

Presenting a Conceptual Model for the Conscious Acceptance of Hijab Based on the Interaction of Family, School, and Media in the Context of Cultural Changes among Female Secondary School Principals in Lamerd County

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Abstract

The conscious acceptance of hijab in contemporary society is influenced by the complex interaction between family, school, media, and the cultural transformations of the digital age. The proliferation of new media, changing patterns of socialization, and evolving lifestyles have altered the attitudes of the new generation toward hijab, highlighting the necessity of rethinking educational methods more than ever. The present study was conducted with the aim of presenting a conceptual model for the conscious acceptance of hijab based on the interaction of family, school, and media in the context of cultural changes, from the perspective of female secondary school principals in Lamerd County. The research employed an exploratory mixed-methods approach. The research population consisted of 15 female principals of lower and upper secondary schools in Lamerd County, who were selected purposefully. Data were collected through open-ended questions and semi-structured interviews and analyzed using thematic analysis. The findings led to the extraction of 65 initial codes, 20 sub-themes, and 7 main themes, including: cultural and social changes affecting attitudes toward hijab; the role of cyberspace in redefining attitudes; rethinking the role of the educational system; the family as the most important context for transmitting values; effective education for the conscious acceptance of hijab; pathology of existing cultural programs; and solutions to reduce the value gap. Based on the relationships among the themes, the conceptual model of the research was designed, which demonstrates that the conscious acceptance of hijab is the result of the synergistic interaction of family, school, and media within the context of cultural changes. The results indicate that persuasive, dialogical, participatory, and media literacy-based approaches have a greater capacity for the internalization of cultural values and reducing the generational value gap compared to authoritarian methods.

Keywords: Conscious Acceptance of Hijab, Family, School, Media, Cultural Changes, Thematic Analysis, Conceptual Model.

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Introduction

The expansion of information and communication technology (ICT) means the world is undergoing a great transformation referred to as the information age. Today, information and communication technology has such force in various areas of human life that it can undoubtedly be considered the symbol of a new civilization, or the emergence of a new civilizational wave (Skvarc, Talbot, Harries, Wilson, Joshua, & Byrne, 2021: 36).

The accelerated transformations of information and communication technologies, the expansion of the internet, the development of social networks, interactive media, and the increasing use of artificial intelligence over the past two decades have fundamentally transformed communication structures, socialization patterns, and the methods of transmitting cultural values. In the digital age, the socialization process is no longer limited to traditional institutions such as the family, school, religious institutions, and official media; rather, the new generation is continuously exposed to a vast flow of information, values, norms, lifestyles, and identity models reproduced and disseminated through social networks, transnational media, content producers, influencers, and algorithm-based intelligent systems. As a result, the transmission of cultural values has changed from a linear and one-way process to a networked, interactive, and multi-source process; a process that, while creating new opportunities for learning, has also created new challenges in transmitting values, preserving cultural identity, and continuing the socialization process (Castells, 2021; UNESCO, 2023: 247).

According to the network society theory, Castells (2021) believes that human identity in the digital age is shaped more in the context of communication networks and transnational interactions than as a product of formal institutions. Therefore, individuals are simultaneously exposed to diverse and sometimes conflicting value systems and reconstruct their cultural identity through comparison, selection, and reinterpretation of these values. UNESCO's Global Education Monitoring Report (2023) also shows that digital technologies, in addition to changing learning methods, have transformed socialization processes, identity formation, and the transmission of cultural values; therefore, educational systems, in order to preserve cultural coherence and strengthen the cultural capital of the new generation, are compelled to revise their educational approaches. Castells (2021)

One of the most important consequences of these transformations is the formation of a value gap between the new generation and previous generations. The value gap refers to differences in attitude, interpretation, prioritization, and experience of cultural values among generations; a difference that does not necessarily mean a break from cultural values, but is a reflection of the transformation of socialization methods and the change of identity-forming sources in the digital age. Today's adolescents and young people, in addition to the values transmitted by family and school, are daily confronted with diverse narratives of identity, individual freedom, lifestyle, cultural consumption, and social values in cyberspace. This continuous exposure provides the ground for comparison, reflection, and redefinition of some cultural values, and as a result, the process of forming cultural

attitudes has changed from a one-way transmission of values to an interactive process based on conscious choice or reinterpretation of values (Foroutan, 2020; Bayat & Hodges, 2022: 27-36).

