

Attitudes of Jordanian Youths Toward Marriage and its Relationship with Some Variables

اتجاهات الشباب الأردني نحو الزواج وعلاقتها ببعض المتغيرات

Dr. Faisal Ibrahim Mohammad Al- Matalaka^{1*}

f.almatalaka@ustf.ac.ae

¹ **Department of sociology and Social Work University of science and technology of Fujairah, UAE**

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Abstract:

The study aimed at investigating the attitudes of Jordanian youths toward marriage and - its relationship with some variables such as gender, age, place of residence, level of education and income. For this purpose, a questionnaire was designed which consisted of two parts: the first part included the personal variables. The second part included (44) items and consisted of four dimensions. A simple random sample of (1882) students was selected.

The results revealed that: there are no statistically significant differences in the attitudes of Jordanian youths toward marriage according to the personal variables. The results also showed that the selection of a partner that is favorable to the youth is that which is based on love. Also, it was found that the majority of respondents supported early marriage because they think that it protects them from sinning. Regarding outlook toward marriage, the majority of respondents felt that marriage results in financial fatigue, and for the relations between the couple and their families, they were encouraged to waive certain rights when dealing with a life partner to avert problems. The study also suggested some recommendations.

Keywords: Attitudes, Marriage, Jordanian, youth, Relationship

* Corresponding author:

ملخص:

هدفت الدراسة إلى التعرف على اتجاهات الشباب الأردني نحو الزواج وعلاقته ببعض المتغيرات كالجنس والعمر ومكان الإقامة ومستوى التعليم والدخل. ولتحقيق أهداف الدراسة تم تصميم استبانة لجمع البيانات حيث اشتملت على بعض المتغيرات الشخصية وعلى مقياس الدراسة الذي اشتمل على (44) فقرة، وتكون من أربعة أبعاد، وقد تم استخدام العينة العشوائية البسيطة، وبلغت العينة (1882) مبحوثاً.

وأظهرت النتائج عدم وجود فروق ذات دلالة إحصائية في اتجاهات الشباب الأردني نحو الزواج عائدة للمتغيرات الشخصية. كما أظهرت النتائج أن اختيار الشريك المفضل للشباب هو الذي يقوم على الحب. كما تبين أن غالبية المبحوثين يؤيدون الزواج المبكر لاعتقادهم أنه يقيهم من الإثم. أما فيما يتعلق باتجاهات الشباب نحو الزواج، بينت النتائج أن الغالبية يرون أن الزواج يؤدي للإرهاق المالي، وبالنسبة للعلاقات بين الزوجين وأسرههم فهم يؤيدون التنازل عن بعض الحقوق عند التعامل مع شريك الحياة لتجنب المشاكل. هذا وقدمت الدراسة بعض التوصيات. الكلمات المفتاحية: الاتجاهات: الزواج: الأردنيون: الشباب: العلاقة.

INTRODUCTION: The institution of marriage represented by the family is considered one of the most important and greatest social institutions in all human societies. It is a basic building block of any community. Without the cohesion of marriage, neither any civilization can rise up, nor can any other institution achieve its important role. It is the real administration that develops human capacities and skills because it is the core upon which the coherence and cohesion of the community are based. Marriage makes an incomplete human being a complete one. It makes him/her a grown up and gives him/her responsibilities, whether those responsibilities are to feed and clothe the wife or to assist the husband. Marriage is supposed to take a person out of the hectic lifestyle that one is in and place him or her in an organized environment, giving them a path to follow in life and a shoulder to lean on. In short, marriage arranges one's life.

Marriage is far more profound than our contemporary culture would lead us to believe. It is a life-long commitment that restrains self-centeredness, self-

indulgence and self-gratification. It is the one relationship that effectively prepares and conditions us for the community. By restraining self-centeredness and promoting love of another, marriage becomes the foundation for social order. Abandoning the “others before self” concept of marriage for the self-serving concept of contractual relationships between autonomous individuals makes us increasingly narcissistic, ultimately leading toward moral and social collapse (Craven, 2006).

