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Cultural Discontinuity among Younger Generations: Identifying Its Causes and Developing Strategies for Intergenerational Cultural Transmission

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ABSTRACT
However, because of the rapid globalization, digitalization, urbanization, the evolution of lifestyles and evolving value systems, cultural discontinuity has become significant among the younger generations as a social issue. In this study, major reasons behind the cultural discontinuity with the younger generations are analyzed and a few suggestions are proposed to improve the cultural continuity of the younger generations. The research primarily addresses the phenomenon of the fading away of traditional customs, rituals, folklore, indigenous knowledge, languages, values and traditions from older generation to the younger generations. It examines how social media, digital entertainment, migration, modernisation, modified family life, decreased intergenerational communication, peers and changing education and occupational settings impact young people's cultural involvement. The research is descriptive and exploratory in nature to gain insight into the factors leading to cultural discontinuity and how family, education institutions, communities, cultural organizations and digital platforms are maintaining cultural knowledge. The outcomes are expected to reveal opportunities for cultural continuity of a meaningful relationship between generations, an experiential cultural education, community involvement, documentation of cultural heritage and responsible use of digital technologies. The study proposes the strategies intergenerational learning programmes, incorporating cultural heritage and preservation in school programmes and education, digitising cultural heritage, story-telling, honouring culture in schools and introducing families into culture. The study also represents a step toward knowledge of maintaining cultural identity, one that can assist younger generations to adjust positively and constructively to the new social and technological changes

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1. Introduction

Culture is the identity, values, beliefs, traditions, customs, practices, knowledge, language, symbols and living practices that are transmitted through generations among people of a society. Makes individuals feel a sense of belonging and continuity between experience from past and experience socially real in the present and what is socially real in the future. It is thus a first mode of "inter-generational cultural transmission" that will enable communities to guarantee the reproduction of their heritage over time. Families/elders, communities/society, religious/cultural institutions, storytelling, festivals/rituals, traditional occupations and social interactions have played significant roles in the handing down of cultural knowledge from elders to youth, in traditional culture.In traditional culture there are many actors and instruments that play a great role in passing on the knowledge of culture from older to younger and they include: families/elders, religious/cultural institutions, communities/society, storytelling, festivals/rituals, traditional occupations and social interactions.

However, due to the social, economic, technological and demographic shifts such a younger generation's experience and conceptions of culture are changing. This has created some cultural discontinuities throughout many cultures, including having forgotten about traditional practices, lost attachment to local languages and traditions, reduced engagement within traditional community events, and having the perception of not transmitting traditional values, or of them being softening. Cultural discontinuity does not necessarily mean the lack of culture but rather it is a break or a lessening in the transmission, practice and reproduction of cultural elements from one successive generation to the next. The phenomenon becomes more important within young subjects, to whom a lot of cultural aspects are being offered as a result of nowadays globalization, migration, urbanization, mass media, new educational and occupational situations, digital technologies, etc., which can be found in social networks.

In today's global environment youth have more opportunities to experience and interact with the culture of other people from other parts of the world, in interaction, exchange, in exchange of ideas, lifestyle, values, music, fashion, entertainment sociology, food and others. Such stimulus can produce cultural openness and creative reactions to culture (albeit reduced in scope when compared with 'local' and 'traditional' culture) and tolerance and cosmopolitan identities, but can also see local and traditional cultural as less significant. This change has abounded in the Age of Digitalization. Among the new contexts for socialization of young people are social messengers, Internet entertainment, streaming, forums, videos and social messages. This freedom of cultural information (think of these sites) is unique in its reach of culture, but there can be a lot of information that is globalized, and that can collide with traditional culture, which is learned through family and local communities.

Another key variable, which has helped and is continuing to contribute to cultural discontinuity, is the transformation of the family. Adoption of nuclearization of family, majority of families have shifted from extended/joint families to nuclear families and house-shift is from localities to distant localities might also have reduced the probability of direct contact between grandparents, parents and children. The older population may have substantial knowledge of traditional stories, practices, dialects, crafts, indigenous practices, local history, food traditions and values, but there may not be opportunities for the knowledge to pass naturally down the generations as a result of moving to the city, and/or opportunities for larger intergenerational contact. Migration for education and/or work can also contribute to a geographical split of the family, making it challenging to interact regularly in culture. Meanwhile the old and the young may differ themselves in terms of their education, career options, gender role, lifestyle and personal preference, which may lead them to have different cultural expectations.

