

Investigating Social Values among Generational Groups in Gorgan City

Mohammad Lakzaei¹; Zahra Ghasemi²; Manizhe Novidnia³

1. Ph.D. Student of Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran
2. Assistant Professor of Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran
3. Assistant Professor of Sociology, Garmsar Branch, Islamic Azad University, Tehran, Iran

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Abstract: The subject of values is considered as one of the most important concepts in various fields of human sciences, especially sociology. This study has been done with the aim of investigating the difference of values among the generational groups of Gorgan city using the survey method while examining the types of social values in different schools. In the present study, the statistical population included NGO members over 18 years of age in Gorgan city with a statistical sample of 366 people, which was formulated based on the Schwartz theory of basic values. According to the results of the descriptive findings, 36% of the respondents had individualistic values and 64% had collectivist values. The results of inferential research using One-Way ANOVA, T-test and Kruskal-Wallis tests indicated that there was a significant difference between the social values among the three generations of Gorgan city, so that the social values of the third and second generations and the values of the third and first generation were different from each other. But no significant difference was observed between the values of the second and first generations, also a significant difference was observed between the types of positions, with social values.

Keywords: social values; generational groups; Schwartz model, individual and collective values

Problem statement

Values are considered as one of the basic cultural elements and play a central role in social actions. In fact, values are a reflection of the material and spiritual needs of humans and a crystallization of the state of social interaction. Also, values are considered as a measure between social norms and anomalies, holy and unholy things among different intellectual, social, cultural, and political spectrums. Although common and moral values are generally accepted all over the world, most of the values are variable in societies, cultures and even among individuals. In traditional societies, there was a lot of commonality about the values governing the society, as societies become more modern and complex, the dimensions and values have become more numerous, diverse, and fluid, therefore, it many studies have focused on the disciplines and trends of humanities. According to early sociologists, emphasis on common interests and values of society members and attention to social consensus and harmony are considered as their fundamental principles. Along with the expansion of consensus theories, the experts of conflicting theories and thoughts also paid special attention to the values according to the principles of their subject and school, but unfortunately, no special classification has been done based on these two main schools.

The issue of social values and mental images among generations is one of the most important topics that have been taken into consideration regarding values. Individuals and groups who live during one generation will generally experience material and economic conditions, specific historical events under the lived conditions, including the ruling culture, government laws, etc., which inevitably affects many individual and social value systems of the experiencers and provides context for generational differences. Thus, this study examines the different types of values in the two main schools of sociology, social values in the generations that experienced their youth at the end of the Taghut and the generations that experienced their adolescence in the revolution and the beginning of the war. Also, the generations born during the war and after that until 2017 are studied. Therefore, this study

¹ Email: m.lakzaee59@gmail.com

² Email: zahrghasemisst@gmail.com (Corresponding Author)

³ Email: Navidnia@yahoo.com

examines the types of social values in the two main schools of sociology, as well as the difference of social values among the generational groups (three generations) of Gorgan city.

Research purposes

The issue of generations has turned from a simple demographic reality into a complex and multifaceted issue, and sociological thinkers have made it necessary to study the process of generation dynamic, intra-generational and extra-generational changes, factors and explore its consequences scientifically. People experience different value priorities according to their individual characteristics and socialization conditions. Values can be observed and studied both at the individual level and at the social level. Furthermore, the approach of the value system of society members and its changes can be a reflection of major social changes among generations and cultures. Hence, the study of social values is a fundamental necessity for political, social and cultural planners. The health and illness of a society depends on moral and value health. This matter becomes more necessary among the young generations that make up a wide range of people in our society. Therefore, if the causes of the erosion of genuine social moral values are not identified, it will gradually cover the body of the society and the society will suffer disorder and disorganization on a large scale and will eventually face a value crisis. We recently faced another revolution with the expansion of means of mass communication, trans-regional communication and the phenomenon of globalization, which has had tremendous effects on the various spheres of life in the world of Iranian society, which has also affected the public sphere of society, especially the values of the young generation.

Background research

Experimental background of the study

Azad Armaki and Ghafari, during a research in 2015 regarding the amount of generational difference between different generations in Iran, concluded that there is a significant difference between the new and old generations in terms of values. The high importance of family, Iranian nationality, spending leisure time with family, emphasis on integrated values (Material and metamaterial), importance of traditional music, importance of individualism, emphasis on individual freedom and private property indicates the existence of a general intergenerational agreement. On the other hand, there are also differences between generations in the fields of values, individualism, participation, religiosity, family, modernism, national pride, and reference group. Also, the preferences of the second generation refer to categories that are more similar to common behaviors among the first generation compared to the third generation (Azad Aramaki and Ghaffari, 2016: 86).

