Study of the Inter-generational Gap of Contemporary Shiites of Afghanistan

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Abstract

The expansion of modern cultural and communication institutions in Afghanistan has caused new values, norms, and beliefs, among the new Shiites. Since the values formed among the youth do not have much compatibility with the accepted norms of tradition, the systems of religious identity, tendency, emotions, and feelings have become the center of instability and crisis among generations and it has caused a deep gap between them. This conflict has led to the multiplicity of belief values, cultural erosion, identity crisis, and moral decline of the Shiite society. All these can lead to the destruction of the authentic Shiite culture of Afghanistan. This research studies the inter-generational gap (parents and children) of contemporary Afghan Shiites in Kabul Province, who settled there from different provinces of Afghanistan from 1964 to 2002. This research is applied in terms of objective (problem-oriented), in terms of the type of quantitative-documentary data, and in terms of explanatory and analytical methods. In terms of tools, it is a questionnaire that is used based on a five-point Likert scale to achieve the intergenerational gap (parents and children) of contemporary Afghan Shiites. The findings obtained from the inferential analysis, T-test with two independent samples, indicate that the intergenerational gap has occurred in different parts of beliefs, values, interests, tastes, emotions, feelings, behaviors, and tendencies. Out of the total of 6 hypotheses, only one of them, which is related to symbols, has not been rejected or confirmed.

Keywords: *Intergenerational Gap; Intergenerational Discontinuity; Intergenerational Rupture; Afghan Shiites*

Introduction

Generational gap is a spectral and vector concept, the beginning of it shows difference and difference, the end of it shows discontinuity and the middle of it shows generational gap; In other words, if the difference between two generations leads to conflict and conflict, but the gap between the two generations is not completely achieved, then the gap between generations is realized.

The generation gap is as old as history, but nowadays, due to the rapid cultural and social changes, it has become a crisis-causing social issue in many societies, including Afghanistan. Thinkers of various scientific fields, including sociologists, refer to various factors such as media, knowledge,

awareness, changing needs, urbanization, and agents as influential factors in creating the identity of the young generation and creating an intergenerational gap.

Disruption of intergenerational relations, which has led to the occurrence of belief-value multiplicity, cultural erosion, identity crisis, and moral decline of the Shiite society, can lead to the destruction of the authentic Shiite culture of Afghanistan.

Changing in religious beliefs and lack of interest in religious beliefs such as prayer and fasting, etc. among Shia youth of contemporary Afghanistan, decrease in mutual understanding and lack of feeling of belonging between two generations, and loss of emotional relationship, due to various variables such as advances in communication technology. It depends on the expansion of urbanization; But it seems that the collective media of communication such as television and satellite networks, virtual space and social networks, migration, the inability to transfer norms, the way of education, and the absolutism of the past generation, form the main factors and roots of this gap.

In addition to the variables mentioned, other important factors such as unnecessary restrictions in families, non-adherence to values and beliefs, and weak functioning of families can also be mentioned, which together have caused the normative systems and social action of ideas, values, behaviors, politeness, art and the traditional way of life will fade.

Therefore, creating an intergenerational gap in the contemporary Shia society of Afghanistan, considering its wide dimensions, requires serious reflection and contemplation by the intellectuals and the wise of the society, minor differences in values, norms, attitudes, and tendencies in any society, including the Shia society of Afghanistan, are inevitable and non-existent. It is undeniable. But when these differences become a gap and as a result of that break and conflicts arise in the systems of religious value, normative-behavioral identity and tendencies, emotions, and feelings between generations, it is necessary to be the subject of scholarly reflections to strengthen the society. According to the mentioned materials, this article is trying to investigate the factors and cultural and social contexts of the generation gap in contemporary Afghan Shia society.

1.   Research Background

The intergenerational gap is as old as human history, but the investigation and empirical studies of it go back to Mannheim and Donald Engelhardt, who tried to practically examine the transformation of values in advanced industrial societies using numerous experimental researches in American and European countries. After that, experts from other countries such as Mead, Simmel, Berger, Lagman, McLuhan, and Anthony Giddens, and Iranian scholars such as Panahi, etc. should examine the phenomenon of the gap and discontinuity of generations according to the atmosphere and conditions of their country from different angles. Each of these sociologists has mentioned some of the factors of the generation gap phenomenon.

Regarding the intergenerational gap in recent years, various experimental research has been conducted in the world and in Iran, some of which are mentioned below.

-. Cultural transformation in advanced industrial countries by Ronald Inglehart.

The author of this book spoke less about the generation gap and mentioned the new generation as the main force of cultural-value change, according to the research he did, he achieved these results: 1. Transmaterialism, which arose from extensive cultural changes, has given a new shape to religious tendencies, gender roles, sexual norms and cultural norms of industrial societies (Inglehart, 2010, p. 48). 2. Western people's value priorities are changing from material to metamaterial (meaning and purpose of

life, etc.). 3. There are fundamental differences between the values of different age groups, and younger age groups are less materialistic than older age groups (Ibid., p. 45).

