006, pp.122-123). Modernization theory made it possible for people to change the social world around them. The significance of these theories for the scholars is that these theories show the existence of scientific relation between modern family and society (Maltus, 1986; Tornton, 2005). Recently, modernization (Tornton, 2001, 2005) discusses a bunch of ideas and calls it developmental idealism which has been widespread in the world and has become a major force of family demographic change. This theory focuses on the question of why non- western society can be influenced with western and modern societies. Therefore, this theory presents the reason why people redefine their situation and act in accordance with values and predictions.

According to the second demographic transition, self-value attendance is the basic reason of family changes and secularism, the value of self-flourish, doubting institutions and to interfere in personal affairs are the different parts of value changes which cause people's freedom in their personal decision making (Rosina and Fraboni, 2004, p. 5). Alrish Beck believes that through the process of individualization, human factors, appointments and structural pressures are abandoned and consequently, individuals find opportunity to redefine their entities. During pre-modern ages, people and their destiny were determined by exterior factors like environment, family, social class and gender.



Along with the development of modernization process and social institutions as education, the previous factors have lost their dominance over therapeutic and educational institutions, so they are in progress. New environments provide freedom, competence, rationality, development, self-dependence and entrepreneurship for people. These factors help the process of individualization and make the life selective along with personal planning (Anbari, 2011, p. 246). Indeed, with the emergence of personal life, individual's identity cannot be easily attributed to his position in social division of work (Zartaski, 2011, p.129).

4. Research Hypothesis

1. There is a significant correlation between cultural modernization and family values.
2. There is a significant correlation between cultural modernization and material values.
3. There is a significant correlation between cultural modernization and immaterial values.

5. Methodology

The research method is based on positivism paradigm and quantitative approach which is carried out with survey method. With respect to the research's two theoretical levels, the method of data collection is the combination of field and desk research method in which the technique of "semi-structural questionnaire" is used for data collection at the empirical level (which is prepared based on research objective, theoretical backgrounds, research literature, and related fields of research). The method of data analysis is descriptive and correlational and the main purpose is to identify and describe the current status of family value (dependent variable) and specify its relation with cultural modernization (independent variable). Thus data has been collected through field (survey and interview) and documentary (desk method) methods. Research population includes high school students living in Bushehr and their number is 14420.384 students are chosen as sample size. After specifying the statistical sample, the multi-stage cluster sampling method is

used for choosing the sample from the statistical population.SPSS software is used for data analysis and Pierson's correlation coefficient and regression analysis are used for finding the relation between independent and dependent variables.

The validity of the research is guaranteed by content validity and interaction with experts and connoisseurs.The amount of CVR is 90 percent. Coronbach'salphi is used for the evaluation of the reliability of the measuring tool. The value of Cronbach's alpha is 0.72 for independent variable and 0.92 for the dependent variable which suggests that the internal solidarity and coefficient between variable related items are acceptable and satisfactory. Therefore, the value of Cronbach's alpha coefficient is high and its item possess an adequate internal consistency.

5.1. Theoretical and Practical Definition of Concepts

5.1.1. Family Values

Family value is a concept which has the mission to sustain family and generations and it is the factor which specifies the quality and the quantity of future generations. In his paper in 1994, Kolin defines family values as the qualities that define the core of thefamily and ensures a lifelong bond between husband and wife, and other family members.In other words, family values are important factors which reinforce family foundation (Kolin,recited by Beigi, 2004, p.19).Material and immaterial values are used to evaluate family values and their changes (As pivotal consumption and body management) and the questions of each component are measured on the basis of Likret scale.

5.1.2. Cultural Modernization

Cultural modernization is the process of expanding the scope of human knowledge regarding his environment and the diffusion of this knowledge within the community is the result of literacy increase, mass communication, and education(zahedi, 2006, p.21).Cultural modernization is evaluated on the basis of 5 components of religious beliefs, reflection, risktaking or risk culture, fatalism, and media consumption.

6. Descriptive Findings of Variables

6.1. Transformation of Family Values

The concepts, material values as (pivotal consumption and body management) and immaterial values (as fluidity of relations, attitudes towards marriage, divorce leniency and individualism) are used for evaluating family values and their change.