Another study was carried out entitled "Generational study of postmodern family values in the population over 18 years old in Tehran" on a sample of 600 people. According to the results, postmodern family values in the first generation were 9.9%, in the second generation in 14.49% and in the third generation in 71.21%, as well as postmodern family values in all three generations were affected by a set of socio-economic variables and religiosity and it has been significantly affected by media consumption¹ in the third generation, (Modiri and Mahdavi, 2016: 294). Sohrabzadeh conducted a study on generational and intergenerational mentality, the first and second generation (Current professors at the university) compared to the mentality of current students. According to the results obtained in the field of belief in traditional and revolutionary behaviors among peers, 60.4% of the first generation admit to the spread of norms at a high and very high level among their peers at that time, the second generation with 18.5% and the third generation with only 6% are in the third place, the above trend is observed inversely regarding the tendency towards the component of modernism among all three generations (Sohrabzadeh, 2012: 50).

A research was conducted on the social values priorities and individual and collective orientations of Greek university students. According to the results, benevolence, arousal and hedonism were obtained

¹ Media consumption or media diet is the sum of information and entertainment media taken in by an individual or group. It includes activities such as interacting with new media, reading books and magazines, watching television and film, and listening to radio.

as the highest value ratings for each gender. In general, the participants were more inclined towards collectivism. (Efthymios Lampridis, 2016). According to the results of research on the changes of values among Chinese generations, the younger generation in China has changed from traditional values to modern values in a process of social transformation. In addition, younger generations are more inclined towards secularism. They are likely to pay attention to their own life regardless of what others think. Therefore, they are less likely to follow traditional collective ideology. Overall, they conclude that there are many relative gaps in value orientation in China (Jiaming Sun et al., 2010).

As it can be seen, most of the researches carried out entitled "Relationship between values and generations" have considered it as a social phenomenon and problem, value researches in Iran are often compiled based on value Orientation (Inglehart Materialism) based on the values of Western culture, and until some new value components have been created compared to value Orientation (Inglehart Materialism), in terms of time that is less considered. The research done about values from the sociological point of view has not determined the position of values properly. Also, the change of generational values is not limited to a certain geographical and cultural territory, somehow all cultures are affected by modernity.

Social values

From the point of view of sociology, social values refer to the factors and elements that the majority of society realizes its importance and validity. In fact, social values have become realities and things that fulfill the material and spiritual needs of the people of the society, in other words, everything that is considered necessary, respectable, sacred, desirable and desirable for the social system is defined as the values of that society. Some examples of social values are honesty, respect for the rights of others, respect for elders (Shayan Mehr, 2000:48). Values are considered as the most important subjects of the functional school in maintaining the cohesion of the society and the existing situation, and the subject of values has a special place in this school.

According to Charles Wright Mills, consensualists place a valuable position on values, so that values appear in functional resources as value systems, which in practice, the participants take part in constructive social action, and shape their actions. Values are linked to the structured pattern of action, and judgments are based on proportionality and reasonableness, right and wrong, and good and bad. (Refer to Charles Wright Mills, 1991: 95). Values have a special place in the thought of Emile Durkheim, as one of the important experts of consensus theory. According to Durkheim's point of view, the basic value refers to the social order aimed at social cohesion, which is a criterion for a balanced, good and normal society, which itself requires a series of structural changes and reforms that ensure the harmony of parts, different aspects of society, individual choice and freedom, meritocracy, high social commitment to collective values and goals, orderliness, social justice, and like this (Mahoboubi Manesh, 2015: 134).

Parsons believes that every social action is associated with values that form the structural conditions of the action. As a result, a person must choose values to perform social action. Parsons classifies these values in the form of five categories of two-dimensional pattern variables:

1. Specificity- Generalism
2. Emotional-unemotional
3. Quality-performance
4. Comprehensiveness-specificity (Karib, 2009: 62)

According to Parsons, the first part of each pair of pattern variables represents an expressive character and the second part represents an expressive character (Morgan, 1975). Parsons believe that the value orientations of people in performing actions and in other words the personality type of people is the fundamental difference between modern and traditional countries (Ezkiya, 1998: 75). The theorists attribute the contradiction of any existing order in the society to the forceful actions of some general leaders (Ronald Inglehart and Christian Welzel, 2010: 186). Conflict theories emphasize the authority of some social groups over other groups, and think that social order is based on the manipulation and

supervision of dominant groups; they imagine social transformation as fast and chaotic, and they believe that transformation occurs when the subordinate groups can overthrow the dominant groups (Ritzer and Goodman, 2010: 84). Marx believes that those who hold power in society have the means to control thoughts, beliefs, values, and attitudes, and therefore they can spread and manifest ideas in society or their appropriate ideas as the best thoughts (Peter Worsley, 1999:88). Randal Collins requested conflict theorists to pay attention to cultural phenomena such as beliefs and ideals in terms of interests, resources, and power. It is possible that groups with resources and therefore with power can impose their intellectual systems on the whole society; those who do not have the resources, their intellectual system is imposed on them (Ritzer and Goodman, 2010: 196-197).