-. Markuz et al. (2017) research on value changes in Turkey has shown that the values of self-exaltation and protection of natural resources and collectivism have decreased over time, but the self-enhancement of people has increased.

-. Looking at the phenomenon of a generation gap "Ali Akbar Alikhani" the author of the work Generation Gap has examined according to the conditions of Iran in 4 chapters (theoretical epistemological foundations of generation gap, empirical theoretical approaches of generation gap in Iran, generation gap from the perspective of sociology and psychology and Persian literature).

-. Zahirinia, (2014) found in his studies that people prioritize material values over non-material values; Also, younger people with higher education are more inclined towards metamaterial values. In examining the relationship between the variables, the author of the article has shown that there is a significant relationship between the variables of children's and parents' education, feeling of life expectancy, and the amount of use of social media.

-. Zare Shahabadi and Turkan (2014) in a study about the value system of young people found that students have materialistic value priorities.

-. Ahmadzadeh Kermani and Ghasemi (2012) also showed in their study that the use of the Internet has a positive and increasing effect on rational tendencies and a decreasing effect on traditional values.

-. Yaqub Ahmadi and Hamed (2008) in research have concluded that the difference between the two generations of young people and middle-aged and older in the categories of modernity, materialism, metamaterials, attitude towards women and family was significant and the young generation was the highest all four categories. has won the rank and this means a generational gap.

-. In the review of previous studies, it can be said that the mentioned works have examined the situation of countries like Europe and Iran from the point of view of the inter-generational gap. In contrast, the current research has examined the inter-generational gap in terms of behavior, beliefs, values, emotions and feelings, and symbols. and the interests and tastes between two generations (parents and children) of Afghan Shiites in 2022 and explains the factors affecting it.

2. *Hypotheses*

1. It seems that cultural factors (media, knowledge and awareness, and change of needs from material to metamaterial) have had an effect in creating the inter-generational gap of contemporary Afghan Shiites;

2. It seems that social factors (urbanization, power building, and rapid social changes) have been involved in creating an intergenerational gap among contemporary Afghan Shiites.

3. *Conceptology*

3-1 Generation

According to different approaches, many definitions of "generation" have been made. Barles defined "generation" as the interval between the birth of fathers and mothers and the birth of children, which is usually 30 years (Barles, 2004, p. 28). Anthropologists have interpreted the concept of

"generation" as meaning lineage and kinship. (Chitsaz Qomi, 2016, p. 87) Biologists have interpreted it as a contemporary series that uses a common world at a point in time. (Jajermi, 1998, p. 188). In demography, it means "generation" with concepts such as generational period, population displacement based on replacement through the birth of a baby and increase in birth, and the same period (Saroukhani, 1996, p. 107). Most sociologists consider the concept of "generation" as a historical period and explain it with generational experiences (Cartesier, 1983, p. 125). They believe that the concept of "generation" refers to people who have similar values, attitudes, and norms and who experience the same event at a historical moment; As Manheim and Bekir have defined "generation" as generational experiences.

In this article, "generation" refers to people who were born in a certain period (father, mother, or children) and lived and gained experience in the same geographic, historical, social, and cultural environment, so that Each of them has a special insight about social phenomena that is different from the other generation.

3-2- Generation Gap

A generation gap is a "difference in the attitude or behavior of young people and elderly people that cause a lack of mutual understanding" (Crawalli, 2000) and in Wister's culture, a generation gap is defined as a wide difference in traits and attitudes between generations (Moaidfar, 2004, p. 56). Also, Azad Aramaki considers the generation gap to mean the existence of differences and differences in knowledge, attitudes, and behaviors of the generations in the family, such as parents and children, despite the macro connections affected by cultural-social and historical structures. (Azad Aramaki, 2002, p. 327). In general, the generation gap is a spectral and vector concept, so it can be said that the beginning of it shows the difference and the difference, the end of it shows the discontinuity and the middle of it shows the generation gap; This means that if the differences between two generations (parents and children) lead to conflict and conflict, but there is no complete separation between the two generations, the generational gap is realized.

4. *The Theoretical Framework of the Research*

Sociological thinkers such as Simil, Mannheim, Bourdieu, McLuhan, Inglehart, Margaret Mead, and Giddens have investigated the gap between generations. Transmateriality, knowledge, and awareness have been studied as intergenerational gap factors, and others such as Simil, Mannheim, and Bourdieu have mentioned social factors such as urbanization, power building, and rapid social changes as intergenerational gap factors.