Marriage is supposed to tie a man and a woman together and strengthen their relationship. Today the world is seeing a new era where marriage is no longer considered necessary or even significant for a relationship. Islam has laid down rules and regulations for marriage and has considered marriage an important and essential part of a Muslim's life. Marriage is a vital part of a Muslim's life. In fact, marriage is so important in the religion of Islam that it is declared to be one half of one's faith. As a Muslim, one should live in accordance with the Islamic Jurisprudence in the way shown by the greatest of creations and the person who was the greatest impact on humans in the existence of the universe, The Holy Prophet Muhammad. The Prophet himself married and encouraged others to marry. It has been reported that The Prophet Muhammad said, ‘A person who possesses the means to marry (i.e., he is able to work etc., to support a wife and children) and does not marry, then, he is not from amongst us (i.e., the believers)', (inter-Islam, 2001).

The marital phenomenon is considered a general phenomenon in the cosmic life. It can be applied on both sides of the cosmic reality: the material and moral, it includes the world of humans, animals and plants, where the phenomenon of male and female comes in, and the world of inanimate objects: positive and negative, and the world of ideas: right and wrong, as well as feelings: satisfaction offset by anger, and pleasure offset by grief. This analogy with a

difference, cannot be applied to the marital system of man in the world. However, it shows that the marital system is not a narrow circle nor confined horizon and limited to human, animal or plant, but it is a ranking universal phenomenon, it has taken place in all kinds of objects, and divided the members of each type to couple or two parts and dissolved in a secret section violates the secret that befall on the other section (Beharath ,2010).

DEFINITION OF MARRIAGE: Marriage is a socially supported union involving two or more individuals in what is regarded as a stable, enduring arrangement based at least in part on a sexual bond of some kind (Crossman,2019).

In sociology, marriage is defined as a socially approved union between two or more people in what is considered as a steady, lasting relationship based in part on some form of sexual bond. It is an institution that is regarded permanent and involves mutual rights and obligations.

Marriage in the real sense is the acceptance of a new status with a new set of obligation recognized by other people. It is a social contract of two opposite sexes for the satisfaction of physical, biological, social, psychological and spiritual needs of male and female. It leads to the formation of family and the procreation of children (Farooq, 2013).

LITERATURE REVIEW: In the light of our study of the previous literature and studies, we concluded that there is lack of studies on the attitudes of Jordanian youth toward marriage. However, we found that there are a few researchers who were interested in studying youth attitudes toward marriage in the Jordanian, Arab and foreign societies.

From the study carried out by Abu Hosah (1994) entitled: "The effect of the age of marriage among unmarried workers at the University of Jordan and its relationship to some social characteristics," the results showed that there was a range of factors and causes like a high standard of living, increased household

expenditures and economic hardships have led to a decline in the marriage rate. The results also showed that the majority prefer relegation of Marriage.

The Al-Joulani study (1995), about the changes in the manifestations of marriage in the changing traditional culture, which was conducted on a sample of 1320 from both sexes, and the results showed that 65.5% of parents were in favor of consanguineous marriage versus 49.3% of their children. It also showed that 58.8 % of parents in favor of early marriage, compared to 43% of youth and that 50% of all parents support the high cost of dowries compared to 42.2% of the young.

The survey carried out by (Chuang, 2002), which consisted of three surveys on 644 university students in the Chinese community, showed the existence of statistically significant differences in favor of females who were more favorable than males to ethical and moral harmony, understanding and focus on outside look.

The results of the study carried out by Abdul Wahid (2004) entitled: "Trends of the students of faculty of education in Aden, toward marriage of relatives, on a sample of (848) students, found the students' attitudes are based on a combination of factors linked to the subject of the same direction in which the personal, familial, social, economic and health attributes of attitude and personal convictions drive the individual to marry relatives. The results showed that there is a negative trend toward marriage from relatives and might be to please parents or independence. It also showed that there is a difference between the trends for males and females toward relative's marriage where it appeared those males are in favor of consanguineous marriage than females.

Wafsa & Al Ansari (2005), carried a study entitled: "Attitudes of Kuwait university students' towards marriage habits and its social manifestation, on a sample of (714) of the university youths, the result shows that the students

reject some aspects of traditional marriage like barter marriage, and the high cost of dowries. The results also indicate that there are significant differences between the sample according to gender in favor of females showing female rejection of different aspects of traditional marriage larger than males, also it showed that there are significant differences according to the variables of the province and university colleges in their view regarding love before marriage and friendship between both sexes.