According to Bourdieu, the conditions of human life also determine the limits of her desires, and her/his desires, moods and values are not consciously formed (Jenkins, 2006: 130). Lyotard calls the present age as a stage of disintegration, and shows the discrediting of the values of modernity and the search for new values. The use of money and capital shows the vacuum caused by the lack of value in the society, which is in the direction of transforming culture and art into goods and creating new values. Finally, it shows the impact of the growth of technology, especially information technology, on the equations of power, knowledge and values and the future (Sheikh Ansari, 2015: 27).

The results of a review of the opinions of thinkers in the two main schools of agreement and conflict show that the values in each of the schools are used explicitly or implicitly, and a lot of emphasis is placed in the consensus view on maintaining order, security, goodwill and traditions and values. It takes the opposite form in the view of the conflict, that is, the values of power, independence, hedonism become more crystallized. This means that the contrarians seek to take steps to fight directly and indirectly with the conservative values and the values of the ruling class that are born of power, selfishness, and selfishness in favor of the values of equality and justice. So far, there have been various classifications of the concept of values in different disciplines and trends:

Gradis examines the classification of personal values and lifestyles of people. He classifies people's values into seven groups: reactive values - tribal values - self-centered values - adaptive values - intrusive values, community-oriented values, existential values (Robbins, 1995: 98). Gareth Hofstede defines the cultural values of nations based on four indicators: 1- Some believe that all people should be independent, but others believe that people should be dependent on others. 2- Some societies are more concerned about uncertainty and risk-taking than others. 3- Some societies like a free framework where people are responsible for supporting and taking care of themselves. Other societies are looking for more collectivism, closer and closer families and organizations that protect their interests and expect loyalty from them in return. 4- Some countries think more masculine in their attitudes, have a strong and self-confident character and value earning money and don't care about how other people live. Nationalities have a view opposite to their views, and they have gradually inclined towards feminine values (Farahmand, 2011: 667).

Inglehart conducts his value research based on the cultural values of different societies, one of the most famous works in the field of value measurement is related to Inglehart. Inglehart divided values into two categories, material and metamaterial, in the introduction of his theory under the title "transformation of values", he believes that the transformation of survival values is related to the values of self-expression with the growth of post-industrial society. This transformation is a reflection of the cultural transformation that takes place with the replacement of the young generation who has grown up in survival. Survival values place a high priority on economic and physical security and conformity to social norms. The values of self-expression give high priority to freedom of expression, participation in decision-making, political activity, protection of the environment, gender equality and the development of tolerance towards ethnic minorities, categories and groups (Inglehart and Welzel, 2010:15).

Inglehart's value scale includes twelve values

1-Maintaining the order of the country 2-Giving more rights to the people to make government decisions, 3-Fighting against price increases, 4-Defending freedom of speech, 5-Maintaining the rapid pace of economic growth, 6-Ensuring the strength of the country's defense force, 7 -Giving more rights to people in making decisions related to their work and society, 8- Efforts to beautify cities, 9- Maintaining a stable economy, 10- Fighting crime, 11- Moving towards a friendlier and more humane society, 12- Movement Towards a society where the value of ideas is more than money (Ibid, 83).

Schwartz believes that values refer to trans-situational goals that have been in the service of the life of an individual or group as guiding principles and have different importance. According to Schwartz's assumption, values are the same as goals, so the three criteria for identifying value dimensions are: First, values may be in the service of individual or collective interests. Second, values are instrumental, and third, values arise from three basic human needs (i.e., biological needs, social interaction needs, and welfare needs) (Schwartz, 1994:25).

Schwartz and colleagues have theorized and shown empirical support for the existence of 10 basic individual values: 1- Power value: social status and dignity, control or dominance over people and resources. 2- Achievement value: personal success through demonstrating competence according to social standards. 3- Hedonism value: pleasure and satisfaction for oneself. 4- Stimulation value: innovation and challenge in life. 5- Self-Direction value: independent ideas and choice of action, creation, exploration. 6- Benevolence value: protecting and strengthening the well-being of people with whom a person has had frequent contact. 7- Tradition value: respect, commitment and acceptance of customs and ideas that create their traditional culture and religion. 8- Conformity value: refraining from violating formal and informal social expectations. 9- Universalism value: understanding, appreciation, supremacy and support for the well-being of all people and nature. 10- Safety value: security, harmony and stability of the relationship between oneself and society. (Schwartz: 2006).