Contemporary studies also show that the meaning of hijab in women's everyday experience is not fixed and uniform, but is continuously reproduced and re-defined in the context of interaction among individual experiences, family conditions, cultural capital, educational environments, job positions, social relations, and the media space. Fatehzadeh (2020), using the views of Bourdieu, Foucault, and Butler, showed that hijab, in addition to being a social and religious norm, can also be interpreted as a kind of "embodied moral action"; meaning that women, in interaction with power structures, culture, and everyday experiences, create different meanings for it, and these meanings change in different social conditions.

Research findings also confirm this reality. Foroutan (2020) showed that attitudes toward hijab are influenced by factors such as age, education, cultural capital, and the extent of use of new media. Also, Bayat and Hodges (2022) showed that many girls and young women redefine the meaning of hijab in the context of lived experiences, individual identity, and media interactions. These findings indicate that the change in attitude toward hijab is the result of the interaction among cultural transformations, changing socialization patterns, and the expansion of digital life. In the field of hijab, the research of Zolfaghari, Sattari, and Banhan Qomi (1402) shows that the internalization of this value is realized when education goes beyond behavioral recommendations and explains the philosophy, individual and social functions, identity dimensions, and cultural consequences of hijab for the audience. Therefore, education based on cognitive persuasion, constructive dialogue, and active participation has a greater capacity than prescriptive approaches to reduce the value gap and strengthen the cultural perception of the new generation.

Despite the expansion of studies related to hijab, a review of the research background shows that most studies have focused on the sociological, psychological, legal, or political dimensions of this issue, and the role of education and training in reducing the value gap and promoting the cultural perception of the new generation of hijab, especially in the digital age context, has been less examined in an integrated manner. In addition, most existing studies have been conducted in metropolitan areas, and there is limited scientific evidence about the southern regions of the country, including Lamerd County; while the cultural, religious, social, and economic characteristics of this county, along with industrial development, increased access to digital media, and lifestyle changes, can affect the socialization process and the new generation's attitude toward cultural values.

Accordingly, the existing gap in the research literature reveals the necessity of conducting a study that can explain the role of education and training in reducing the value gap and promoting the cultural perception of the new generation of hijab, considering the requirements of the digital age and the local characteristics of Lamerd County. Therefore, the main problem of the present research is: How can education and training, by using new educational, dialogical, participatory,

and media literacy-based approaches, help reduce the value gap and promote the cultural perception of the new generation of hijab in Lamerd County?

Theoretical Foundations

1. Socialization Theory (Berger, Luckmann, and Bourdieu)

The theory of socialization in the works of Peter Berger and Thomas Luckmann (1966) is based on the principle that social reality is constructed and internalized through human interactions. They consider socialization a two-stage process: primary socialization in the family and secondary socialization in social institutions such as education and media. In this framework, individuals internalize social reality as something self-evident, and this reality becomes part of their "subjective world." Therefore, the family has a fundamental role in forming primary attitudes.

On the other hand, Bourdieu (1984), with the concept of "habitus," shows that socialization is not merely the conscious transmission of values, but an institutionalized and unconscious process that is deposited in individuals' bodies and minds. Habitus is formed in the family but is reproduced or changed in social fields such as school, media, and cyberspace. New research has also shown that in the digital age, the socialization process has become polycentric, and media play an important role in competing with the family (Couldry & Hepp, 2020).

