CHANGES IN VALUES AND ITS RELATIONSHIP WITH SUBJECTIVE WELFARE (CASE STUDY OF THREE GENERATIONS IN IRAN)

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Abstract

This study investigated the procedure of the changes in values and welfare in Iran, which was conducted among three generations in Tehran. The key question is "what differences are found in value changes and subjective welfare of different generations of the population under study; and how these differences associated with the occurred social changes in Iran are?" The sample (n=384) consisted of three generations of Tehran residents: the generation who has lived before Revolution), the generation who has lived in the time of Revolution and the war between Iran and Iraq and the generation of after Revolution. Findings indicated that the tendency towards changes and conservativeness is significantly different among the generations. The average tendencies towards values that showed achievement of personal aims are significantly different among generations. There is a relationship between the first generation's emotional well-being,

and the second and third generations' subjective welfare. However, the tendency towards self-transcendence is of no significant difference among generations and these values are only related to the second generation's subjective and cognitive welfare. Overall, it can be said that the tendency towards different values and the feeling of subjective welfare is different among generations, but this difference is not that big to be named a "gap".

Keywords

Values, Subjective Welfare, Value Changes

1. Introduction

The main issue addressed in this study is investigating the subjective welfare. Subjective well-being is a broad and multi-dimensional concept, which evaluates the individuals' satisfaction of their lives (Hansson, 2008) or the feeling of life enjoyment subjectively (Helliwell, et al., 2013). This concept is assessed through two dimensions: emotional and cognitive. In order to investigate the concept of subjective welfare, the access to material sources as well as individual's perception of life should be taken into account (Bohnke, 2007). This is so since among those who have high access to material resources, there are some individuals who do not feel to have much welfare in their lives; it means this welfare refers to the individuals' perception of their society. This perception varies among different generations and depends on the way they are socialized. Since the role of values in welfare is obvious, any kind of welfare perception is associated with a kind of value, moral, or normative assessment (Fazeli,2008). Any individual's value judgment can affect his perception of welfare and the very issue highlights the importance of paying attention to individuals' value assessments and their judgments about the society they are living in. Overall, economic and political conditions and social settings are among factors affecting personal welfare; these settings and conditions should be studied from the point of view of the people themselves.

Iran's society has experienced an important era in the recent decades due to the extensive changes. The occurrence of important events and big changes in Iran, such as paying attention to development and renovation plans after the establishment of Pahlavi regime, the Revolution, the War between Iran and Iraq, and extensive cultural changes in recent years, which was due to the public use of media such as satellite, internet and so on, have led different generations to experience different social atmospheres. Iran's condition before Revolution is very different from

its current situation due to national changes on the one hand, and being affected by international changes on the other hand; this makes different experiences for different generations. It seems that different lives and socialized conditions have made different values for each generation; since providing individuals' welfare and utility depends on their values; this leads to different welfare perceptions by different generations. It is natural that life satisfaction is the reflection of the extent an individual has kept a balance between his desires and his current position. In other words, an individual's life satisfaction decreases as the gap between his value levels and his wishes, and his real situation widens (Ingelhart, 1990). This issue by itself makes some new social problems. One of the cases of mismatch between tools and value occurs at the level of policymaking. It may happen that policymaking, as the tool provider for achieving the aims does not coordinate with realities of community. In this case, the gap between tools and values widens and this can cause the individuals' frustration and dissatisfaction. As a result, individuals' welfare, specially their mental perception of it, will decrease and this leads to some other problems headed by social dissatisfaction. To make appropriate policy, thus, it is necessary to recognize the values and needs of the society, and this by itself affects individuals' subjective welfare. The question this article address is that how are value changes and the obtained subjective welfare associated with the occurred social changes in the area of welfare and social policy in Iran? The main hypothesis of the article is that the amount of the subjective welfare is different among the three generations and they have different values related to the article's variables. Meanwhile, the occurred social incidents and events in Iran have a significant relationship with the changes in generation's values and subjective welfare.

2. Theoretical Framework

The followings factors have led to the establishment of a proper analysis framework: studying the opinions of experts in the field of community changes, differences between the generations, the impact of these changes on a better understanding of the existing attitudes and values, the impact of values on individuals' well-being perception and the definitions of each of these concepts. What can be briefly concluded is the case indicating that the occurrence of changes in society affects the values obtained by any generation in socialization period; on the other hand, these different values are leading to different welfare perceptions.