Generational theories

Generations have "collective memories"¹ that become established in adolescence and early adulthood, and whose effects persist throughout the life course. During the formative years, people do not necessarily learn all the desirable values of their societies, but they are more likely to accept those values that are consistent with their direct experience in the formative years. They distance themselves from values that are not consistent with their direct experience. This makes possible the occurrence of value change between generations. With the young generation being placed in very different social conditions from previous generations, the values of the whole society will gradually change with intergenerational replacement. (Inglehart and Welzel, 2010: 143). Manham believes that new generations are not always the initiators of radical selfishness and different from previous generations. Rather, on the contrary, the phenomenon of generation gap is mainly created after a period of rapid cultural changes. In such an era, relatively large groups of people, as agents of rapid social changes, challenge traditional interpretations and propose alternative interpretations. The members of these categories stand both against the previous generations and the cultural heritage, the norm presented by them, and against the members of their own generation who consider themselves indebted to the previous generation. Therefore, Manheim believes that the social change that occurred in an important part of the younger generations causes the refusal, opposition and change of the cultural heritage created by the older generations and accepted by many of their contemporaries (Ryder, 1965).

According to Traub, and daughter, the existence of a society differentiated by age is the main cause of the generation gap. The differentiation process is a common and expanding phenomenon in developed societies. This distinctiveness gradually spreads to all areas of social life; including age. Because members of different age groups do not interact with each other, unlike in the past in the form of a traditional family (which includes almost all the functions of the social system), and the interaction of

¹ Collective memory refers to how groups remember their past. The Chinese remember the century of humiliation, while Americans remember 9/11 and subsequent events, and the people of many nations remember the era of World War II. Collective memories may occur at more local levels, too.

people is mainly done in age groups (young people with young people, middle-aged people with middle-aged, the elderly with the elderly), therefore, gradually each age group has its own values and finds a fundamental distinction from other age groups (Shafers, 2013: 40).

The theoretical framework of the research

If we are looking for the classification of the social values of conflict and agreement schools in a purposeful format, the most comprehensive classification of the value structure is Schwartz; Because Schwartz's classification includes wide dimensions of individual and collective, objective and subjective values, conflicting and agreement values, Schwartz's five value components are; 1- Power (Social base and prestige, control and mastery over people) 2- Self-Direction (Thinking and choosing in an independent way, creating, discovering) 3- Achievement (individual success through competition over social standards) 4- Hedonism (Feeling satisfied, satisfaction from life) 5- Stimulation (excitement, novelty, challenge in life) with conflicting views and five components 1- Benevolence (maintaining and strengthening people's well-being) 2- Tradition (respect, commitment, acceptance of customs and ideas) those offered by traditional culture or religion) 3- Conformity (tendencies and motivations that are likely to harm others and violate social norms and expectations) 4- Universalism (understanding and appreciation of the well-being of all people and nature) 5 - Safety (health, harmony, stability of society in its relationships).

Schwartz's ten value types are generally divided into two dimensions of collectivist values and individualistic values as follows: 1-collectivist values: including benevolence, universalism, tradition, safety and conformity 2-individualistic values: including power, Self-direction, life, stimulation and hedonism (Dariapour, 2002: 87).

Social values

❖ Individual

- Power
 - ✓ Competitiveness
 - ✓ Infiltrate
 - ✓ Mastery
- Achievement
 - ✓ Self-centeredness
 - ✓ Ability
 - ✓ Belief
- Hedonism
 - ✓ Seeking happiness
 - ✓ Entertainment
 - Stimulation
 - ✓ Variability
 - ✓ Excitement
 - ✓ Versatility
 - Self-direction
 - ✓ Self-reliance
 - ✓ Emotionless
 - ✓ Function
 - ✓ Specialism

❖ Collective

- Universalism
 - ✓ Equality
 - ✓ Social justice
 - ✓ Global peace
 - ✓ Environmental Protection

- Benevolence
 - ✓ Giver
 - ✓ Faithful
 - ✓ Responsibility
 - ✓ Participation
- Tradition
 - ✓ Manners and customs
 - ✓ Nepotism
 - ✓ Religiosity
 - ✓ Unofficial
- Conformity
 - ✓ Social etiquette
 - ✓ Social acceptance
 - ✓ Respect for parents
 - ✓ Law abiding
- Security
 - ✓ National Security
 - ✓ Social Security
 - ✓ Discipline