4-1 Zimmel

By using the concept of metropolis and mental life and mentioning the characteristics of small and big cities, he wants to say that along with the institution of family, media, education, and peer groups, the progress and development of societies also affect the education and socialization of generations. Big cities, which are one of the consequences of modernity and the progress of societies, cause rapid cultural changes and the formation of mentalities different from the past in the new generation. New organizations and modernity and its developments cause new individuality and identity for generations as social activists, but the limitations and behaviors of society bind this individuality. Turning the new generation as social activists towards diverse fashions that are social forms is one of the ways to escape from these limitations. Re-creating an identity different from the past and changing morals and values as well as changing the reference model by the new generation is also one of the consequences of modern societies and big cities (Glemens, 2000, p. 5). Generations, as social activists, to untangle and free themselves from the structural pressures of the modern world, express various fashions according to their goals and intentions, and this will be nothing but the intergenerational gap.

Another concept that can be used to explain the generation gap is the concept of numbers. According to Simmel, the generation that lives in modern society needs to become a member of many circles, membership in one or more social circles gives way to a social position in networks of various social circles, and the person's personality changes; For example, in traditional societies, the dependence was mechanical or kinship and religious, the person or persons could not coexist with people who did not share religious principles and beliefs with him; Because the religious community coincided with the local or kinship community. On the contrary, in modern and developed societies, such belongings are separate from each other and there are more individuals. In modernity, although there are many circles, membership in different groups and circles does not cover all of his personality and does not fully supervise him. Belonging to multiple social circles leads to people's self-awareness. The fragmentation of group affiliation awakens a sense of uniqueness and freedom. The existence of social circles is a prerequisite for individualism, in this sense, not only do people not become hostile to each other, but they also get the opportunity to move effortlessly in various social fields. (Coser, 1994, p. 259).

According to him, the increasing individualism in the new generation causes the emergence of morals and values that make all areas of life, including selection criteria, different for the young generation from the previous generation. Under the influence of this individualism, the reference group in the young generation also has differences from the previous generations and causes a gap between the two generations.

4-2 Mannheim

He mentions two factors (media and cultural innovations) as factors of change and intergenerational gap. Each of these two factors, which are carried out by the elites of the society through the creation and invention of meanings and concepts, if it is outside the framework of the existing culture, leads to the creation of a gap in the cultural system of the society and in some way changes the culture of the society. (Ryder, 1965). According to Mannheim, the second factor is the media, through the content, technologies, and media tools, the media influence generational knowledge in the period of their identity formation and cause changes in culture, values, and generational identity (Kanani and et al., 2018: p. 39).

4-3 Margaret Mead

According to Mead's theory, accelerated social transformations cause problems and interruptions in the process of transferring culture from one generation to another and the process of socialization, and creates a difference between experience and culture. In his book titled "Generational Gap", he mentions three types of cultures: "Parentalist", "Peerist" and "Youthist" to explain the relationship between parents and children in terms of socialization. According to him, in the youth-oriented culture, society faces deep and wide changes and the past generation can no longer be a model and standard for the social life of society and the young generation. The new generation condemns the current and past situation and seeks to create new conditions (Mead, 1385: pp. 111-32).

4-4 Bourdieu

He analyzes generational conflicts according to the strategic and contemporary position of each generation to a set of interests and the battle of generations for the exclusive use of existing interests. According to him, one of the factors of the intergenerational gap is the construction of power (Bourdieu, 2011: p. 143). To be able to prove their power in society and show their superiority over the young generation, the old generation mentions a series of qualities and characteristics for the youth and teenagers, and this is basically to justify and confiscate the power in the hands of the adults and to the issue of the dominance of the elders. It comes back to the youth; For this reason, Bourdieu shows in the 16th century Florence writing about the relationship between the youth and the elite economic, political, and cultural figures of the societies, the elders propagated an ideology of violence and bravado to the

youth and teenagers so that, in this way, keep characteristics such as maturity, rationality and wisdom, and as a result, power for themselves (ibid., p. 144).

According to Bourdieu, the second factor of conflict and gap between two generations (parents and children) is knowledge and changes in the system of demands. According to him, the democratization of the education system in recent times is the main cause of the generation gap and conflict; Because he believes that free and compulsory education is a platform for generations to grow and become aware of their position compared to previous generations and changing demands (ibid., pp. 150-153).

4-5 McLuhan

He believes that when we introduce new technology into society, we have changed that society forever, and young people are affected by these changes due to their innovation and readiness to accept new things more than older people whose thoughts and opinions have been formed; That is, they absorb changes such as the way of communication, fashion, politics and non-cultural modeling. So this role model is contrary to the values and norms and in general the culture of their society. In them, it causes an identity crisis and ultimately leads to a generation gap. (Rahimi, 2011, p. 230; Zakari Nasrabadi and Abdullahi, 2014, p. p. 31-1).