In this study, in order to investigate generations, their values, and within generation changes in Iran, the experience theory or the theory of historical generation has been used as the theoretical basis. In their historical generation approach, some experts such as Mannheim (1952), Mead (1934), and Ingelhart (1990) considered the biologic age as unrelated to the generation change and they defined generation in a new way which was associated with great and pervasive changes and events in a society; they also considered the identification and existence of a generation as a result of having a common experience of society changes. They believed the occurrence of specific changes in socializing years (the years before adulthood) of any age group threatens the link between generations and leads to the formation of a conceptual and value system different from the previous generation. The formed values in these periods rarely changes in the forthcoming years.

According to this approach, to show the generation gap an important event should have happened within a shared location to a group with similar ages; this event must have made new conditions, gained acceptance of new patterns and values for new generation, which is in contrast with the previous dominant generation's values and beliefs (Kashi, 2004).

According to experts, different values affect individuals' subjective welfare and cause its increase or decrease. In this section, Schwartz's theory has been utilized to explain the relationship between values and welfare perception. Schwartz believes that values are connected to subjective welfare in two ways. In one way, an individual's feeling of welfare depends on the prioritizing of his values. In fact, an individual who considers a value as very crucial may tend to have a more positive feeling about welfare rather than the person who has a set of different values (Savig & Schwartz, 2000). In the other way, success in perceiving any of these values increases the individual's welfare. This means that individuals' perception of welfare may not be dependent upon their value lists but rather it depends on the extent to which they can follow the values important to them (Ibid).

Understanding this relationship requires recognition of values. In this study, Schwartz's theory of universals in the content and structure of basic values was used to perceive and evaluate each generation's values. In order to recognize welfare perception, this was divided into two parts: cognitive and emotional. The cognitive part consists of life satisfaction, domain satisfaction, and life quality; the emotional part consists of positive feelings, negative feelings, and enthusiasm.
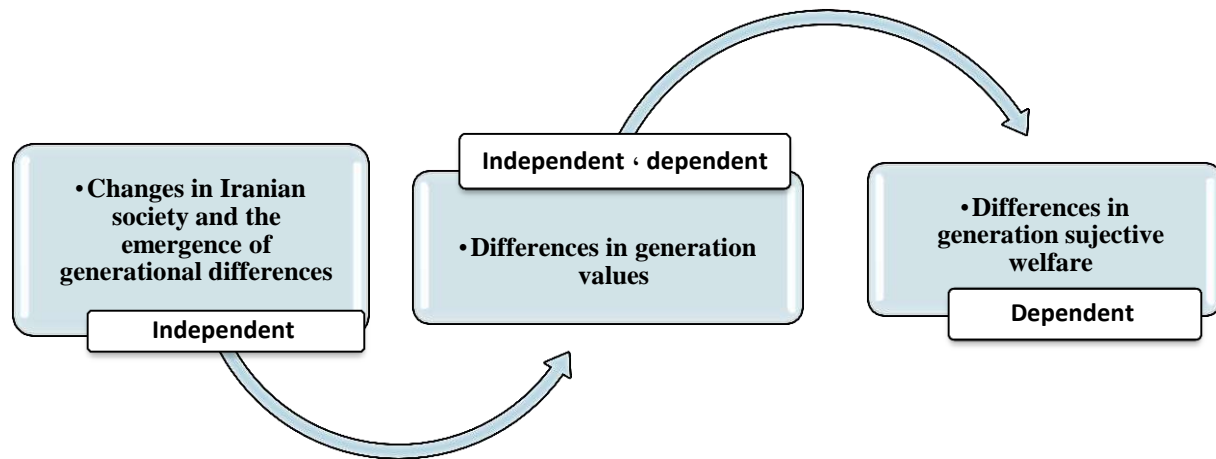
Figure 1: *Theoretical Framework*