Figure (1): Social values model based on individual and collective values

Common values in generational groups are affected by social realities that turn into a social force under the influence of objective and subjective objects over time, which causes differences in the understanding, understanding and acceptance of many values among different generations, with the spread of modernity and the phenomenon of globalization in today's societies, especially in developing countries like Iran, and medium-sized cities like Gorgan, where modernity has conflicting effects with authentic cultural and religious traditions, takes on special and extensive dimensions. We are looking for answers to the following hypotheses:

1. There is a significant difference between social values in the generational groups of Gorgan city.
2. There is a significant difference between the social values of the third and second generations of Gorgan city.
3. There is a significant difference between the social values of the third and first generations of Gorgan city.
4. There is a significant difference between the social values of the second and first generations of Gorgan city.
5. There is a significant difference between social values and the type of NGO.

Research method

In this study, taking into account the dominant nature of the research atmosphere, the survey method was used to obtain a wide range of information related to the attitudes and value tendencies of the people under study. The statistical population included all the people who were active in non-governmental organizations (NGOs) in Gorgan city with Golestan Governor's license and over 18 years of age. Due to the lack of access to accurate statistics on the number of members of each NGO, in order to solve this shortcoming by using the housing population census of 2015, the population of citizens over 18 years of age in Gorgan city, which is over 271,440 people, was selected as the statistical population. Also, the sample size of 384 people was determined using Cochran's formula. Considering that the sample size was estimated to be 384 people. 0.49% of the respondents were from the third generation, 0.33% from the second generation and 0.17% from the third generation. Face validity has been used based on the judgment of the professors for the validity of the questionnaire and Cronbach's alpha has been used for construct validity regarding the reliability of the questionnaire items. Cronbach's alpha was obtained for 37 items related to social values of 0.77, which shows that

the validity of the items is good. Also, in order to use statistical techniques, it must first be determined whether the collected data has a normal or non-normal distribution, the Kolmogorov-Smirnov test showed a significant value of the coefficient parameter in relation to the numerical data related to continuous quantitative variables, there is no reason for rejecting the assumption that the desired sample was obtained from a normal distribution.

Conceptual and operational definitions of research variables

Social values

In this study, social values refers to the set of social values, including moral, religious, traditional, modern, self-centered, independence-seeking, modern, which tends to bipolar individual and collective values. Considering that the classification of Schwartz's values includes different dimensions of values, in the present study, the classification of Schwartz's values was used, but the example of sociology was used in the presentation. According to table (1), among the ten values, the first five values are based on individualistic and materialistic values and the next five values are based on collectivist and metamaterialistic values. Based on this, 37 items were given to the respondents and they were asked to rate the importance of each item in terms of principles and life policy and social values in a 5-point spectrum (very high-high-medium-low- very little). The higher the score obtained by the respondent, it will indicate collectivist values and the lower the score obtained, it indicates individualistic values.

Generational group: Generation refers to all the people who live in a social group, for example in a country, and have the same value, and have a similar idea of life, and are different in terms of age in a certain range of the age group, younger and older than you. Generation, in its sociological sense, should not necessarily be the same as a certain biological age group (age groups that are placed consecutively) (Zakaei, 2012: 27). In this study, the generational group refers to people who were born in a certain decade and experienced almost the same lived experiences at the same time and place and are members of NGO in the city of Gorgan. Chitsaz-Qomi, during studies on generational research conducted in Iran, distinguished three criteria: 1- common experiences of socialization 2- important historical events such as war, revolution, Coup Detat 3- generational experiences, based on the Islamic revolution in 1978. In this study, based on the generational division of Chitsaz Qommi according to table number (1-5), three main categories have been used in relation to generations, namely age, socialization process and experiences of a generation which is related to the state of social, economic and cultural developments. Iranian society, therefore, has seen an appropriate age gap of 18 years for each generation, and the age of 18 to 36 years (born in 1981 to 1999) is considered as the beginning and end of the third generation.

The people born in this generation were born and grew up during the Islamic Revolution in terms of the process of socialization. This generation has not had a direct understanding and experience of the imposed war; Some of the most important events and experiences of this generation include economic and security stability, easier access to university, the multitude of television and satellite channels, the introduction of extensive electronic technologies and the expansion of the use of the Internet and social networks, and the existence of more open cultural spaces is political in this era. The collection of these generational objects has created special generational conditions, that some behaviors, attitudes and reactions in this generation will have a more specific crystallization. Some of the most important things that caused more acute differences among the people of this generation are: being adventurous, free and active thinking, freer communication between the opposite sex, having a freer choice in marriage, indifference to traditional and religious values, and from All the most important dichotomy between the moral, religious, social and cultural teachings of the official system with the values and norms of the unofficial system, especially dealing with and relating to the cultural manifestations of the Western system, the phenomenon of globalization, the intensity and high speed of modernity in the course of the growth and socialization of this generation. The second generation or the intermediate generation is placed immediately before the third generation, that is, it includes from the age of 37 (born in 1980) to the age of 54 (born in 1963). Most of the people of this generation were born during the Taghut rule and experienced and understood the revolution, or were born at the beginning of the