Therefore, the technologicalization of societies and its effectiveness causes cultural, social, and value changes to occur and cognitions, feelings, habits, thoughts, and behaviors change; Because the media is a syringe and audiences are like racks into which votes and attitudes are injected. Such an injection can be both useful and harmful (Jajermi, 1998, p. 98).

4-6 Inglehart

He mentions the two factors of economic growth and communication development as the root of the generation gap. In his opinion, in any society that experiences higher economic growth, the state of interactions between generations will move towards and in the direction of intergenerational conflict and gap; Unlike the society where economic stability is established. According to his belief, the value priority of a person is formed under the influence of the socio-economic environment in which he lives during the years before puberty, and with the change of environmental conditions, the value priorities of the young generation will be different from the previous generation based on the socialization that takes place. In addition, the globalization of communication through mass communication tools such as the Internet, satellite, and television is one of the influential factors in cultural changes and value divergence of generations (Inghart, 2010, p. 5).

According to him, the virtual space and the Internet lead to the creation of connections between the homelands, which makes the new generation tend to modernism and traditionalization, for example, in the way of clothing and ...

5. Research Methodology

In the current research, the method of study is a documentary survey, which uses a questionnaire technique based on a five-point Likert scale to find out the intergenerational gap of contemporary Afghan Shiites. Sampling in this study is a simple and random probability method and the measurement scale of the questionnaire was chosen based on the interval scale. SPSS software was used to analyze the questionnaire. To measure rituals and symbols, the questionnaire included 12 items such as the use of hand-woven and embroidered clothes, hats and aprons, black veils and tents, handicrafts, cloths tied in knowledge, Nazr Bibi, terms such as (Abgha (uncle), Makh (kiss), Mazar (Pantheon), Monty (disconnected), Pencil, Aqra (Pupil), etc.) and participating in Friday and Eid prayers.

To measure the behavior, the items include 11 questions: continuation of the occupation of ancestors and fathers, choosing a job and field of study, choosing a spouse, choosing the color and style of clothes, loose shirts, and turbans, adhering to the customs and traditions of the past, The use of tight clothes and jeans, the backwardness of knowing not to use fashionable clothes, following fashions through television, satellite and communication networks, virtual space and social networks such as: (Facebook, Instagram, etc.), believing in preserving handicrafts such as Glam weaving, goldsmithing, leaf weaving, etc. and measuring people's beliefs about veiling and believing that simply not wearing a veil is not a reason for being irreligious.

10 questions have been considered to achieve intergenerational changes and gaps in interests and tastes. Likeability of playing traditional games such as playing with stones1, handball, ghorsi2, throwing stones3, etc. Using happy colors, traditional food such as rice milk, qorti, having spiky and long hair, hair in the form of a fade and short armpits, tattoos, thin and short clothes, listening to traditional music, spending free time in the virtual space and playing on the Internet.

To measure emotions, the questionnaire contains eight questions: being with parents and talking to them, sharing problems and troubles with parents, being at home and talking friendly with family members, respecting the origins of the father and Mother, traveling with parents, talking with classmates and friends, hugging family members and worrying about the presence of children outside the home.

To measure the values, the questionnaire included 13 questions, which included helping one's fellow believers and the same religion, serving God, benevolence to others, honesty, contentment, respect for parents, jihad to defend the religion, and prayer for Relieving troubles and honoring knowledge or wealth.

The assessment of beliefs contains 10 questions: Are the prophets, infallible imams, peace be upon them, aware of everything that the will is aware of, belief in the imam of time leads to openness in work, worldly happiness is better than happiness in the hereafter, the universe was created justly, religion is not capable of problems Solve the contemporary human being, everything a person does in this world will be seen in the hereafter, the destiny of a person is predetermined and determined in advance, it cannot be changed, action without imitation is going astray, worship is like fasting and prayer. It does not affect worldly life and one should sacrifice its life to defend religion.

5-1- Statistical Society

The statistical population consists of contemporary Afghan Shiites over 16 years of age who lived in Kabul in 2022.

5-2- Reliability and Validity

In this research, the formal and content validity methods were used and for this purpose, according to the experts and professors of the Department of Sociology and Educational Sciences of the Higher Education Institute of Human Sciences of Al-Mustafa Community, it was used. To achieve the reliability of the questionnaire, Cronbach's alpha method was used and the following results were obtained.

Picture 1, the reliability coefficient of the questionnaire in general

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[1] . At a distance of 20 or more, a circle is drawn on both sides and some dirt is collected in the middle of the circle, then a piece of wood or a stone is placed as a target on the small dirt hill. A group of people is divided into 2 groups and then compete between them. Each stone that hits inside the circle gets one point and if the stone hits the mark, they get 2 points. Any team that completes the set score first will be recognized as the winner of the game.