3. Conceptual and Theoretical Aspects

3.1 Value

According to Rokeach (1968), value is a consistent belief that makes specific behavioral approach or optimal final state for a person against the opposite behavioral approach or final state (Sean lyon, 2003; Aznar et al, 2005). Rokeach discussed that any individual has a value system, which actually organizes his beliefs about the behavioral approaches he prefers; these behaviors can be located in a continuum according to his priority (Aznar et al, 2005). Overall, it can be concluded that values are essential elements, which direct individual's thought, feeling, desires, likes and finally his behaviors. Value changes happen by the passage of time and through historical periods. Schwartz (1992) proposed the theory of universals in the content and structure of basic values. Besides determining formal features of values, he knew them as desired objectives that, regarding their importance, are different from each other and are considered as leading bases in individuals' lives (Sagive & Schwartz, 2000). Schwartz describes three kinds of needs as the basic aims of all humans: physical and biological needs, the need for coordinated social interaction, and vital needs and group welfare. He extracts ten types of values from these three universal needs. Schwartz's ten types of universal value make a continuum of motivating values related to each other, which lead to cyclical structure of values. This set of values is considered in a way that includes various and common motivations of individuals across different cultures (Schwartz, 1994; Schwartz& Savig, 1995). Regarding values structure, Schwartz emphasized separating a set of active relationships among motivating types, which

allows us to relate values to each other and to other variables in a cohesive manner. Schwartz's ten types of universal value are power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (Sagive & Schwartz, 2000).

Schwartz's values make two-dimensional bipolar structure: first, openness to change versus conservation and second, self-enhancement versus self-transcendence. Openness to change includes hedonism, stimulation, and self-direction. Power, achievement, and hedonism show self-enhancement dimension; tradition, conformity, and security indicate conservation aspects and finally, universalism and benevolence show self-transcendence.

3.2 Welfare

The concept by itself is full of complexities and ambiguities. But in general, it can be said that "welfare is the definition of individuals' life condition according to their advanced social priorities such as education, health care, income security for the elderly and the disabled (Mc gillivary , 2007; sodersten, 2002). Presenting a correct and exact definition of welfare requires the answer to the question of whether welfare is an abstract or concrete issue(Fitzpatrick, 2005).

3.3 Subjective Welfare

The OECD Guidelines on Measuring of Subjective Well-being define and recommend the following measures of subjective well-being: "Good mental states, including all of the various evaluations, positive and negative, that people make of their lives and the affective reactions of people to their experiences (Helliwell, et al., 2017). It is a reference term in academic literature and also an optimal universal aim (Minkov, 2009) which includes multi-dimensional evaluation of life, cognitive judgment about life satisfaction, and effective evaluations of feelings and moods (Mc gillivary & Clark, 2006). Subjective well-being is an umbrella concept that covers the study of happiness and life satisfaction (Mayungbo, 2016: 69). Bruni and Purta defined subjective welfare as a kind of welfare that includes both cognitive and involvement element (Bruni & Purta, 2007). Diner proposed one of the most comprehensive definitions presented about subjective welfare. According to him, subjective welfare includes all positive and negative assessments that people make about their lives. Subjective welfare includes cognitive reflective assessments such as life satisfaction, job satisfaction, interest and commitments and emotional reactions to life events such as happiness and sadness. Thus, subjective welfare is an umbrella term for different assessments individuals make about what happens to them, and about their body and mind and the conditions they live in. Although social

welfare and misery are mental when experience by a person, their manifestations are observable in verbal and nonverbal behavior, actions, biology, body, attention and memory (Diener, 2005).

3.4 Life Satisfaction

Shine and Johnson (YEAR) defined life satisfaction as "overall evaluation of life quality based on individual's selective criteria. Judging about satisfaction depends on comparing an individual's life condition with his standards (Diener et al., 1985). Life satisfaction does not just include people's dominance on resources; it also involves their efforts in keeping safe their subjective welfare. Therefore, life satisfaction involves the active part of a person who is the decider and who tries hard, but not a passive receiver of things (Wong et al., 2006). It can be said, in the other words, that life satisfaction is the reflection of individuals' gaps to their imaginations (Conceicao & Bandura, 2008).

3.5 Quality of Life

There is an old distinction between abstract and concrete quality of life. The first refers to the level of life in which standards of living are well defined and this is measured by an outsider. Concreteness includes self-assessment, which is based on implicit criteria (Veenhoven, 2001; Hosseinpour, 2010).

3.6 Environmental Satisfaction

Environmental satisfaction is another aspect of cognitive and judgmental welfare that people make in assessing their basic needs of life such as mental and physical health, job, entertainment, social communications and family. In this scale, individuals usually refer to their satisfaction of different aspects of life (Diener, 2005).