imposed war, and grew up during the war, and often understood the war and were faced with these important events in the course of generational growth and socialization. The generational experiences of this generation have been full of turmoil and hardship. Some of the most important characteristics of this era are the change of the political regime and the return to authentic religious values, and the fight against the manifestations of luxury and tyranny, the cultural revolution, internal unrest and the imposed eight-year war, media restrictions, the lack of universal literacy, and the return to religious values and moral, closed cultural and political atmosphere. The first generation of people refers to those born 55 years and above (born in 1341) who were born in the twenties and thirties of Hijri. This generation fully experienced and understood the Taghut era. Politically, this era is faced with the Second World War, the coup d'état on August 28, the failure of the Mossadegh government and the uprising on June 15. Still, many traditions of the past are still standing in this era and modernity has not spread. The low level of literacy, limited media, the economic situation and poor livelihood of public can be seen in this era and most of the people adhere to their traditions and religious values.

Table (1): Components of generation separation based on age, socialization process and experiences

The first generation (the generation before the revolution)	The second generation (generation of revolution and war)	The third generation	Generations
1341 and more (55 and above)	1342-1359 (37-54)	1378-1360 (18-36)	Age
Twenties and thirties	The forties and fifties	Sixties and seventies	Socialization process
The era of Taghut rule	The era of tyranny and revolution	Islamic revolution period	
August 28 coup - defeat of Mossadegh's government - Khoradad 15 uprising	Imposed war administration	A different process of socialization	Generational experiences (specific to each generation)

Findings

According to the empirical data of the research, out of 366 respondents, 54% were male and 46% were female, 44% were single, 45% were married, 39% of the respondents were unemployed, 11% of the respondents had part-time employment and 43% were employed. The minimum age of the respondents was 18 years and the maximum age was 67 years, and the average age of the respondents was 39 years, the average age was 36 years, and the most frequent age of the respondents was 25 years old, and 51% of the respondents belonged to the third generation, 29.4% belonged to the second generation, and 19.4% belonged to the first generation. The highest frequency belongs to education related to bachelor's degree with 41% and doctorate with 8%, charity semesters with 42% the most, health semesters with 6% the least frequency, and also 36% of the respondents had individualistic value trends, and 64% had collective value trends.

Hypotheses testing

Hypothesis 1: There is a significant difference between social values in the generational groups of Gorgan city.

One-way ANOVA is a suitable solution for comparing the averages of a quantitative trait in three or more groups. In fact, this analysis helps us understand the difference between groups. We use Leven test when the variance of the random variable is equal in all populations, if the resulting sig is greater than 0.05, the variances are homogeneous, otherwise we use Welch's test to check the difference in the mean of the variables among the groups. Various (Habibpour and Shali, 2012: 520). According to the output of spss in Leven's test (7/3), given that the sig value, 0.05, is less than 0.05, it indicates the confirmation of hypothesis 1, that is, the variance of the groups is unequal. Therefore, we use Welch's statistic for the average difference of age groups in the analysis of variance table. As shown in table, the Welch test value is equal to 9.7 and the resulting sig value is less than 0.05. That is, there is a significant difference regarding the average social values among generational groups.

Table (2): Test of equality of unequal variance in generational groups

Sig.	Degrees of freedom	Number	Statistics	Social values
.000	203.1	2	9.7	Welch test

Table (3): Statistical description of the respondents' social values based on groups

Standard deviation	Mean error	Mean	Number	groups	Generational
12.1	.890	117	187		Third generation
11.6	1.12	122	108		Second generation
7.8	.929	122	71		First generation
11.4	.601	119	366		Total

According to the results of the statistical surveys listed in table in relation to the two variables of generational groups with social values, the average score of social values in the third generation is 117 and those in the second generation is 122 and in the first generation it is 122. That is, the average of the third generation is lower than the first and second generation.

Table (4): One-way ANOVA analysis test about social values

ANOVA					Values
Sig.	F-value	Average of squares	Degrees of freedom	Sum of squares	
.001	7.252	927.081	2	1854.162	Intergroup variance
		127.836	363	464.548	Intragroup variance
			365	48258.710	Total

The amount of variance analysis reported and the corresponding significance level show that this relationship is confirmed, so that the F test is equal to 7.25 and the estimated significance level is relatively acceptable (sig:001). So it can be stated with 99% certainty that there is a significant relationship between the amount of social values and generational groups.