[2] . Ghorsi is one of the local games of the Afghan people, in which people are divided into 2 groups, each of them takes one of their legs and hits each other with their fists until one of them falls to the ground and is known as the loser of the game.

[3] . In this game, several young people gather together and choose a stone weighing several kilos that everyone can throw to a distance. Whoever manages to throw the stone the farthest wins first place and is recognized as the most powerful youth.

Table 4-2-1. Questionnaire reliability coefficient

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.855	.902	63

The coefficient (855) indicates the good validity of the questionnaire of the current research.

Cronbach's alpha results for each dimension in the research's first dimension; Measuring and identifying the components of rituals, behavior, interests, and tastes.

Table 4-3-2. The questionnaire coefficient of the components of rituals, behavior, interests, and tastes

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.821	.837	36

Cronbach's alpha coefficient

(821) indicates the good validity of the questions of this dimension.

The second dimension is measuring and understanding religious, belief, religious, and attitudinal components.

Table 4-3-3. Questionnaire coefficient of elements of emotions and feelings

	Reliability Statistics	
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.888	.891	7

Cronbach's alpha coefficient (.888) indicates the good validity of this dimension of the questionnaire.

The third dimension of measuring and understanding belief and value components.

Table 4-3-4. Questionnaire coefficient of belief-value components

	Reliability Statistics	
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.752	.879	20

Hypothesis test

An inferential test was used to test the research hypotheses. For this purpose and according to the type of scale, parametric tests such as the mean T-test with two independent samples were used to compare two generations of Afghan Shiites from 1343 to 1401 who were born in Kabul and other cities and migrated to Kabul and benefited. Data analysis was done using SPSS software.

1.   Descriptive statistical analyses

The desired variables and characteristics of contemporary Afghan Shiites who participated in answering the questionnaire are age, gender, education, occupation, province, marital status, and duration of residence in Kabul and marital status. In this article, only the tables of age and duration of migration are mentioned.

1.1. Age of respondents

Table 1. 1. Frequency and percentage by age

F. and P. Age	frequency	percentage	F. and P. Age	frequency	Percentage
From 15 to 19	194	57/.1	From 41 to 45	16	8/.5
From 20 to 23	98	28/.8	From 46 to 50	20	10./.6
From 24 to 27	38	11/.2	From 51 to 55	16	8/.5
From 28 to 30	8	2/.4	From 56 to 60	6	3./.2
From 30 to 35	86	45/.7	From 61 to 65	3	3/.6
From 36 to 40	30	16/.0	unanswered	30	15/.1

According to the table and diagram 1. 1. The questionnaire has been distributed among the Shiites over 15 to 65 years old, which are divided into 12 groups with an interval of 3 years.

1. 2. Gender of respondents

Table 2. 1. Frequency and percentage by gender

Frequency of subjects based on respondents' gender

Gender frequency and percentage	Men	Women	unanswered
From 30 to 65			
Frequency	146	27	14
Percentage	77.7	14.4	7.4
From 15 to 30			
Frequency	178	150	12
Percentage	52.4	44.1	3.5

1.3 . Residence period of respondents

Table 3. 1. Frequency and percentage of duration of migration

The frequency of the subjects based on the length of residence of the respondents according to Table 1.3

Frequency and percentage Residence period	Frequency	percentage	Frequency and percentage Residence period	Frequency	Percentage
unanswered	60	11.97	18-16	65	12.97
3-1	109	21.76	21-19	34	6.78
6-4	56	10.76	24-22	25	4.99
9-7	62	12.37	27-25	5	0.9
12-10	51	10.17	30-28	3	0.59
15-13	60	11.97			

According to the time of their migration, the residence time of the respondents is divided into 11 groups, three years, three years from 1 to 30 years, according to the obtained statistics, the longest residence time is from 1 to 3 years equal to 21.76% and the lowest It is equal to 0.59 from 28 to 30 years old. By looking at the table, it is clear that the duration of residence in the next groups is in the next stage, which is specified as a percentage and mentioned in the table.

1.4. Intergenerational measurement

The total participants of the questionnaire are divided into two generations, the 1st generation is from 15 to 40 years the 2nd generation is more than 41 years.

Table 4. 1. Frequency distribution related to intergenerational measurement

Percentage and frequency / Generation	frequency	percentage
unanswered	26	4%98
From 15 to 40	328	62%83
From 41 up	173	33%14

According to the obtained statistics, the highest percentage of the first generation is equal to (62%83) and the second generation is equal to (33%14). In the next stage, some did not give any opinion about their age (98% 4).

Inferential statistical analysis

To analyze the hypothesis test, a T-test with two independent samples was used; Because the T-test of independent samples is used to compare and measure age groups with each other and their relationship with components and variables to achieve the results of hypotheses (Akhwan Mohammadi, 1292: 24).