2. Agency Theory (Giddens and Bourdieu)

The concept of agency refers to the ability of actors to choose, decide, and influence social structures. In Giddens's (1984) theory, individuals are neither victims of structures nor completely free; rather, in the process of structuration, they are simultaneously influenced by structure and producers of it. In contrast, Bourdieu (1990) analyzes agency within the framework of "habitus" and "field." From his perspective, individuals' actions are largely shaped by cultural, social, and economic capital as well as internalized habitus; however, at the same time, the possibility of change and reinterpretation exists. New studies show that women's agency in areas such as clothing and cultural identity, especially in transitional societies, has increased and has been strengthened by reflection processes and access to media (Abu-Lughod, 2021; Mahmood, 2020).

3. Habermas's Theory of Communicative Action

Jürgen Habermas (1987) proposes the theory of communicative action in contrast to instrumental rationality. From his perspective, social action is rational when it is formed based on "mutual understanding" and "domination-free dialogue." In this framework, language is the main tool for reaching social agreement. Habermas distinguishes between the lifeworld and the system. The lifeworld is the domain of values, culture, and everyday communication, while the system includes economic and political structures. Conflict occurs when the system dominates the lifeworld.

New research has shown that intergenerational dialogues on cultural issues are more successful when based on Habermasian principles such as mutual respect, active listening, and free argumentation (Risse, 2021).

4. Media, Globalization, and Hijab (Studies 2020–2025)

Contemporary studies show that media and globalization play a determining role in redefining cultural and religious identities. In new communication theories, media is not merely a tool for transmitting information but is considered a "space for the production of meaning" (Couldry & Hepp, 2020).

In the field of hijab, research shows that its related meanings have moved from a fixed and traditional state in the context of globalization and have become a polysemous and plural phenomenon. Social media, by providing the possibility of cultural comparison, have led to reflection on clothing norms and identity (Göle, 2022). Also, recent studies on "liquid modernity" show that in the contemporary world, identities are constantly changing and being redefined. In such a context, hijab can simultaneously be a symbol of religiosity, cultural identity, individual choice, or social representation (Bauman, 2021).

Methodology

The present study is applied in terms of purpose and was conducted using a thematic analysis approach in terms of implementation. In this approach, first, qualitative data were collected and analyzed to identify the dimensions and components affecting the conscious acceptance of hijab, and then the findings were explained in the form of a conceptual model. The research population consisted of female principals of lower and upper secondary schools in Lamerd County, from among whom 15 individuals were selected using purposive sampling and based on criteria such as managerial experience, experience of activity in the cultural field, and willingness to participate in the research. Data collection was done through semi-structured interviews and open-ended questions. Data validity was ensured using participant review, peer review, and continuous control of the coding process, and the reliability of the analysis was examined through agreement among researchers. Qualitative data analysis was performed based on the thematic analysis method. In this process, first, the interview texts were decomposed into semantic units and open coding was performed. Then, similar codes were merged in the form of sub-themes, and in the next stage, main themes were extracted. In total, 65 initial codes, 20 sub-themes, and 7 main themes were identified, and finally, by analyzing the relationships among the themes, the conceptual model of conscious acceptance of hijab based on the interaction of family, school, and media in the context of cultural changes was presented.

Analysis of Findings

The analysis of open responses using thematic analysis showed that the participants' experience is organized around several main axes. First, cultural changes and lifestyle changes have been introduced as the most important factor in creating the value gap. The participant considers the increased influence of peers, decreased family supervision, and the prevalence of new lifestyle patterns in cyberspace as among the most important factors in changing the new generation's attitude toward hijab. Second, cyberspace has been proposed as a context for the formation of new questions and the redefinition of attitudes toward hijab. From her perspective, the widespread dissemination of Western lifestyles and the lack of convincing answers to young people's questions have led to a change

in attitude toward hijab. Third, in the field of the educational system, the participant emphasizes the necessity of creating a dialogue space, inviting successful hijab-wearing role models, and using attractive educational methods. This finding shows that effective education, from her perspective, should be based on interaction and persuasion. Fourth, the family has been introduced as the most important institution for transmitting cultural values. The participant emphasizes the role modeling of parents, especially the mother, and the importance of respectful dialogue in the family. Fifth, the most important weakness of existing cultural programs is stated to be the punitive approach, neglect of the new generation's questions, and not involving young people in designing programs.