3.7 Happiness

It includes individuals' emotional state that is sensitive to sudden changes in disposition (Wong et al., 2006). Happiness is a narrower concept than subjective welfare and is the result of the balance between positive and negative effects (Conceicao & Bandura, 2008).

3.8 Positive Feelings

Denote pleasant moods and emotion, such as joy and affection. Positive or pleasant emotions are part of subjective well-being because they reflect a person s reaction to events that signify to the person that life is proceeding in a desirable way (Diener, 2005).

3.9 Negative Feelings

This includes moods and emotions that are unpleasant and represent negative responses people experience in reaction to their lives, health, events and circumstances (Diner, 2005).

3.10 Generation

It can be concluded from scholars' definition of generation that what is agreed on by all sociologists is that being born at a specific time alone cannot lead to the emergence of a new generation; but what gives meaning to generation and makes it possible to be investigated by researchers is the occurrence of social changes and special events and having a common experience among individuals of the same age. As Cilliers (2017) points out the generation, typology is well covered in various sources and five general trends can be identified. However, this typology is according to the western experience and Iranian historical experiences are different from that. Therefore, we have to take account this fact and use the Manheim's definition of Generation that focuses on the experience of massive events and incidents.

According to the research approach which is based on the acceptance of the definition of sociological generation, besides biological factors and year of birth, the important historical events which have occurred in the socializing periods (based on the scholars' opinion, it ranges from 10 to 25 years old) of individuals has been taken into account. Based on this, the following generation classification is determined.

The first group includes individuals who were born between 1946 and 1959. These people have experienced their socializing periods before the Revolution. It means that their beliefs and thoughts have been formed in the conditions dominant before the Revolution. Kowsari (2008) states that:

In terms of politics, the people of this generation were born in political persistent with no freedom and in terms of economy, they were born and grew up in the periods just after the primary renewal of Iran (Second Pahlavi regime). This is the generation that has seen the political and economic conditions of Iran after the first Pahlavi, and it has experienced economic welfare periods in his early adulthood for nearly a decade (1961-1968) (ibid). In this article, this generation has been called the first generation or the generation before the Revolution. The second group includes those who were born between 1960 and 1976. They have experienced their early years of socialization at the time of Revolution; they have experienced a Revolution, which was led and planned by the generation before them. This generation was soon involved in

the War between Iran and Iraq. No doubt, many of the soldiers were among this generation. The generation that made efforts in the first years of Revolution and War has designed and implemented the new revolutionary and Islamic culture with the cooperation of the previous generation. This group has been named the Revolution and War generation. The third generation involves those who were born between 1977 and 1991. This generation is the one, which has grown up, in a bipolar atmosphere. On the one hand, they can be considered as belonging to the Revolution, since they were grown under the education and training of Islamic revolution organizations and institutions. This is the generation, which has, spent all its socializing period in the time after Revolution and has no experience of the Revolution days and War problems; it can be said that this generation was only connected to Islamic revolution promises and the memories of the War. On the other hand, they were heavily under the influence of global cultures, the West, and information and communication technology and they had a close relationship with global system; this generation, therefore, is called the after revolution generation.

4. Methodology

This study is based on survey method and the observant case is the respondent. The required data was collected through a questionnaire distributed in Tehran in 2016. Since the population in Tehran, which is Iran's capital, has always included influential groups on social, political, and cultural changes both in past and in future, the population of this study includes the residents of Tehran aged between 18 to 65 (from both genders). They were selected through multi-level cluster sampling. Cochrane sampling was used to determine the sample size. Based on the collected information, the population of citizens over 18 years of age in three regions of Tehran (Regions 1, 11, and 19) is 650,290; using Cochrane formula, 384 subjects were selected as the sample size.