This can sometimes cause a generational disconnect and traditional practices may be perceived as restrictive, out of touch, out of date and constricting in regards to today's lives. Language is another important component of the process of culture transmission. Language is shared cultural memory, local knowledge, oral traditions and expressions, stories and cultural meanings. As children and young people shift away from their local language or indigenous languages or from

the more dominant languages of their region or country toward other languages, their facility in understanding local or traditional stories, or traditional songs, oral histories, proverbs and expressions of culture may wane over a period of time. Similarly, jobs and knowledge may be eliminated with the transition of the traditional-fashion to professional or service-fashion jobs in the younger generation.

Because more and more people have been included in the formal school curriculum, opportunities for people to learn traditional skills and knowledge through observation, participation and on the job are becoming increasingly neglected. Schools will be a key part in the challenge. The traditional curriculum can be one that focuses on standardised learning and current skills with comparatively less attention to local/traditional history, folk traditions, traditional knowledge, community practices and cultural heritage. By using culturally relevant learning in the school, it can support young people to gain knowledge about the historical and cultural significance of their culture without marginalising their opportunity to learn about their current knowledge. Community institutions and culture hubs provide another opportunity for children and youth to actively participate in festivals, performance, crafts, storytelling and indigenous arts/activities. Most of all, the ultural preservation has to be understood not as the attempt to inhibit culture change.

Culture is fluid and is constantly in flux as a response to social and technological changes. The objective should now be to maintain a connection with cultural heritage, and make sure that the past can be re-interpreted, reinterpreted or adapted to current contexts by the younger generations. It implies that the passive culture-preservation idea has to be changed to a formal, active and participatory culture-transmitting idea. Intergenerational communication is key to this process. Children and young people should have opportunities to share, ask questions, rethink/rework and add to the experience. These include opportunities to tell stories, to do some community work, to supervise minor cultural events, to document the oral histories, and to provide intergenerational workshops. It can also be a means of preserving culture, rather than a disruptor, by putting the key of technology to work.

Today, traditional knowledge becomes more visible and more attractive, when it is introduced to the younger generations via a digital archive, podcast, an online exhibition, a social media campaign and via the documentation by applying a digital approach, as well as creation of a virtual cultural event. Youth, as creators and spreaders of culture and culture products, can no longer be considered consumers of the global digital culture. That's why the presence of schools, universities, families, cities, cultural institutions, the media and technology companies in this process is essential to developing sustainable models for cultural continuity. Given this, the present study is designed to identify the most important social involvement, technological, familial, educational, and economic arguments for the continuity—discontinuity in younger generations, and discuss avenues around which cultural knowledge can be productively passed down to the next generation. Focus is given on the impact of globalization, digitalization, different family structures, migration, friends, loss of intergenerational relationships, alternative lifestyle and traditional practices perception.

It also seeks to identify culturally appropriate methods to further cultural transmission via cultural education, storytelling, mentorship and youth focused cultural activities, family exposure and engagement, experiential learning, community engagement and the preservation on the digital level. In doing so both causes and dynamics of cultural discontinuity and ways of achieving cultural renewal are studied, and a balance is sought between these two phenomena. This is an opinion that says cultural practices need not be transmitted without any changes, nor that they must be handed down exactly as they have existed in the past; instead, it's suggested that youth should have the opportunity to learn, keep alive, reinterpret and articulate these practices in a manner relevant to their own time. The intergenerational transmission of culture, therefore, can complement cultural identity, social cohesion and collective memory and continuity and empower the young to the world of speed and globalization.

2. Literature Review

The reviewed literature provides a general theory as well as empirical evidence of cultural intelligence, cultural socialization, intergenerational transmission of culture, globalisation, cultural influence within family and language and cultural identity. In sum, the above research reveals that culture is not fixed and immutable, but is practiced, negotiated, learned, and reproduced, through social interaction and social institutions. The literature is applicable to one of the important features of the cultural discontinuities of the younger generations, the importance of family, school, socio-cultural situation, language, and intercultural situation in the process of building cultural knowledge and identity.