Table 1. Main Themes, Sub-themes, and Initial Codes Extracted from Interviews

Sample Participant Statements	Initial Codes	Sub-themes	Main Theme
"The new generation considers hijab more as an individual choice."	Lifestyle change, increased individualism, change in priorities, freedom of choice, personal choice of hijab, cultural identity change	Lifestyle and values change of the new generation	Cultural and social changes affecting attitude toward hijab
"The new generation has been exposed to diverse world cultures."	Familiarity with global cultures, expansion of communications, diversity of values, change in beauty standards	Globalization of culture	
"Lack of empathetic dialogue has deepened the generational gap."	Lack of effective dialogue, difference in lived experience, difference in socialization sources, value distance	Intergenerational gap	
"Cyberspace displays all kinds of lifestyles."	Free access to information, observation of different lifestyles, diversity of clothing patterns, cultural comparison	Diversity of information and cultural patterns	Cyberspace as a factor in redefining attitude toward hijab

Sample Participant Statements	Initial Codes	Sub-themes	Main Theme
"Cyberspace has normalized the red lines of hijab."	Normalization of unveiledness, media advertising, influence of influencers, change in social standards	Normaliza-tion of new pat-terns	
"Cyberspace has led to the formation of new questions about hijab."	Creating questions, critical view, reflection, reduced acceptance of traditional commands	Increased questioning	
"Education should not be merely advising."	Avoiding coercion, persuasive education, participatory education, active learning	Moving away from authoritarian education	Rethinking the role of the educational system
"The school should create a space for free dialogue."	Creating a space for questions, answering ambiguities, free-thinking forums, teacher-student interaction	Strengthening dialogue	
"The new generation must understand the philosophy of hijab."	Why hijab, philosophy of hijab, social functions, logical explanation	Teaching the philosophy of hijab	
"Parents' behavior is more effective than advice."	Parents' behavior, mother's role, practical model, indirect transmission of values	Parental role modeling	Family; the most important context for transmitting values
"The family should talk with respect."	Respect for the child, answering questions, emotional connection, avoiding coercion	Empathetic dialogue	

Sample Participant Statements	Initial Codes	Sub-themes	Main Theme
"Using art and media makes education more attractive."	Story, art, film, media, podcast, exhibition	Attractive education	Effective education for conscious acceptance of hijab
"Research projects and educational workshops are more effective."	Research project, workshop, field research, participatory activity	Experiential learning	
"Introducing successful hijab-wearing women can be effective."	Successful hijab-wearing women, scientific figures, social models	Introducing successful models	
"Programs are mostly authoritarian."	Coercion, emphasis on law, advice, punishment	Dominance of authoritarian approach	Pathology of existing cultural programs
"Programs are not aligned with the needs of the new generation."	Outdated content, inappropriate language, neglect of audience needs, lack of updating	Inconsistency with the new generation	
"Young people's questions are not answered."	Not accepting criticism, lack of feedback, neglect of questions	Weak interaction	
"Free dialogue can reduce the value gap."	Intergenerational dialogue, debate, critical thinking, respect for differences	Dialogue-based education	Solutions to reduce the value gap
"The capacity of new media should be used."	Social networks, multimedia content, podcast, art, gamification	Use of new media	

Sample Participant Statements	Initial Codes	Sub-themes	Main Theme
"Young people themselves should play a role in designing programs."	Needs assessment, participation in program design, content production by youth, participatory decision-making	Youth participation	

Analysis of Table 1. Main Themes, Sub-themes, and Initial Codes Extracted from Interviews

The result of exploratory thematic analysis showed that the lived experience of participants regarding hijab and the value gap between generations can be explained in the form of seven main themes, twenty sub-themes, and a set of initial codes. The obtained pattern indicates that attitude toward hijab is a multidimensional phenomenon and is formed in the interaction among cultural, social, media, educational, and family factors.