The items in this questionnaire include a combination of global values questionnaire, value assessment questionnaire of Schwartz, and the questionnaire of assessing Iranians' values and attitudes. The SWLS[1] was used to assess life satisfaction, which measures the cognitive judgment of individuals' life satisfaction. To assess life quality, an eight-item FA[2] was utilized (Diener et al., 2009). This scale measures the importance of different aspects of life. This scale

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[1] Satisfaction with life scale
[2] Flourishing scale

also measures the individuals' life quality in a short time and in a comprehensive manner. Individuals should explain about the conformity of any of these cases with their lives. To assess environmental satisfaction, two kinds of questions were used. In the first set of questions, individuals' satisfaction in a micro scale (living location, environmental health, and amusement areas) and macro scale (the country's economic situation, the political situation of the country, the situation of ethics and Islamic codes' observance) were measured. Happiness was assessed through 5 items. These items were used in Oxford Happiness Questionnaire (Argyle, 2001). Every item measured individual's happiness through a four-option scale. SPANE[3] was used to measure positive and negative feelings; this comprised 12 items (6 items for achieving positive feelings and 6 items for achieving negative feelings (Diener et al., 2009).

5. Research Findings

In this section, tests of comparing means were used to show the difference between values and subjective welfare among the three-generation and its generalizability to the population. Since there were three cases under study (i.e. the three generations), F test was used. In addition, in the cases that mean difference in dependent variable (subjective welfare) was significant among the three generations under study, in order to find where the difference is located among the three generations, post hoc test was used. It should be mentioned that in cases where variance of the dependent variable is different among generations, *Tamhane* test was specifically used; in cases where variance of the dependent variable is the same among generations, *Scheffe* test was used.

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[3] Scale of positive and negative experience
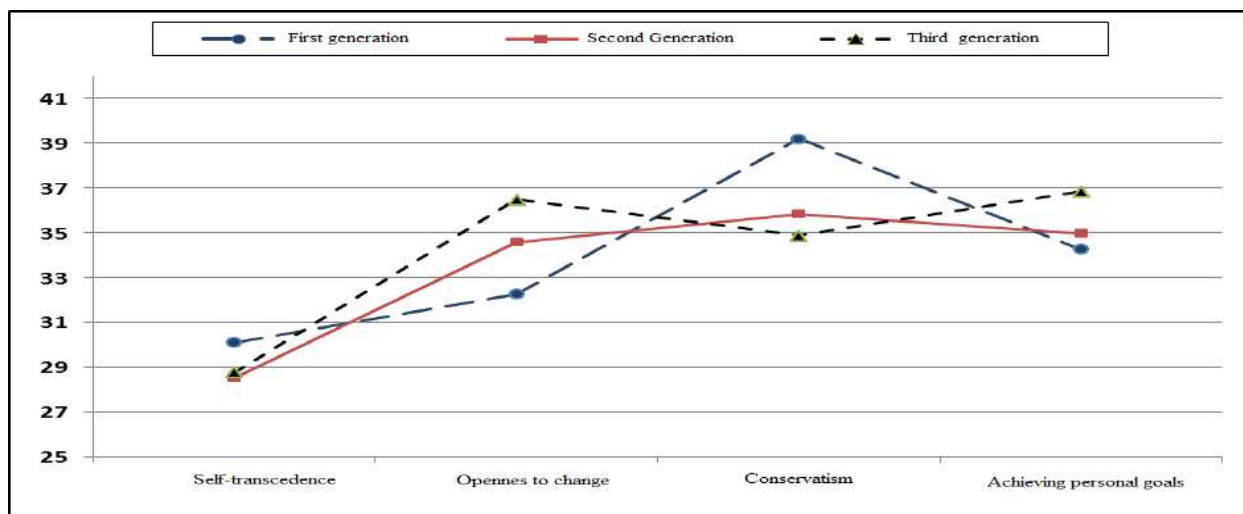
Figure 2: *Comparison of the Means for Value Indices in Three Generations under Study*

Figure 2 shows the comparison of the means of values among three generations under study. As expected, value levels were significantly different among three generations except in self-transcendence. The tendency towards changes among the Revolution and War generation was 2.32 times more than the before Revolution generation. Based on this, the generations under study, which had a higher tendency for change, are respectively the generation after Revolution, the Revolution and War generation, and the generation before Revolution.