One of the premises is (Ang, 2015) which describes how people can function effectively across culture. By using their model, they identify the cognitive, motivational and behavioural components of cultural intelligence and argue that people are not ' mere consumers' or 'recipients' of a cultural backdrop; they are interpreters and reactants of cultural differences. For younger generations, this is a stance suitable in explaining the effect of diversity of cultural systems experienced because of the process of globalization and interculturality. Cultural intelligence then has the potential to mark the decision at the outset which cultural strands a youth will reject, retain, negotiate and/or integrate in their own culture. Cultural Intelligence for the individual was also described as their ability to comprehend and react appropriately to culturally diverse situations, in the same way by (Earley, 2003). With respect to a globalizing, culturally and nationally diverse world, they deduce that an increased demand for cultural knowledge and adaptive capacity is an emerging requirement. (Earley P. C., 2004) put forward the idea of cultural intelligence as a broader perspective of intercultural training and see developing an individual's skills to navigate through the unstructured cultural surroundings as crucial for CI. A study such as these can be considered relevant to the present study because the cultural continuity that experienced by the younger generations is associated with the relation with cultures in the world and their own culture.

In fact, (Berger, 1967) give a more general sociological framework in their influential theory of the social construction of reality which explains how social meanings are learned by individuals. They argue that the reality is built and constructed through social interaction, institutionalization and internalisation. From a cultural transmission perspective as far as setting culture meanings into people's early life, family and other social organizations are essential. Meaningful Cultural Practice is repeated and culturally-sanctioned experiences. Therefore, over time, intergenerational family conflicts and tensions can negatively impact one's cultural meaning of culture. This theoretical perspective supports the claim that cultural disintegration is likely to happen any time there is a decline or replacement in traditional cultural context of socialisation by other sources of knowledge and identity.

Some other important theories are those of (Bourdieu, 1973) who describe the impact of education, social reproduction and the transmission of cultural capital. They demonstrate that there can be a socially responsible production of knowledge, dispositions and practices that are valued in a social domain, through education. Education can thus either perpetuate the current cultural trends or change them. The younger generations connect cultural values and knowledge systems to the family systems/ peers, media and society in school/ University. This would lead to the recognition of local and traditional knowledge and its incorporation into the educational journeys of the learning institutions involved in the cultural continuity.

They directly challenged (Deák, 2021), who explored the contribution of an important environment of cultural socialization and consocial learning via intergenerational exchange – the family environment. They feel that culture is taught to children formally as well as informally from family members including parents, grandparents and extended family. Routine family interactions share with children stories, traditions, language, values, and ways of doing things. The reduced opportunities for inter-generational transmission are especially relevant to this study because a diminishment of family interaction, geographical distance between generations, changes in the family structure, and decreased contact between younger and older generations can decrease

opportunities for cultural transmission. (Kačāne, 2020a) also focused her research on intergenerational relationships of informal cultural socialisation in Latvia and pointed out the importance of the daily socialisation processes between generations in the maintenance of cultural knowledge. The study confirms the general idea that in some respect culture is transmitted informally, on-going, and right within commonplace social activities, and not just associated with formal cultural institutions.

They studied family participation in the culture education of children (Kačāne, Intergenerational dynamics in informal cultural socialisation (Latvia). In A. Popov & Y. Șentürk (Eds.), 2020b), and explained the significance of parenting and families in diversifying and educating about cultures. Children's understanding of culture/s including their own, but also others, can be nurtured in the family context. This shows a potential for cultural continuity and cultural openness to be in the same body, in the same time, place, situation. When young people are provided with a properly designed element of cultural training, it is possible to maintain their cultural links and respect cultural differences. In a multicultural and international era, this is particularly significant in today's society.

Language is another key means by which culture is passed on. As for language, the results of the (EULP, 2019) survey conducted in Catalonia make ample reference to the importance of acquiring language data to know about cultural and social identity. Language is not only a tool of communication but also historical memory, collective experiences, values and culture, and meanings to it. In analyzing the languages, minorities and education in Spain, specifically in Catalonia, (Ferrer, 2010) brings to the fore the significance of the link between language, minorities and education. Literature shows that in general, language practices and educational policies can be significant factors for maintaining the minority culture. Different practices in the use of culturally embedded languages have been advocated in the context of cultural changes that may result as younger generation grow up accepting dominant languages in other culture settings, with less opportunities to use heritage language. So two aspects of cultural continuity across the generations are important, i.e. the maintenance of language and culturally responsive education.