Testing the first sub-hypothesis with a T-test with two independent samples

It seems that cultural factors (media, knowledge, and change of needs from material to metamaterial) and social factors (urbanization, power building, and rapid social changes) have been effective in the amount of use of symbols (division) of two generations of contemporary Afghan Shiites.

The test result includes two outputs. The first output is the table (Group Statistics), which is descriptive statistics related to two age groups from 15 years to 40 years and the second group from 41 years to 65 years.
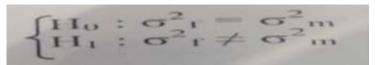
Descriptive statistics of T-test results with two independent samples of the influence of cultural and social factors on the amount of use of symbols (gap) of two generations of contemporary Afghan Shiites.

Group Statistics

	1st and 2nd generation	N	Mean	Std. Deviation	Std. Error Mean
Age group + collection of symbols and rituals	1st generation	339	46.36288	6.13757	.33335
	2nd generation	188	46.30855	7.17546	.52332

According to Table 4. 3. 2. 1. the average of the two communities and age groups is equal to 46.3628 (age group 15 to 40 years) and 46.3085 (age group 41 to 65 years).

The second output is the table (Independent Samples Test) which is related to inferential statistics and contains the test results and includes two parts. The first part deals with the test of equality of variance of two populations and the second part shows the results of the test of equality of the mean of two populations for both equality and inequality of variance.

$$\begin{cases} H_0 : \sigma^2_r = \sigma^2_m \\ H_1 : \sigma^2_r \neq \sigma^2_m \end{cases}$$

The statistical hypothesis related to the equality of variance test of two societies (Levene's test) is as follows:

The results of the inferential statistics of the T-test with independent samples of the influence of cultural and social factors on the amount of using symbols and performing rituals (gap) of two generations of contemporary Afghan Shiites.

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower	Upper
Age group + number of symbols and rituals	Equal variances assumed	7.629	.006	.092	525	.927	.05432	.59345	-1.11152	1.22016
	Equal variances not assumed			.088	338.686	.930	.05432	.62047	-1.16615	1.27479

According to the output results, the Sig related to Lyon's test is equal to .000 and greater than the significance level of 5%. As a result, the assumption of equality of variances is accepted.

The Mean Difference column in the second table is equal to the number 35561. It is calculated from the average difference of two groups 1 and 2 in the first table.

Based on the information in the first line of Table 2.3.3.4. Sig of the mean equality test with the assumption of equality of variance is equal to .010 for the first group and .026 for the second group is less than 5%. Therefore, the H. hypothesis is rejected. We conclude that the difference between the averages is significant with a probability of 95% and the claim of the influence of cultural and social factors in the amount of behavior change (gap) of two generations of contemporary Afghan Shiites is accepted at the error level of 4-5%.

In other words, it can be acknowledged that the average value of the two groups is different according to the Grouping variable. It can be said that the independent variable Grouping of cultural and social factors affects the dependent variable (Test variable, the degree of "gap" behavior change).

According to the upper and lower limit values, it can be said: that the upper limit is positive and the lower limit is negative; Therefore, the difference in the average of the two societies is not significant and the equality of the average of the two societies is accepted; in other words:

$$\mu 1 = \mu 2 \qquad \mu - 1\mu \qquad 0 = 2$$

Testing the third hypothesis with a T-test with two independent samples

It seems that cultural factors (media, knowledge, and change of needs from material to metamaterial) and social factors (urbanization, power building, and rapid social changes) have been effective in changing the interests and tastes (gap) of two generations of contemporary Afghan Shiites.

Descriptive statistics of T-test results with two independent samples of cultural and social factors in the rate of change of interests and tastes (gap) of two generations of contemporary Afghan Shiites.

Group Statistics					
	1th and 2nd generation	N	Mean	Std. Deviation	Std. Error Mean
Age group - cultural and social factors + set of interests and tastes	1the generation	339	29.8289	6.30865	.34264
	2nd generation	188	31.4096	8.32221	.60696

According to the table (Group Statistics), the average age group of the first generation is equal to 29.8289 and the second group is equal to 31.4096 percent.

Inferential statistics of T-test results with two samples of cultural and social factors in the rate of change of interests and tastes (gap) of two generations of contemporary Afghan Shiites.

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference
									Lower	Upper
Age group + number of symbols and rituals	Equal variances assumed	7.629	.006	.092	525	.927	.05432	.59345	-1.11152	1.22016
	Equal variances not assumed			.088	338.686	.930	.05432	.62047	-1.16615	1.27479

According to the output results, the Sig related to Lyon's test is equal to .327 and greater than the significance level of 5%. As a result, the assumption of equality of variances is accepted.

The Mean Difference column in the second table is equal to -1.58067, which is calculated from the mean difference of two groups 1 and 2 in the first table.