The first main theme, cultural and social changes affecting attitude toward hijab, consists of three sub-themes: "lifestyle and values change of the new generation," "globalization of culture," and "intergenerational gap." From the participants' perspective, lifestyle change, the spread of individualism, increased range of individual choices, and transformation in socialization sources are among the most important contexts for changing the new generation's attitude toward hijab. Also, the expansion of global communications and continuous exposure to diverse cultural patterns have provided the ground for redefining some values and attitudes of the new generation. Accordingly, the value gap between generations cannot be attributed merely to differences in individuals' attitudes; rather, this gap is formed in the context of extensive cultural and social transformations and is a reflection of deeper changes in the value patterns of society.

The second main theme is cyberspace as a factor in redefining attitude toward hijab. The findings indicate that new media, in addition to facilitating access to information, have increased the possibility of comparing cultures, becoming familiar with diverse lifestyles, forming critical attitudes, and reflecting on traditional values. According to the participants, cyberspace, on the one hand, has been associated with increased awareness and expanded range of choices for young people, and on the other hand, through the normalization of certain clothing patterns, representation of different lifestyles, and the influence of media actors, has affected their attitude toward hijab. From this perspective, new media are not merely tools for transmitting information; they also play a role in shaping, redefining, and reproducing cultural norms and values.

The third main theme is rethinking the role of the educational system. Participants emphasized the necessity of transitioning from authoritarian education about hijab to persuasive, interactive, and dialogue-based approaches. According to their view, education can lead to the internalization of cultural values when it

provides the ground for questioning, critical thinking, and understanding the philosophy and functions of hijab for students. Therefore, the effectiveness of hijab education depends more on the quality of interaction between teacher and learner and the degree of adaptation of educational content to the needs and requirements of the new generation than merely on the direct transmission of concepts.

The fourth theme, family; the most important context for transmitting values, emphasizes the central position of the family in cultural socialization. The interviews showed that the role modeling of parents, especially the mother, along with the quality of emotional connection and empathetic dialogue, is of special importance in shaping children's attitudes toward hijab. From the participants' perspective, the transmission of values related to hijab will be more effective when it is formed in an atmosphere based on trust, mutual respect, emotional connection, and persuasion; in contrast, coercion and control can lead to adolescents and young people distancing themselves from the desired value.

The fifth main theme is effective education for the conscious acceptance of hijab. Participants did not consider traditional and one-way methods appropriate to the needs of the new generation and emphasized the use of diverse and participatory methods. Using art, digital media, storytelling, research activities, experiential learning, and introducing successful models were among the most important solutions proposed to increase understanding and conscious acceptance of hijab. This theme indicates the importance of changing from merely transmissive education to active and experience-based learning; an approach in which the individual has the opportunity to understand and evaluate concepts and values through participation, experience, and dialogue.

The sixth theme, pathology of existing cultural programs, addresses the challenges in cultural policies and programs related to hijab. Among the most important shortcomings mentioned are the dominance of authoritarian approaches, the distance of content from the real needs and experiences of the new generation, weakness in updating cultural methods and content, and the limited nature of two-way communication with audiences. Accordingly, the ineffectiveness of some cultural programs is not necessarily related to the content of the desired values; rather, in many cases, it is due to the manner of presentation, the method of communication with the audience, and the inability to adapt programs to the cultural and communicative conditions of the new generation.

Finally, the seventh main theme, solutions to reduce the value gap, emphasizes the necessity of redesigning methods of cultural communication with the new generation. Dialogue-based education, purposeful use of new media, and involving young people in the design and implementation of cultural programs were among the most important solutions extracted from the interviews. Accordingly, reducing the value gap will be more achievable when the new generation is not merely placed in the position of a receiver of cultural messages, but participates as an active actor in the process of dialogue, meaning production, and reproduction of cultural values.

In sum, the extracted themes show that the issue of hijab and the value gap between generations cannot be explained by a single factor. This phenomenon is the result of the interaction of a set of cultural and social changes, media transformations, educational methods, family patterns, and the way cultural programs are designed. Therefore, effective confrontation with it requires a multidimensional approach based on dialogue, persuasion, participation of the new generation, and adaptation of cultural and educational methods to social changes.