Table 1: *Comparison of the Means for Value Indices in Three Generations under Study*

Value indices	First Generation	Second Generation	Third Generation	F	sig	Eta
Self-transcendence (universalism & benevolence)	30.10	28.53	28.76	2.44	0.088	0.11
Openness to change (self-direction & stimulation)	32.25	34.58	36.48	24.37	0.00	0.34
Conservatism (conformity, tradition & security)	39.18	35.83	34.87	8.14	0.00	0.21
Achieving personal goals (achievement & hedonism)	34.26	34.96	36.83	7.60	0.00	0.20

Investigating the conservative values indicated that the tendency towards conservatism in the first generation was 3.35 times more than the second generation. The mean value for this tendency in the first generation was 4.31 times more than the third generation. Based on this, the generations under study can be ranked from higher trend towards conservatism to lower in this way: first generation, second generation, and at last third generation. The tendency means towards following personal aims was higher in the third generation in comparison with the

second generation (1.8663 times); this tendency was also higher in the second generation compared with the first generation (2.569 times). Thus, regarding the tendency to following personal aims, the three generations are respectively third, second, and first generation.
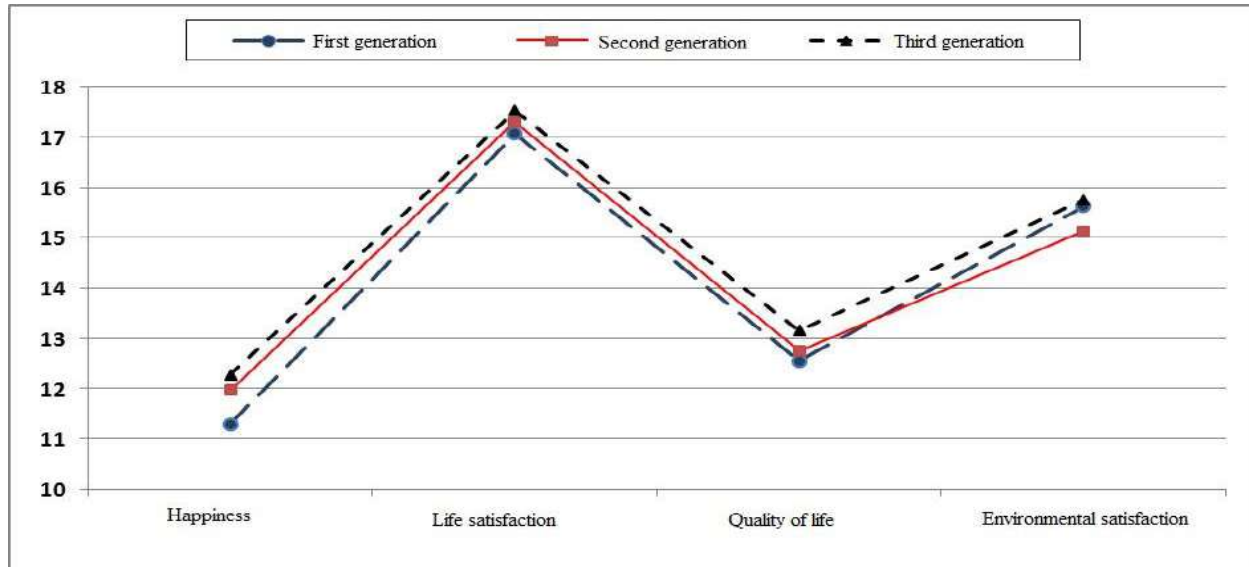
Figure 3: *Comparison of the Means for Subjective Well-Being Indices in Three Generations under Study*

Figure 3 also compares subjective welfare indices among different generations. The results showed that the mean of cognitive well-being (life satisfaction, life quality, and environmental satisfaction) is of no significant difference between generations; the mean for Emotional well-being (happiness and positive and negative feelings) in the third generation is 0.97 times higher than in the first generation, and 0.29 times higher than the second generation.

Table 2: *Comparison of the Means for Subjective Well-Being Indices in Three Generations under Study*

Value indices	First Generation	Second Generation	Third Generation	F	sig	Eta
Cognitive well-being (life satisfaction, quality of life, environmental satisfaction)	15.62	15.13	15.75	0.58	0.06	0.56
Emotional well-being (happiness and positive and negative feelings)	11.30	11.98	12.28	3.02	0.05	0.12

Table 3: *Significant Relationships among the Value Priorities and Subjective Well-Being Indices*

