

INTRODUCTION:

Socio-political factors have defined the intergenerational transmission of Iranian cultural values of Iranian-Australian youth.

The research's primary objective is to investigate the influence of Iran's socio-political environment upon Iranian-Australian diaspora through the intergenerational transmission of cultural values to second-generation Iranian-Australians through vertical, horizontal and oblique manners. This cross-cultural social research undertaken through an interactionist approach analyses how intergenerational transmission shapes the second-generation's personal and social identities. The retention and dilution of traditional values by horizontal forces is also explored within Australia's hybrid society.

A passion for increasing cultural awareness and gaining new perspectives on the generational opinions of a society whose deepest beliefs and actions are unknown to many Australians was the catalyst for selecting Iranian culture as the central focus. Preliminary secondary research of scholarly sources suggested Iranian parental authority was central in affecting children's career choice explored primarily through a focus group with Australian-Iranian youth allowing detailed information to be gained. This promptly revealed the tumultuousness of Iran's socio-political environment, a catalyst for parents' emigration due to increased hardship and difficulties.

This led to a deeper analysis of the multifaceted nature of cultural transmission, provoking an awareness of how a lack of information regarding Iranian culture creates stereotypes, exemplified by the myth of the commonality of authoritarian parenting within Iran, prevalent in popular culture, leading to ethnocentrism and prejudice causing cultural conflict. This was investigated by the researcher through a content analysis of "Persian Vine" videos providing time efficient and accurate quantitative data.

Deeper analysis of the power and authority in the agent of socialisation of the family unit and the change of culture, knowledge and values across time through intergenerational communication between Iranian-Australian diaspora and their children was further enhanced by in-depth interviews. Although time consuming,

these interviews with Iranians of differing religious affiliations (Shia Muslim and Baha'i) allowed valuable insight into expatriates' personal and social identities, affecting micro meso and macro world perceptions and individuals' roles within the family hierarchy in addition to the continuities and changes present as a result of acculturation. The interviews' flexible nature allowed the translation of questions into Farsi for better understanding. The ethical primary research methodologies of two focus groups between Iranian-Australian youth of both religious backgrounds and interviews with Iranian parents provided a wealth of cross-cultural first-hand data, qualitative and quantitative in nature.

Although previous research has been undertaken regarding parenting styles, family structure and education in Iran and additionally on diaspora in nations including Sweden and America, there is a considerable lack of information concerning Iranian-Australians. Therefore, it is hoped that through increased insight into the factors shaping the continuity or change between the values of Iranian-Australians and their children, existing stereotypes and cultural misunderstandings can be abolished, contributing to positive intercultural communication and the wider availability of public knowledge. It is also this researcher's desire to foster social and cultural literacy in micro, meso and macro levels through analysing the conceptual interactions within this research, contributing to increased understanding of society and culture.