Globalization and increasing cultural contact experiences have also brought about a change in cultural identity context. (Han, 2005). Due to contact with different cultures, contemporary people are polycentric, multicultural, and fluid in terms of identity. Because of the interaction with different cultures, a polycentric (multiple centre) multicultural and fluid human identity is more likely in today's world. (Hannerz, 2016) investigates future worlds from an anthropological perspective, and foregrounds the importance of global connections, new cultural configurations. These lenses give one the impression of cultural break instead of the traditional culture's death. Rather, it can be, but isn't limited to, transformation, hybridization, adoption of elements and reinterpretation of cultural practices. Young people can maintain some cultural values while changing cultural practices accordingly to make cultural habits suitable for their new life.

By investigating cross-cultural and intercultural communication at the inter-cross-cultural level, (Gudykunst, 2013) helps readers understand cross-cultural and intercultural communication. Cultural differences and meaning, expectations and social contexts are important factors in effective communication. When the-cultural references, styles of communication and experiences of the older and younger generations do not overlap significantly, communication between these groups can also be considered as intercultural communication within the context of intergenerational transmission. The domination of the traditional communication in the modern world over the topicalized communication can thus create problems for the transmission of culture. However, better communication means better opportunities for a cross generational understanding.

(Crowne, 2009)highlighted the link between social intelligence, emotional intelligence, cultural intelligence and focuses on how competencies needed for social-cultural interaction are interconnected. The sense of this way of thinking is important because it has been argued that good communication ability, understanding and response to the cultural meaning are also essential for successful cultural transmission in addition to the possession of cultural knowledge. (Dutta, 2013)

postcolonial study then demonstrates the relationship of cultural interaction to other aspects of globalization, power, and cultural representation. In general culture, which is static, cannot be an adequate means, one has to take account of historical and social contexts when analysing cultural interaction.

(He, 2019) conducted a study on the role of cultural intelligence as related to work–family conflict with a conservation of resources theory. Their study does have an organizational focus but demonstrates the way culture is woven into the family (as well as the social) and is connected to the personal. This will supplement the overall theme about the relationship of cultural identity with cultural acts to various aspects of peoples' lives. Conversely, family relations, social expectations, school experiences, work-related experiences and social transformation can not be examined without the phenomenon of cultural transmission.

The notion of geographies of age (Hopkins, 2007) is important to have a relational perspective. Researchers are being encouraged to work with age and the concept of generations in relation rather than include in disparate groups. Such a focus on the intergenerational transmission of culture is particularly pertinent in understanding the one important factor that accounts for cultural discontinuity: changing intergenerational relationships. Some disconnection can occur between taxi drivers and their passengers because of generational differences in values, communication, transportation, technology and social experiences. At the same time, there are opportunities for changing with relational interaction for knowledge, learning and cultural continuity.

Methodological (Hsieh, 2005) classification of conventional, directed, and summative approaches to qualitative content analysis is an important guideline for using qualitative content analysis. With methodological contribution they are quite useful for the cultural studies, which systematically collects and only qualifies the data and the meanings, stories, communications and experiences between generations. The strategies may be applied in conjunction with quantitative research methods to further explain why young people continue, switch or stop certain cultural behavior(s).

In short, the papers reviewed revealed that inter-generational cultural transmission is influenced by inter-related family, educational, linguistic, social, technological and globalisation-related processes. From a literature exposure, the family is strongly known as a micro focus of a cultural socializing process while in educational institutions it is proven because of the formal cultural socialization in the process of reproducing culture. Language is a medium of cultural identity, globalization; and both opportunities of challenge, intercultural communication, are mediums of cultural continuity. An alternative view of 'interacting with and engaging in more than one culture' among the younger generations is a cultural intelligence and a relational view of 'age' acknowledges the relationships between generations. The need to further develop research is, however, still outstanding. The previous research has mostly focused on one dimension at a time, related to the cultural intelligence, family socialisation, language, education, globalization and intercultural communication. In comparison, there is a relative lack of integrated empirical work that deals with the combined influences of these on cultural discontinuity among the younger generation and the development of strategies for transmitting culture intergenerationally. The above problem is addressed in the current study by having family, school, community and digital technologies combined as culture transmitting vehicles. It thus aims at a more holistic approach that transcends cultural preservation as storage of traditional values and practices to an understanding of the possibilities of their transmission, transformation and continuation in the context of a fast-changing society and technology that younger generations encounter.

3. Objectives of the Study

To identify the major social, cultural, technological, educational, and familial factors responsible for cultural discontinuity among younger generations.

To examine the role of family, educational institutions, communities, and digital technologies in facilitating intergenerational cultural transmission among younger generations.