Based on the information of the first line of table 1.2.3.4. 3. 2. Sig of the mean equality test with the assumption of equality of variance is equal to .015 for the first group and .024 for the second group is less than 5% percent. Therefore, hypothesis H. is rejected. We conclude that the difference between the averages is significant with a probability of 95% and the claim of the influence of cultural and social factors in the rate of change in the interests and tastes (gap) of two generations of contemporary Afghan Shiites is accepted at the error level of 4-5%.

In other words, it can be acknowledged that the average value of the two groups is different according to the Grouping variable. Therefore, the independent variable (Grouping of cultural and social factors) affects the dependent variable (Test variable, the level of interests and tastes "gap").

According to the upper and lower limit values, it can be said: that the upper limit is positive and the lower limit is negative. Therefore, the difference in the average of the two communities is not significant and the equality of the average of the two communities is accepted, in other words:

$$\mu1= \mu2 \qquad\qquad \mu-1\mu \qquad\qquad 0 = 2$$

Testing the fourth hypothesis with a T-test with two independent samples

It seems that cultural factors (media, knowledge, and changing needs from material to metamaterial) and social factors (urbanization, building power, and rapid social changes) have been effective in changing the emotions and feelings (gap) of two generations of contemporary Afghan Shiites.

Group Statistics					
	1st and 2nd generation	N	Mean	Std. Deviation	Std. Error Mean
Age group-cultural and social factors + suml emotions	1st generation	339	30.2566	5.70598	.30991
	2nd generation	188	28.7926	6.00842	.43821

According to the table (Group Statistics), the average age group of the first generation is equal to 30.2566 and the second group is equal to 28.7926 tenths of a percent.

Inferential statistics of T-test results with two samples of cultural and social factors in the degree of change in emotions (gap) of contemporary Afghan Shiites.

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Age group, cultural and social factors + total of emotions	Equal variances assumed	5.011	.026	2.769	525	.006	1.46408	.52883	.42521	2.50296
	Equal variances not assumed			2.728	369.672	.007	1.46408	.53672	.40868	2.51949

According to the output results, the Sig related to Lyon's test is equal to .026 and greater than the significance level of 5%. As a result, the assumption of equality of variances is accepted.

The Mean Difference column in the second figure is equal to 1.464084, which is calculated from the mean difference of two groups 1 and 2 in the first table.

Based on the information in the first line of table 3.3.4. 2 Sig of the mean equality test with the assumption of equality of variance equal to .006 for the first group and .007 for the second group is less than 5% percent. Therefore, hypothesis H. is rejected. We conclude that the difference between the averages is significant with a probability of 95% and the claim of the influence of cultural and social

factors in the degree of change in emotions (gap) of two generations of Shiites is accepted at the error level of 4-5%.

In other words, it can be acknowledged that the average value of the two groups is different according to the Grouping variable. It can be said that the independent variable (Grouping of cultural and social factors) affects the dependent variable (Test variable, emotions (gap).

The result of inferential statistics is that in this hypothesis, both the upper and lower limits are positive; Therefore, the difference between the average of the two samples is greater than zero and the state of the relevant variable will be appropriate, and the average of the first sample is greater than the second sample, in other words:

$$\mu1 - \mu \qquad \mu1 > \mu2 \longrightarrow \qquad 2 < 0$$

Testing the fifth sub-hypothesis with T-test with two independent samples

It seems that cultural factors (media, knowledge, and change of needs from material to metamaterial) and social factors (urbanization, power building, and rapid social changes) have been effective in changing the values (gap) of two generations of contemporary Afghan Shiites.

Descriptive statistics of T-test results with two independent samples of cultural and social factors in the rate of change of values (gap) of two generations of contemporary Afghan Shiites.

Group Statistics					
	1st and 2nd generation	N	Mean	Std. Deviation	Std. Error Mean
Generation - transfer of material needs to metamaterial + sum of values	1st generation	339	45.0708	9.05837	.49198
	2nd generation	188	42.2128	9.70404	.70774

According to the table (Group Statistics), the average age group of the first generation is equal to 45.0708 and the second group is equal to 42.2128 percent.

Inferential statistics of T-test results with two independent samples of cultural and social factors in the rate of change of values (gap) of two generations of contemporary Afghan Shiites.

Independent Samples Test		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Generation - well-being and the transfer of material needs to metamaterial + sum of values	Equal variances assumed	2.190	.139	3.382	525	.001	2.85803	.84510	1.19785	4.51821

According to the output results, the Sig related to Lyon's test is equal to 2.190 and greater than the significance level of 5%. As a result, the assumption of equality of variances is not accepted.

The Mean Difference column in the second figure is equal to 2.85803, which is calculated from the mean difference of two groups 1 and 2 in the first figure.