Hypothesis 2: There is a significant difference between the social values of the third and second generations of Gorgan city.

This test is used to check the significance of the average difference of a trait in two random samples from two independent societies. This method is based on normal distribution and achieves the best results when our data has normal distribution or close to normal distribution (Ibid, 538). As shown in table (2-6), according to the results of statistical investigations between the variables of the third and second generation, the average score of social values in the third generation is 117 and those in the second generation is 122. The average difference between the two generations is observed to some extent. According to table, we use the first line of the results if the Levene's Test shows the equality of two variances, which the two variances are equal, but the second line of the results should be used, if the Levene's Test shows that the variances of two samples are not equal. In this hypothesis, the value of Sig indicates the significance level of Levene's Test, the number 0.83 indicates that the two samples have the same variance, then we use the results of the first row. In this study, the value of T=3.04 and the value of sig=00.00 were obtained, because the value of sig is smaller than 0.05, as a result, there is a significant difference between the two samples in terms of statistics. So, there is a significant difference between the average social values of the third and second generation.

Table (5): independent sample t-test based on generational groups

t-test for equality of means						levene's test for equality of variances!	
Confidence interval with 95% differences	Standard error of the mean	difference in averages	The significance level of two	Df	t	Sig.	F

upper bound	lower bound			domains					
-1.55	-7.25	1.448	-4.40	.003	293	-3.040	0.83	.046	Equality of variance
-1.58	-7.22	1.432	-4.40	.002	231.	-3.075			Inequality of variance

Hypothesis 3: There is a significant difference between the social values of the third and first generations of Gorgan city.

According to the results of the statistical analysis in Table, the average score of social values in the third generation is 117 and those in the second generation is 122.

Table (6): independent sample t-test based on social values

t-test for equality of means								levene's test for equality of variances ¹	
Confidence interval with 95% differences		Standard error of the mean	difference in averages	The significance level of two domains	df	t	Sig.	F	
upper bound	lower bound								
-1.58	-7.70	1.55	-4.64	.003	256	-2.987	.000	13.687	Equality of variance
-2.10	-7.18	1.28	-4.64	.000	195.5	-3.610			Inequality of variance

According to the test results in table, the value of Sig indicates the significance level of levene's test, 0.00, and it indicates that the two samples do not have the same variance, then we use the results of the second row. According to the value of T =-3610. and the value (sig = 000), because the value of sig is smaller than 0.05, it can be concluded that with 0.95 the two samples are statistically significantly different from each other, finally it is concluded that there is a significant difference between the social values of the third and first generation among the generations of Gorgan city.

Hypothesis 4: There is a significant difference between the social values of the second and first generations of Gorgan city.

According to the results of table, the average score of social values in the second generation is 122 and those who are in the second generation is equal to 122.

Table (7): T-test of independent sample of the second and first generation

t-test for equality of means								levene's test for equality of variances ¹	
Confidence interval with 95% differences		Standard error of the mean	difference in averages	The significance level of two domains	Df	t	Sig.	F	
upper bound	lower bound								
-2.869	-3.351	1.579	-0.240	0.879	177	-0.153			Equality of variance
-2.634	-3.115	1.456	-0.240	0.869	176.90	-0.165	0.000	12.59	Inequality of variance

The value of Sig obtained in this test indicates the significance level of levene's test and is equal to 0.00, which indicates that the two samples do not have the same variance.

In this study, $T = -.165$. and $sig = 0.86$, given that the value of sig is greater than 0.05, it can be concluded that with 0.95 the two samples are not statistically significantly different from each other, finally it can be said that there is no significant difference between the average social values between the second and first generation among the generations of Gorgan city.

Hypothesis 5: There is a significant difference between social values and the type of NGO.

Table (8): Number and average rank of each independent variable level

	Type of NGO	Number	Average rank
Social values	...	163	215.09
	Sociocultural	98	164.95
	Environmental	60	114.84
	Other	22	108.11
	Total	343	

According to the results, the average rank of social values in the ... was 215, and those who are in cultural and social NGOs was 164, in environmental NGOs was 114 and the average rank in other NGOs was 108.

Table (9): the results of the Kruskal Wallis statistical test regarding the relationship between social values and the type of NGO

	Values
Chi Squared	45.785
Degrees of freedom	3
Significance level	.000

According to the results of the Kruskal-Wallis statistical test, the obtained .sig is 0.000 less than the value of 0.05, in other words, with 99% confidence, it can be said that there is a significant difference between the type of cement and social values.