Table1. Descriptive statistics of family value transformations

Sample size	Minimum	Maximum	Average	components	Family value transformation
383	1	5	3.45	Pivotal consumption	Material values
384	1	5	3.64	Body management	
	1	5	3.55	Material values index	Immaterial values
384	1	5	3.46	Divorce indulgence	
	2	5	3.74	Fluidity of relations	
384					
384	1	5	3.34	Attitude toward marriage	
384	1	5	3.95	Individualism	
384	1	5	3.65	Immaterial value index	
	1	5	3.59	Value transformation index	

The result of table 1 indicates that the average obtained for all the components is higher than 3. That is moderately upward. The index of family material value change is 3.55, the index of immaterial value of family is 3.65, and the total index of value change is 3.59. The index shows the emergence of relatively modern attitudes among students in Bushehr. The index of individualization has the highest average (3.95) and the index of attitude toward marriage has the lowest average (3.34).

6.2. Cultural Modernization

The independent variable of cultural modernization is evaluated on the basis of these 5 components; 1) religious beliefs 2) reflection 3) risktaking and risk culture 4) fatalism 5) media consumption

Table 2. Descriptive statistics of the independent variable of cultural modernization

Sample size	Minimum	Maximum	Average	
384	1	5	3.13	Components of cultural modernization
384	1	5	3.44	Religious beliefs
384	1	5	3.35	Fatalism
384	1	5	3.65	Media consumption
384		5	3.27	Risk taking
384	1	5	3.36	Cultural modernization index

Regarding cultural modernization independent variable, the average of these 5 considered components is more than 3 which suggests the high amount of each component of cultural modernization among students in Bushehr. Media consumption component has the highest mean (3.65) and religious beliefs components has the lowest mean (3.13).

6.3. Analytic Findings

Pierson's correlation coefficient is used to evaluate the relationship between cultural modernization as independent variable and family values as dependent variable. First assumptions: There is a significant correlation between cultural modernization and family values among students in Bushehr. Pearson's correlation coefficient is used with regard to normal data and the level of variable quantification. Coefficient is 0.523 with zero level of significance. Pearson's correlation coefficient shows that there is a positive and direct coefficient between cultural modernization and family value changes. That is, the greater the cultural modernization, the change in the family value increases, conversely, the less the cultural modernization, the change in the family value decreases. Statistically, this is a significant relationship, and it shows a relatively strong correlation. Therefore, H1 assumption (existence of a

relationship) is affirmed and H0 assumption (Absence of any relationship) is rejected.

Table3. Pearson correlation coefficient between cultural modernization and family values

Correlation result	Significance level	Correlation coefficient	Cultural modernization variable
There is a positive and significant correlation	0.000	0.276	Religious beliefs
There is a positive and significant correlation	0.000	0.589	Reflection
There is a positive and significant correlation	0.000	0.167	Fatalism
There is a positive and significant correlation	0.000	0.419	Media consumption
There is a positive and significant correlation	0.000	0.257	Risk taking
There is a positive and significant correlation	0.000	0.523	Cultural modernization index

Second assumption: There is a significant correlation between cultural modernization and material values of family among students in Bushehr. The amount of Pierson's correlation coefficient for cultural modernization and family material values among students in Bushehr is 0.257 and its significance level is zero. Pierson's correlation coefficient shows that there is a positive and direct correlation between cultural modernization and family material values. That is, as cultural modernization increases, the material values of family increase as well, conversely, as cultural modernization decreases, family material values decrease.

Table4. Pearson correlation coefficient between cultural modernization and family material values

Correlation result	Level of significance	Correlation coefficient	Material value variable
There is a positive and significant correlation	0.000	0.285	Pivotal consumption
There is a positive and significant correlation	0.000	0.233	Body management
There is a positive and significant correlation	0.001	0.257	Material value index

Third assumption: There is a significant correlation between cultural modernization and family immaterial values among students in Bushehr. Pearson correlation coefficient shows that there is a positive and direct correlation between cultural modernization and family immaterial values. The amount of Pearson correlation coefficient is 0.455, and its significance level is zero. That is, the greater the cultural modernization, the change in family immaterial value increases, conversely, the less the cultural modernization, the change in family immaterial value decreases. Statistically, this is a significant relationship and there is a relatively moderate correlation.