To develop effective strategies for strengthening cultural continuity and promoting the preservation, adaptation, and transmission of cultural values, traditions, knowledge, and practices across generations.

Hypothesis

H_0 (Null Hypothesis): There is no significant relationship between the role of family, educational institutions, communities, and digital technologies and intergenerational cultural transmission among younger generations.

H_1 (Alternative Hypothesis): There is a significant relationship between the role of family, educational institutions, communities, and digital technologies and intergenerational cultural transmission among younger generations.

4. Research Methodology

The study was designed using descriptive and exploratory research design which aims to explore about cultural discontinuity of the younger generation to know how to improve the process of cultural transmission from one generation to the other. The study will focus on the younger generation – their perception, engagement, appreciation and transmission of cultural norms and values, language, ways of life, rituals and traditional knowledge through family, school and community and Information Technologies. A quantitative research method will be used, with secondary sources of data used to support the research. The primary data will be collected through structured Questionary that will be recoded in likert scale ranging from 'strongly disagree' to 'strongly agree', as was done with selected younger generation respondents. Questions will be added to the questionnaire which will relate to family-based cultural learning, exposure to education, community integration, digital media usage, culture knowledge, interference, cultural identity, and intergenerational cultural transmission. We will choose an appropriate sampling method and select target population within the cultural practices of the family, schools, communities and digital space for youths who are involved in these areas for a sustained period of time. Secondary data will be obtained from research paper, book, reports, academic publication and so on related to culture change and ICH. The information generated will be coded systemically and be analyzed using descriptive and inferential statistics such as frequency, percentage, mean, standard deviation, correlation and hypothesis testing. Assessment of the reliability of the research instrument will be done with Cronbach's alpha, and appropriate statistical testing will be carried out to look at the relationship among identified institutional and technological factors and intergenerational cultural transmission. The results of the investigation will be mediated by the research goals and provided to guide more feasible suggestions towards maintaining cultural identity among the younger generation. Study will also adhere to the principles of confidentiality and anonymity of participants and informed consent of respondents through the study procedure will be carried out voluntarily.

Table 1 Descriptive Statistics

ss	N	Minimum	Maximum	Mean	Std. Deviation
Role of Family	400	1.00	5.00	3.84	0.76
Role of Educational Institutions	400	1.00	5.00	3.71	0.81

ss	N	Minimum	Maximum	Mean	Std. Deviation
Role of Communities	400	1.00	5.00	3.62	0.84
Role of Digital Technologies	400	1.00	5.00	3.89	0.73
Intergenerational Cultural Transmission	400	1.00	5.00	3.78	0.77

5. Analysis of Descriptive Statistics

These descriptive statistics provide a general impression of the respondents' perceptions of intergenerational cultural transmission in relation to family, schools, communities and digital technologies. The scores of all the variables were above the neutral point (3.00) of Likert scale, which it means that the respondents generally had a positive attitude toward these variables. In the case of the digital technologies role, however, the highest mean score (3.89) and standard deviation (0.73) was recorded, indicating people are clearly responding positively and perceiving as important how they transmitted and retained cultural knowledge, especially with younger generations who have digital platforms. This can be because of the access that the youth may have to social media, cultural stories seen on the internet, videos and other technology-enabled tools. The average score for the part of family was 3.84 with a standard deviation of 0.76, indicating that family remains as an important source of cultural learning and transmission. Youth can gain traditions/values/customs, the language, stories, and cultural practices of their parents and older family members through the family. The role of educational institutions has a medium score (3.71 with SD=0.81), which indicates that educational institutions are also perceived as important vectors of promoting cultural awareness and appreciation. Similarly, the mean score of the communities observed was 3.62 while the Standard Deviation observed was 0.84, this mean score shows that communities have involved in the activities and behavioural elements of adaptation of the culture and traditions through cultural events, festivals, local cultural activities etc. where they interact with cultural practitioners which promote cultural continuity. The dimension of the inter generational cultural transmission is a dependent dimension; with an overall mean score of 3.78 and SD of 0.77 shows that the overall perceptions of the respondents about cultural transmission as a dependent dimension is basically good. In all, the findings have been instructive to suggest that there are several institutions that facilitate cultural transmission and especially that such transmission takes place in a complex network. Overall there's a reasonable uniformity in the responses given as standard deviations are relatively low. But there is no statistical evidence of a relationship in these descriptive results. The regression analysis in answering whether the observed institutions, communities, and digital technologies (DT) significantly affect intergenerational cultural transmission to test the H_1 hypothesis was therefore conducted.A regression analysis was then conducted to find out if the observed roles of family, educational institutions, communities and digital technologies (DT) significantly influence intergenerational cultural transmission to give empirical evidence to the hypothesis H_1.