Table 2. Exploratory Thematic Analysis Process

Output	Analysis Stage
Statements and sentences of participants	Semantic unit
65 initial codes	Open coding
20 sub-themes	Merging codes
7 main themes	Final classification
Strengthening conscious acceptance of hijab through reconstructing the interaction of family, educational system, and media in the context of cultural changes and reducing the value gap between generations	Core Theme

Analysis of Table 2. Exploratory Thematic Analysis Process

The results presented in Table 2 show that the analysis of qualitative data was performed based on a systematic and step-by-step process. In the first stage, participants' responses were decomposed into smaller semantic units and organized in the form of initial codes. These codes represented recurring and meaningful concepts in the participants' lived experience. In the next stage, codes with conceptual overlap were merged with each other and formed sub-themes. Finally, sub-themes were classified into seven main themes based on conceptual commonalities and internal relationships. This analytical process shows that the extracted themes are not the result of the researcher's inference, but were formed directly from empirical data and based on similarities and differences in the participants' narratives. Therefore, the resulting conceptual structure is considered a relatively comprehensive representation of the participants' perception and experience regarding factors affecting attitude toward hijab. Examining the relationship among the themes also shows that all themes are organized around a

central concept; meaning that conscious acceptance of hijab is the result of interaction among cultural changes, new media, family, and the educational system. Therefore, none of these factors alone can explain the new generation's attitude, and they only find meaning in interaction with each other.

Conclusion

The present study was conducted with the aim of explaining how education and training can play a role in reducing the value gap and promoting the cultural perception of the new generation of hijab, based on the perspective of female secondary school principals in Lamerd County. The overall outcome of the findings indicates that the issue of hijab among the new generation cannot be analyzed merely within the framework of the degree of adherence or non-adherence to a cultural norm; rather, this issue is more than anything related to how meaning, identity, and value decision-making are formed in new social and media conditions. From this perspective, the main conclusion of the research is that the existing value gap is not so much caused by the elimination of previous values as it is the result of a change in the way the new generation encounters values and the transfer of the socialization process from a single-source model to a multi-source model.

The answer to the main research question shows that education and training can be effective in reducing the value gap and strengthening the conscious acceptance of hijab when it changes direction from the direct transmission of value to creating the capacity for understanding, evaluating, and choosing value. Therefore, an important finding of the present study is that the point of effectiveness of education is not necessarily "increasing messages related to hijab," but increasing the new generation's ability to understand its why, function, and cultural meaning. Accordingly, the more the educational process provides the possibility of questioning, comparison, reasoning, and participation, the more the probability of transforming an external value into an internal and conscious attitude increases. This result elevates the role of education from an institution that transmits value to an institution that facilitates the process of meaning-making.

Another important finding of the research is that conscious acceptance of hijab should be considered a gradual and relational process, not an immediate educational outcome. In other words, there is a distance between "awareness of hijab," "understanding its philosophy and function," "semantic acceptance," and "its manifestation in behavior," and these stages cannot be considered the same. This distinction is theoretically important because it shows that the success of educational policies should not be evaluated merely based on apparent behavioral changes. The more important criterion is the formation of personal understanding, sense of belonging, ability to reason about value, and the possibility of conscious defense of cultural choice. From this perspective, conscious acceptance can be considered the connecting link between value socialization and cultural behavior.

Based on the research findings, family, school, and media should not be considered three independent and parallel factors; rather, the effectiveness of each depends to a large extent on the degree of coordination and communication

among them. The family gives meaning to value in everyday experience and emotional relationships; the school provides the possibility of systematic understanding and dialogue about it; and the media manages or intensifies exposure to competing narratives and models. Therefore, the new finding of the research can be formulated in the concept of "educational synergy"; meaning that a reduction in the value gap can be expected when the educational messages of family, school, and media are not disconnected from each other and the adolescent does not face completely conflicting experiences in these three arenas.