Based on the information of the first line of table 3.3.4. 2 Sig test of equality of mean with the assumption of equality of variance equal to .001 for the first group and .001. The second group is less than 5%. Therefore, hypothesis H. is rejected. We conclude that the difference between the averages is significant with a probability of 95% and the claim of the influence of cultural and social factors on the amount of change in the values (gap) of two generations of Shiites is accepted at the error level of 4-5%.

In other words, it can be acknowledged that the average value of the two groups was not different in terms of the Grouping variable, so it can be said that the independent variable (Grouping of cultural and social factors) affects the dependent variable (Test variable, values).

According to the upper and lower limit values, it can be said: that the upper limit is positive and the lower limit is negative; Therefore, the difference in the average of the two communities is not significant and the equality of the average of the two communities is accepted, in other words:

$$2=0 \quad \longrightarrow \quad \mu 1= \mu 2 \qquad -\mu 1\mu$$

Sixth sub-hypothesis test with T-test with two independent samples

It seems that cultural factors (media, knowledge, and change of needs from material to metamaterial) and social factors (urbanization, power building, and rapid social changes) have been effective in changing the beliefs (gap) of two generations of contemporary Afghan Shiites.

Descriptive statistics of T-test results with two independent samples of the influence of cultural and social factors on the rate of change in beliefs (gap) of two generations of contemporary Afghan Shiites.

Group Statistics					
	1st and 2nd generation	N	Mean	Std. Deviation	Std. Error Mean
Generation - absolutism + ideas	1st generation	339	42.1003	4.46571	.24254
	2nd generation	188	40.7447	7.59107	.55364

According to the table (Group Statistics), the average of the first group is equal to 42.1003 and the second group is equal to 40.7447.

Inferential statistics of T-test results with two independent samples of the influence of cultural and social factors on the rate of change in beliefs (gap) of two generations of contemporary Afghan Shiites.

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Generation - absolutism + ideas	Equal variances assumed	23.422	.000	2.581	525	.010	1.35561	.52525	.32376	2.38747
	Equal variances not assumed			2.243	260.3 63	.026	1.35561	.60443	.16541	2.54581

According to the output results, the Sig related to Lyon's test is equal to .000 and smaller than the significance level of 5%. As a result, the assumption of equality of variances is accepted.

The Mean Difference column in the second figure is equal to 1.35561, which is calculated from the mean difference of two groups 1 and 2 in the first figure.

Based on the information of the first line of Table 4. 2. the Sig of the mean equality test with the assumption of the equality of variance is equal to .010 for the first group and .034 for the second group is less than 5% percent. Therefore, hypothesis H. is rejected. We conclude that the difference between the averages is significant with a probability of 95% and the claim of the influence of cultural and social factors in the rate of change in the beliefs (gap) of two generations of contemporary Afghan Shiites is accepted at the error level of 5-6%.

In other words, it can be acknowledged that the average value of the two groups is different according to the Grouping variable, so it can be said that the independent variable (Grouping, cultural, and social factors) affects the dependent variable (Test variable, beliefs).

The result of inferential statistics is that in this hypothesis, both the upper and lower limits are positive; Therefore, the difference between the average of the two samples is greater than zero and the state of the relevant variable will be appropriate, and the average of the first sample is greater than the second sample, in other words:

$$\mu 1 > \mu 2 \qquad \mu_{-1}\mu \qquad 0>_2$$

Conclusion

The intergenerational gap is a social phenomenon that may become a social problem in some cases. The intergenerational gap is visible in all societies, but in some societies, it is more severe and has become a social problem. The research results show that three decades of developments in Afghanistan have had many positive and negative effects. Among its negative effects is the inter-generational gap between two generations (parents and children) of contemporary Afghan Shias, due to the open space of the media, the availability of means of communication, and the availability of virtual space, migration from the village to the city, the rise of the Knowledge and awareness and the construction of social power have been created. On the other hand, the different life experience of the first and second generations causes different affiliations and identities in terms of beliefs, values, interests, behaviors, emotions and feelings, rituals, and symbols.

The findings of the research indicate that the generation that lived in the closed rural space and at a low level of knowledge and awareness compared to the generation that lived in the urban and academic environment, have all the communication facilities and virtual networks at their disposal, have more knowledge and awareness. They are related, but they have significant differences both in terms of mentality and in terms of objectivity and way of life. The previous research proved this claim and determined that the second generation tried to distance themselves from the world of tradition and get their beliefs, values, tastes, and preferences more inspired by the intellectual and behavioral paradigm of the modern world. According to the inferential statistics of the second generation, they prefer to wear ties and suits instead of turban and local clothes. They try to match their lifestyle with the world that was represented in the world of virtual reality, media, and modern institutions such as universities. near the formation Based on this, in this research, although the intergenerational gap was not confirmed in terms of symbols and rituals, significant differences were observed in terms of behavior, interests, emotions and feelings, values and beliefs.

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