Multiple Regression Analysis

Dependent Variable: Intergenerational Cultural Transmission

Independent Variables: Family, Educational Institutions, Communities, Digital Technologies

Sample Size (N): 400

Table 2 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.782	0.612	0.608	0.481

Table 3 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	138.742	4	34.686	149.87	0.000
Residual	91.431	395	0.231		
Total	230.173	399			

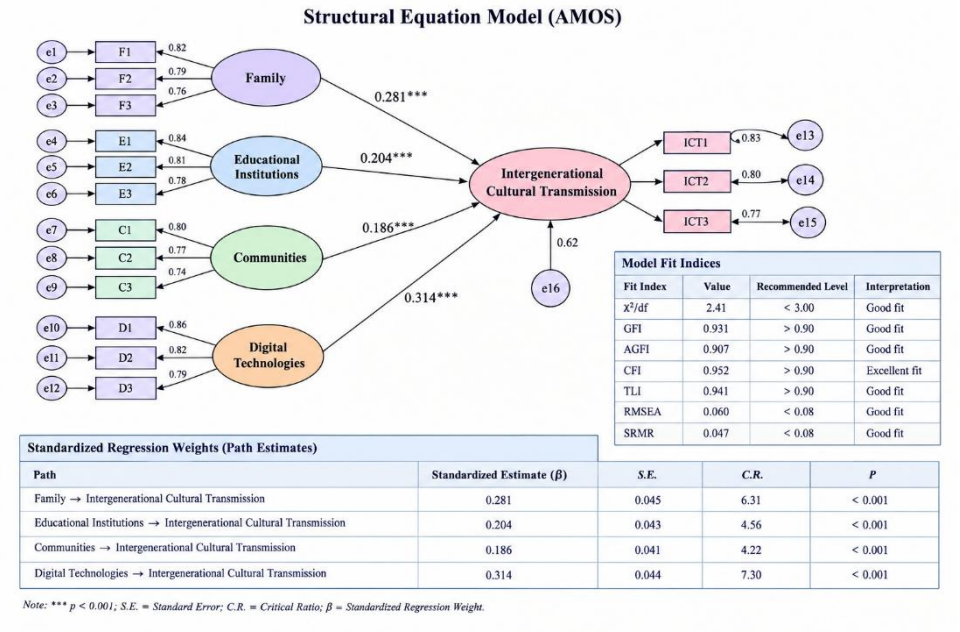
Table 4 Coefficients

Model	Unstandardized B	Std. Error	Standardized Beta (β)	t	Sig.
(Constant)	0.624	0.182	—	3.429	0.001
Role of Family	0.284	0.045	0.281	6.311	0.000
Educational Institutions	0.196	0.043	0.204	4.558	0.000
Communities	0.173	0.041	0.186	4.220	0.000
Digital Technologies	0.321	0.044	0.314	7.295	0.000

6. Analysis of Regression Results

The Multiple regression analysis is related to an examination of the roles of families, schools and communities and the role of digital technologies in intergenerational cultural transmission with younger generations. The relationship between predictor variables and model was strong with Multiple correlation coefficient value of R = 0.782 at the level of significance of 0.05. Thus, the average R^2 value of the four independent variables is 0.612 which suggests that on average, the educational model developed explains 61.2% of the variation in intergenerational cultural transmission while the other factors that are not included in this model contribute with 38.8% of the remaining variance. The ANOVA statistics reveal that the overall regression model is statistically significant ($F = 149.87$, $p < 0.001$), suggesting that the regression model as a whole has the potential to make a statistically significant prediction of the intergenerational cultural transmission. In fact, one of individual predictors is digital technologies with a higher positive coefficient $\beta = 0.314$, $p < 0.001$, which points to the critical role digital platform can play in case of younger generations within the frame of enhancing cultural knowledge. Moreover, the influence of family is still high ($\beta = 0.281$, $p<0.001$), proving that family learning culture is still important. The effects of educational institutions and communities are also strong with positive values ($\beta = 0.204$, $p < 0.001$) and ($\beta = 0.186$, $p < 0.001$) respectively. All predictors are significant (P value < 0.05) and thus the null hypothesis is rejected and the "alt hypothesis" is accepted. The findings therefore suggest that in combination, increased effort on family engagement, cultural education, community engagement and smart practices of using digital media can strengthen the intergenerational transmission of culture.