Value indices	First Generation			Second Generation			Third Generation		
	A	C	S	A	C	S	A	C	S
Self-transcendence (universalism & benevolence)	0.27	0.07	0.22	0.30	0.02	0.04	0.37	0.40	0.40
Openness to change (self-direction & stimulation)	0.003	0.94	0.48	0.05	0.04	0.06	0.00	0.01	0.00
Conservatism (conformity, tradition & security)	0.38	0.30	0.38	0.00	0.00	0.00	0.00	0.00	0.00
Achieving personal goals (achievement & hedonism)	0.003	0.180	0.10	0.00	0.00	0.00	0.00	0.05	0.04

A: Emotional well-being / C: Cognitive well-being / S: Subjective well-being

The results indicated that among the samples of before Revolution and the obtained relationships from different perspectives, there is no strong correlation between values and subjective welfare. Among the values under investigation, just self-direction (0.24) and stimulation (0.22) among the aspects of tendency towards change, and hedonism (0.26) and achievement (0.29) among following personal goals had a positive correlation with emotional well-being of before generation.

However, the correlation obtained between subjective welfare of respondents among the generation of Revolution and War were positive with the following values: universalism (0.29), stimulation (0.27), conformity (0.36), tradition (0.26), security (0.52), and achievement (0.44). Emotional and cognitive aspects of subjective welfare had a significant and positive relationship with mentioned values but there was no relationship between benevolence and self-direction with subjective welfare and its emotional and cognitive aspects.

Studies conducted about the effect of values on subjective welfare of respondents from after Revolution generation showed that all values consisting of self-direction (0.23), stimulation (0.20), conformity (0.22), tradition (0.36), security (0.31), hedonism (0.16), achievement (0.32) had a significant and positive relationship with subjective welfare of the third generation. Only two values comprising universalism and benevolence had no correlation with subjective welfare of respondents.

6. Discussion and Conclusion

The current study was an attempt to investigate how the occurred changes in Iran's society affect the obtained values by different generations and how these value changes affect individuals' subjective welfare; this investigation also explored different aspects of values and

subjective welfare of the three generations. Many of the studies concluded that if individuals' value priorities do not match the dominant values of social environment, they may deal with some problems (Sagiv & Schwartz, 2000; Feather, 1975; Furnham& Bochner, 1986; Segal, 1979) and consequently their subjective welfare is affected.

Iran has experienced two very important and pervasive events in the recent decades. Revolution was a unique phenomenon and a collective experience for Iran's society in which all groups of people were involved. This phenomenon brought some collective memories and specific thoughts and attitudes for those who were socializing in that period. Fundamental changes which occurred by Revolution in Iran's society is an unrepeatable experience which has led to historical rupture and society's distinction from its past periods and it suddenly changed the whole existing orders and principles in society. Thus, the Revolution generation is different from the previous generations in the norms and values. Iran involved a war soon after the Revolution. The War was another great and pervasive event that alone can bring a new socialization for a generation and create a different generation with new values and norms. After Iran passed through the experiences of Revolution and War, the period of renewal, reformation, and political and economic movements began and another new generation was formed with a different style in a different condition. Therefore, in the last decades, new generations with different values, norms and attitudes appeared in Iran.

As can be seen in the study results, there was a remarkable difference in the tendency towards universalism and benevolence among the three generations. In fact, the first generation pays more attention to universalism and benevolence. These values lead to self-transcendence. It can be said that due to the dominant atmosphere in extensive social revolution, people attention to themselves decrease and more attention is given to the people surrounding the person, public interests, meeting the needs of others and developing relationships with other members of society. What should be paid attention to is that individuals' tendency towards the values of universalism and benevolence in both the generation before Revolution and the generation after it had no effects on individuals' subjective welfare but in the generation of Revolution and War, these two values have relationships with cognitive well-being and subjective welfare. This relationship can be explained in this way that due to the involvement of the second generation in the years of revolution and war, and due to the dominance of revolution messages in the years of socialization, people's close interconnectedness in the time of Revolution, and their direct

perception and observation of their peers' sacrifice and faithfulness during the war between Iran and Iraq, paying attention to these values and obtaining them by people led to high mental satisfaction. It is a matter of controversy that universalism and benevolence have decreased among youngsters in comparison with their parents and that even in some cases that this value is of significant importance, it is of no influence on subjective welfare. This issue indicates that people have tended more to individualism and their benevolence has decrease among them when compared to previous generations.