Discussion and conclusion

Most sociologists believe that the role of common values in the consensus school is considered important in the cohesion and solidarity of the society, but the values in the conflict school are expressed in an implicit way, which was adapted to the model of Schwartz's structural theory. Values among the generations are one of the most important topics regarding values. Each generation consists of people who live in a certain time and often in a certain geographical area and acquire relatively specific attitudes, and beliefs and as internalized values use the generational values and structure which makes the understanding of the generation understandable for the same age groups, and are less determinable for other generations. Therefore, the beliefs, lifestyle, interests, worldview of each generation are somewhat different from other generations and are subject to time, material and spiritual culture, historical and geographical events of the same generation. Changes in the relationships and dynamics of individual and social life of people usually occur along with changes in mental values, these changes can also be seen at the macro level and among generations. According to the results, there was no significant difference between the values of the second and third generations compared to the first generation in the tendency towards social values, and the difference is not such that it can be said that there is a generation gap, because they consider generation gap to mean a gap without inter-generational relationship, in the event that a generation gap will necessarily lead to cultural and social disintegration.

The Iranian society is structurally designed in such a way that generations have become dependent on each other through family, religion and other social institutions, and the possibility of generational separation has disappeared. In addition to the relationship through the mentioned three institutions, acceptance of common culture and belief in the history and experiences of a social and historical unit are considered to be intergenerational bonding factors (Azad Armaki and Ghaffari, 2007: 107). According to Twing, following the ever-increasing changes in social customs, there are no longer any laws that were previously approved as moral laws, and were strictly applied to them, and are only reserved for the past generation. Compared to the elderly, the young are twice as likely to agree with the idea that there is no single right way to live (Cohen & Sechler, 1983: 90). Nevertheless, the third generation showed more desire for modernization and individualism in terms of social values than the first and second generations. The age group of the third generation group is between 18 and 38 years old at a time when the prevailing environmental, technological atmosphere during the growth and socialization of these people, which includes the sixties and seventies, has had an undisguised effect on the mental atmosphere of this generation, which will inevitably lead to distinguish the values of this generation from previous generations. The differences between subjective and objective matters are in the acceptance of social values. Among other conclusions that can be made, in terms of time, the second and first generations lived in more difficult conditions and to a large extent more traditional, including understanding and touching the war well, and the third generation did not observe these hard and traditional conditions to a great extent, and the age of growth and understanding of this generation begins gradually when the war has ended, the economic situation has become more organized, and western aspects and new technologies gradually appeared, this generation is definitely more willing than other generations to use new technologies and accept new symbols such as fashion and clothing, and more importantly, new tendencies and thoughts, and they have less resilience against social changes.

As mentioned earlier; there is a significant difference between the lived experiences of three generations in objective matters and the third generation in their living conditions did not understand the affairs and conditions that lead these people to collectivism, without a doubt, these matters have also affected the mental objects of this generation. Generational groups are formed in the context of common historical action and experience, and continue through collective consciousness and memory. Since the first generation has a cultural, social force, more humane relations, more ethical and adheres to the traditions and customs of the past, therefore, mass media, social cultural institutions, non-governmental organizations, universities have the duty to reproduce and republish the values of the previous generations in a proper manner, and transfer and disseminate the huge power of the social and cultural capitals of the past generations to the young generations, in order to reduce many cultural and social costs in this regard. While the second generation tends to the values and manifestations of modernity, they understand the collective and traditional values in the same proportion, and follow them to a great extent and are considered as a link between the first and second generation. Young generations in modern societies are considered as one of the factors of rethinking old social values, and other young generations do not blindly imitate traditional values, and look for changes based on their knowledge and experience. Hence, they are less inclined towards collective values. The youth of any society in any place and time are always the manifestation of novelty and to some extent the origin of new trends. Therefore, the young generation plays an important role as a social valve in relation to many changes in social and cultural values. New and old values are always being replaced in the dialectical process. The values of today's youth enter the next generation along with age, they are adjusted and again in this cycle, another young generation grows, and other new and innovative values grow and develop. In traditional and morally oriented families, old parents were cared for by their children as much as possible, which is gradually becoming less common. Today's young population of Iran is aging, which is the responsibility of the young generation, therefore it will be the third generation and the generations after that who should become familiar with social, moral and altruistic values, and put it at it at the forefront of their lives. It seems that the nature of NGOs has a significant effect on the value attitude of the respondents, from this point of view, NGOs whose activities are social and cultural, and are in contact with vulnerable people and sections of society, are more ethical and they showed more traditional tendencies based on collective values.

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