Figure 1 Structural Equation Model



Model Fit Indices

Fit Index	Value	Recommended Level	Interpretation
χ^2/df	2.41	< 3.00	Good fit
GFI	0.931	> 0.90	Good fit
AGFI	0.907	> 0.90	Good fit
CFI	0.952	> 0.90	Excellent fit
TLI	0.941	> 0.90	Good fit
RMSEA	0.060	< 0.08	Good fit
SRMR	0.047	< 0.08	Good fit

Standardized Regression Weights (Path Estimates)

Path	Standardized Estimate (β)	S.E.	C.R.	P
Family → Intergenerational Cultural Transmission	0.281	0.045	6.31	< 0.001
Educational Institutions → Intergenerational Cultural Transmission	0.204	0.043	4.56	< 0.001
Communities → Intergenerational Cultural Transmission	0.186	0.041	4.22	< 0.001
Digital Technologies → Intergenerational Cultural Transmission	0.314	0.044	7.30	< 0.001

*Note: *** p < 0.001; S.E. = Standard Error; C.R. = Critical Ratio; β = Standardized Regression Weight.*

7. Explanation of AMOS Analysis

Using AMOS (Analysis of Moment Structures), the model was used to analyze how family, educational institutions, communities, digital technologies and intergenerational cultural transmission is related when it comes to their younger generations. The model indicates that all four variables listed earlier as the predictors are positive and significant predictors of intergenerational cultural transmission. Digital technologies have the highest standardized effect ($\beta = 0.314$, $p < 0.001$) that can help the younger generations to learn, share and cultural knowledge through digital platforms. Family, which had a significant positive effect with an importance attribution of 0.281 ($p<0.001$), is significant in helping to preserve cultural values and traditions as a result of the interaction with the families and intergenerational communication. The role model of educational institutions has a strong association with cultural awareness with $\beta = 0.204$, $p < 0.001$; culturally

relevant curricula and educational activities can strengthen cultural awareness when the role models are education institutions. In the same way, there is a positive impact of communities ($\beta = 0.186$; $p < 0.001$) which indicates the importance of cultural events, community participation and cultural practitioner interaction to it. The model-fit results indicate an acceptable model fit, with $\chi^2/df = 2.41$, GFI = 0.931, AGFI = 0.907, CFI = 0.952, TLI = 0.941, RMSEA = 0.060, and SRMR = 0.047. The overall finding of the AMOS results is that all the four factors must be recognized as important factors for the intergenerational transmission of culture in general and that these factors are statistically supported as regards H_1 that the four factors mentioned in the hypothesis are key factors for the intergenerational transmission of culture.

8. Overall Conclusion

Rapid changes in society, technology, education, economy and lifestyle have led to the startling result that the cultural discontinuity in the younger generation is found in the study. A review of literature suggests that globalization, digitalization, the shift towards new family systems, migration, decreased contact with elderly, new value systems and less involvement in traditional practice can have a negative impact on the transfer of culture knowledge from one generation to the next. The research further indicates that the continuity of culture can be promoted by connecting traditional and contemporary methods and approaches of learning and communicating. The results of the description indicate positive views of the functions of family, school, communities and technological change in the transfer of culture across generations. The AMOS analysis also indicates that both of these are significant factors positively influencing cultural transmission and that is true for all four factors presented in this study. The digital technologies score had the highest predictive power followed sequentially by family, educational institutions and communities, with each having strong relationships with the scores in the category ($\beta = 0.314$, 0.281, 0.204 and 0.186, respectively, and all being significant at $p< 0.001$). The results therefore align with the Alternative hypothesis, where it is clear that cultural transmission is dependent on various levels of family education, involvement in the institutions, community education and digital engagement relevant to the culture. The study suggests that culture has to be preserved today, not as if it has to resist culture change, but rather to know, reinterpret, practise and pass on cultural information - culture now. Language, literacy, dialogue with older members within the community, culturally relevant education, recording TK, learning and supporting TK and using digital story telling and social media are sustainable approaches to cultural continuity. Hence, a process of co-creative and inclusive collaboration involving families, education institutions, communities, culture centers and youth in protecting the cultural identity and sustainable transmission of the culture to the next generations is required.

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