Another issue, which can be referred to in this paper, is that the values of stimulation and self-direction have been given more attention to among the after Revolution generation in comparison with Revolution generation. Stimulation means being interested in experiencing new environments, new experiences, and making enthusiasm and innovation in life. Self-direction means setting the goals and desires and having independence in taking actions that lead to the enhancement of variability characteristics in people. Increasing the tendency towards self-direction and stimulation indicates that young people are better ready for making change in themselves and in society. One of the reasons that has led to the gap between first and third generation is Iran's social changes. In 1960s and 1970s, Iran had just started some developing programs and technology progress had no significant role in people's lives. However, with the passage of time, more serious changes in society happened and involved broader aspects of individuals' lives, especially by the occurrence of Revolution, which made a great change in people's lives. Thereafter, the day-to-day changes were intensified. By intensifying the development programs after Revolution, renewal and constructing in on hand, and individuals' communication with media and being affected by the West were given attention to. Thus, the first generation was socialized before the revolution, and had seen few changes with low speed in its socialization period; this generation has got less readiness to make changes in his life in comparison with the third generation which has experienced, in his socialization period, quick changes in life and have had a close relationship with computers, the Internet, and media. What should be highlighted here is that in the generation of before Revolution and the generation of Revolution and War, which is now in its adulthood, or oldness, the significance of these two values has low influence on subjective welfare. But among the youngsters and the third generation of revolution, the significance of self-direction, stimulation and their readiness to change have increased their subjective welfare (emotional and cognitive well-being) it is possible

that the significance of this feature among the third generation and its effect on subjective welfare is, to some extent, related to the age of respondents; however, policy makers and politicians can use this feature to make important changes. The young who think of a brilliant future and are ready to apply changes in society can lead their country to a new path by using their creativity, innovation, and entrepreneurship and suggesting new solutions.

In the other section, the value of conformity, tradition, and social security were measured; all of these three are indicators of conservatism. It is interesting that these three values are more important for the first generation and less important for the third generation. It means that as the individuals get older, their tendency towards conformity, tradition and social security increases. In the generation of before Revolution, being conservative and accepting these three values have no relationship with subjective welfare. Nevertheless, the increase in tendency towards these three values (i.e. conformity, tradition, and social security) leads to the increase in subjective welfare, emotional welfare, and cognitive welfare in high levels for the second and third generation. It is true that the tendency to these three values has decreased among Revolution and War generation and the generation after it, but tendency towards them as values that increase individuals' subjective welfare are of importance. It can be said that the second and third generation includes some individuals who have grown up with revolution ideology and those who do not follow these values feel higher welfare since their accepted values are in consistent with the dominant values of society. A value such as social security has a direct relationship with mental well-being. It means that the more the person feels social security, the more he has mental well-being. Lessening the importance given to values of conformity, social security, and tradition among the young generations can be worrying. Some actions should be taken to release the society from these threats. The important issue is that the conformity among the three generations is almost low.

The tendency towards achievement and hedonism was more among the respondents of the third generation. Having long-term wishes, setting high goals, and increasing the efficiency among the after Revolution generation and youngsters showed high potentiality of society. On the other hand, being enthusiastic, not being worried, having good friends, and enjoying life are among the characteristics of the youth. These two values indicated the importance of self-enhancement among the youth compared with the generation of before Revolution. Youngsters, who have set high goals for themselves, try hard to achieve them and attempt to prove their

adequacy and competence in any environment; thus, they are considered potential force for policy makers. Guiding them and preparing an appropriate condition to fulfill their potential is considered a great movement. What is noticeable here is the relationship among the achievement value of Revolution generation, war generation, and after Revolution generation with mental well-being, emotional welfare, and cognitive welfare. It is obvious that those Iranian youngsters and adults who are looking for enhancing their efficiency at home, workplace, and society enjoy higher mental well-being. One of the reasons is that the second and third generation who had lived their socializing period in revolution desires and mottos know better that to want something is being able to do it, and that big changes can be made in society and life with very few equipment.

Finally, it can be concluded that values differ among different generations but this difference is not very high; therefore, this cannot be referred to as generation gap, but what exists in Tehran society is the value difference among generations. It is interesting that the difference between the first and third generation is significant for all values and the second generation is like the intermediate chain between the two generations. The results of this study revealed that there is a relationship between values and mental well-being. In fact, it can be said that what lead to individuals' well-being is not just concrete and material issues, but values and culture differences and individuals' expectations from social conditions results in the degree of well-being.

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