Table5. Pearson correlation coefficient between cultural modernization and family immaterial values

Correlation result	Level of significance	Correlation coefficient	Family immaterial value variable
There is a positive and significant correlation	0.000	0.478	Divorce indulgence
There is a positive and significant correlation	0.000	0.545	Fluidity of relations
There is a positive and significant correlation	0.000	0.259	Attitude toward marriage
There is a positive and significant correlation	0.000	0.334	Individualism
There is a positive and significant correlation	0.000	0.455	Immaterial value index

6.4. Regression Analysis

Regression analysis is one of the best analytic methods which evaluate joint and separate impacts of independent variables on the dependent ones. The results of concurrent regression analysis indicate that the amount of multi-stage correlation coefficient is 0.523 and this coefficient of intensity shows the relationship between dependent and independent variables. The amount of coefficient of determination is 0.274.

The amount of this coefficient shows that 27.4 percent of family value changes is associated with cultural modernization. The amount of Durbin-Watson test indicates the independence of data from one another which are suitable for multi variety regression analysis.

Table 6. Regression model of family value level

Level of significance	F test	Durbin-Watson test	Standard error of estimate	Coefficient of determination	Multi stage correlation coefficient
0.000	7.76	2.32	6.24	0.274	0.523

Variance analysis test shows that the impact of independent variable on the dependent one is significant and the independent variable of cultural modernization and its components have the capability of prediction. There is a 99 percent probability that this variable contributes to the prediction of independent variable of family values. The amount of Beta of this variable is 0.523 and it has a great contribution in the prediction of family values rate.

Table7. Regression coefficient of independent variables with family values rate

Level of significance	T test	Beta amount	Standard error	Coefficient of regression	Variables
0.000	4.297	-	5.927	8.176	Constant amount
0.000	7.027	0.523	0.138	0.242	Cultural modernization

7. Conclusion

During previous years, along with the economic and -political changes in our society, many values and social institutions have undergone changes. These institutions which have gradually penetrated into people's beliefs may not match the previous ones or may even be in contrast with them.

Transformations regarding material and immaterial values or transitional and modern values are the item which have encountered families with various issues (Karami,1389).

Therefore, the identification of modernization pattern and social value changes is of significant importance. Transformations regarding family, similar to the changes in other aspects of human's social life are one of the undeniable truths in the modern world. Modernization and socio-economic development are the main forces out of these changes. According to Engleheart and Velzel, in any society with regard to the increase in education level, the religious worldview has been weakened and declined against the secular and rational worldview (Engleheart and Velzel, 2010, p. 67). With respect to the different nature of human communities, we cannot expect similar changes in different communities. Undoubtedly, in multi-ethnic and multi-cultural communities as Iran, asynchronous modernization and transformation factors will appear over time. Therefore, it is not expected that people with different ethnic-cultural backgrounds be equally affected by modernization and socio-economic factors of change in values and institutions regarding marriage and family formation. The obtained mean for five dimensions of cultural modernization shows that cultural modernization level in the studied sample is higher than average. In other words, the mean of all components of cultural modernization is higher than three. In the variable of family values whether in material or immaterial values, the mean is higher than average. The obtained results are consistent with Engleheart and Anthony Gidnes's results theoretically. Theorists of modernization and family convergence, developmental idealism, the second demographic transition and human development believe that development is the most important factor of family transformations. Thornton et al., (2004) believe that family change is universal besides, in western societies, it has had a significant acceleration in other societies. However, sometimes, due to, cross cultural differences, the changes have a relatively different nature.

According to Anthony Gidnes, modernization and renewal reduce risk of philosophy in some lifestyles and realms, and Indeed, people think traditionally but live modernly. The results also shows that social and cultural modernization prepare the way for the change of material and immaterial social

values. These results are consistent with Zahedi and Nazoktabar (2014); Mohamadpur (2001); Modiri (2018); Azadarmaki and Maleki (2006); Mohamadpur et al., (2009); Azadarmaki et al., (2015); Najafi Ayuki (2013); Amini (2016); Aghajanian (2001); Hirshman and Humin (2002); Nina Thornton (2015); Himavan et al., (2017), Zahedi et al., (1392) and Javadi and Zanjanizade's (2004) results. Therefore, development and modernization can change student's values in Bushehr and they lead to change society values in line with industrialization, social and cultural modernization with regard to Iran's Islamic culture.

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