From a theoretical perspective, the research findings show that socialization, agency, and communicative action theories, when placed alongside each other, provide a more complete explanation of the issue. Socialization explains how values are formed in the family and social institutions; agency theory clarifies that the new generation is not merely a passive receiver of values and can evaluate and reinterpret them; and the communicative approach shows that dialogue can establish a link between transmitted values and individual choices. The outcome of these three perspectives leads to an important theoretical conclusion: successful socialization in the digital age is socialization based on persuasion and agency, not socialization based on transmission and obedience.

The results also show that cyberspace cannot be placed in a simple dichotomy of "threat or opportunity." The important conclusion of the research is that the effect of media on attitude toward hijab depends to a large extent on the individual's ability to interpret and evaluate media content. Therefore, the main issue is not merely the extent of adolescents' exposure to media, but the quality of their exposure to media and their possession of media literacy, the power to analyze narratives, and the ability to distinguish between media representation and social reality. This understanding highlights the necessity of transferring cultural policies from a media-restricting approach to an empowering approach; an approach that prepares the audience for intelligent confrontation with cultural diversity.

On the other hand, the research findings imply that trust is a precondition for the effectiveness of the educational message. When an adolescent feels that his or her questions, doubts, and experiences are considered wrong in advance, the probability of internally accepting the educational message decreases. In contrast, a relationship based on respect, listening, and the possibility of dialogue provides the ground for transforming value conflict into a learning opportunity. Therefore, one of the important conclusions of the research is that the communicative capital of family and school can be as important as educational content in the success of value education. In other words, how a value is expressed may be as important as the value itself in the acceptance process.

At the policy level, the findings also show that reducing the value gap requires moving beyond uniform and general policies and moving toward cultural policy-making appropriate to generation, situation, and social context. The new generation is not a completely homogeneous group, and differences in family experience, extent of media exposure, cultural capital, and social environment can

change the way cultural messages are received and interpreted. Therefore, educational programs related to hijab should distance themselves from fixed and uniform formats and be designed based on real needs assessment of the audience, continuous feedback, and their participation. In such a model, the adolescent will not be the object of cultural policy, but one of the main actors in the cultural policymaking process.

From a practical perspective, based on the results of this study, it can be suggested that the school, instead of focusing merely on direct education, should become an environment for intergenerational dialogue and practicing responsible choice. This requires empowering principals and teachers in dialogue skills, media literacy, managing value conflict, and communicating with adolescents. At the family level, parent empowerment programs should go beyond general advice and strengthen skills such as active listening, non-confrontational dialogue, answering value questions, and behavioral role modeling. In the media sphere, cultural content production should distance itself from direct and propagandistic language and move toward real, multimedia, attractive narratives appropriate to the lived experience of the new generation.

Finally, the conceptual model of the present study can be interpreted based on an interactive chain: cultural and media transformations create the ground for value reflection; family and school shape the capacity for understanding and value dialogue; adolescent agency provides the possibility of choice and reinterpretation; and the harmonious interaction of these elements can lead to conscious and sustainable acceptance of cultural value. The importance of this result is that it shows that reducing the value gap is possible not through eliminating differences, but through constructive management of differences and transforming them into cultural dialogue. Therefore, the ultimate goal of cultural education in the digital age should not be merely creating apparent conformity, but nurturing a generation that can recognize cultural values, question them, interpret them in relation to new conditions, and, if accepted, act upon them with awareness and a sense of responsibility.

Despite the explanatory value of the present findings, the limitation of participants to 15 female secondary school principals in Lamerd County requires that the results be generalized to other groups and regions with caution. Therefore, it is suggested that in future research, the extracted model be examined with the participation of students, parents, teachers, and other cultural actors and tested through quantitative methods and structural equation modeling. Also, comparison between urban and rural areas, different generations, and groups with different media experiences can help identify the boundary conditions of the present model. Thus, the present study can be a starting point for developing an indigenous framework in the field of value education, conscious acceptance of hijab, and managing the generational gap in digital society.

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