The study carried out by Musaiger (2005), "about the specifications required by young people in their future husband or wife," that included 300 young men and women (50% each), aged between 18 and 25 years old with an average estimated age of 20 years old and all of them not married, showed many important paradoxes, which is seen by young people in choosing a life partner, it was found that the new generation is more receptive to things that were not acceptable by previous generations, for example, love before marriage or a girl with past affair, the girls refused to marry a married man and accept a life partner who is not religiously observant. It also shows that 50% of young Bahrainis males believe that love is important before marriage, compared with 35% of the Bahraini females, and that the majority of young men (59%) and girls (35%) prefer to have a life partner who is in the same level of education.

The study carried out by (Badahdeh & Tieman, 2005), through which they analyzed (500) marriage announcement for Muslims in the US, that aimed to reveal the importance of the religious criterion when choosing a life partner, the results showed that there are no gender differences with respect to external appearance of partner, it also revealed that females have shown more than the males that they are in favor of a religious future husband, and must have a

good financial possibilities, emotionally, elder than them, but males demand that the future wives should be much younger than males.

The study by Wreikat (2006) aimed to reveal some of the accompanying social phenomena of the delayed age of marriage in Jordan. The study sought to identify the opinions of Mu'tah University students that were related to delay in the age of marriage. To answer the study questions, the researcher used a questionnaire that consisted of 15 paragraphs on a random sample of 410 students. The results showed the presence of positive views about modern marriage like rejection of early, masterminded and late marriage and parental interference in the selection and or divorce of partner and the need to get to know each other before marriage. Also, the study found that majority of respondents, especially females prefer dowry as a good habit, and reject polygamy and man marrying a foreign woman.

The study of (Evan & Brase, 2007), aimed to identify the characteristics that influence the selection of a life partner and the differences between both sexes, the findings revealed that there are no differences between both sexes for intelligence and attractiveness as a factor favorite to them, it also shows that there are differences between both sexes in favor of females with respect to kindness and goodness.

Al-Nasser and Suleiman (2007) carried out a study titled, "criteria of marriage among youth in the Gulf society: a comparison study between the Kuwaiti and Omanis youth, conducted on a sample of (619) male and female who are going for marriage, the results showed that the majority prefer marrying non-relatives, and they prefer living independently away from parents and with behavioral and religious commitment.

Alqashan & AL Kandari, (2010) carried a study entitled: "attitudes of Kuwaiti youth toward marriage and divorce: a comparative study between the youth of

coherent and incoherent families," the sample consisted of 661 young adults from Kuwait University and who belong to broken families and intact families, the findings revealed that young people who belong to broken families due to divorce are showing less positive attitudes toward marriage compared to those who belong to intact families. The results also indicated that older adults who belong to broken families because of the parents' divorce have more positive attitudes toward divorce, compared with individuals who belong to intact families.

Al-Qahtani's study (2012), aimed to determine the factors that affect the attitudes of young people towards marriage and work, the study focuses also on the familial and economic factors, to identify and clarify the contribution of each factor in the formation of youths' attitudes towards marriage and work, and to find out the mutual influence between these two cases. The study used a questionnaire to obtain field information. The sample consisted of 560 students from AL-Qasseem University and Technical College at Buraidah. The results showed that the attitudes towards marriage and working among youth are affected by several factors related to family, where family is still very important in the lives of young people when it comes to decision taking, and the size of the family and father's level of education has influence in the formation of young people's attitudes towards their future marital life and work. The study confirmed the influential of economic factors on the attitudes of the respondents.

PROBLEM OF THE STUDY: The theme of marriage and choosing a life partner is a topic of concern to young people in the Jordanian society, especially in the strayed conditions and changes in the Arab region in general and in Jordan particularly at social, economic and political levels. In this sense, the subject, attitudes of Jordanian youths toward marriage is of much importance,

which was and still is the focus of social, psychological, economic studies and research, especially when the decision of marriage among the Jordanian youth in the Jordanian society particularly, and the Arab world in general, is one of the threads fateful in the lives of young people because of its importance to their future.

From this perspective the researcher believes that the issue of attitudes towards marriage is important and in need of further research and studies. So, the study problem is determined by an attempt to identify the areas, factors and variables that affect the attitudes of Jordanian University youth toward marriage, and we can determine the problem of the study by the following question, what are the attitudes of Jordanian youths toward marriage and its relationship with some variables?

IMPORTANCE OF THE STUDY: The importance of the study is highlighted by identifying the attitudes of Jordanian youths toward marriage and its relationship with some variables, the study draws its importance through the following:

1-Identify the attitudes of Jordanian youths toward marriage and its relationship with some variables.

2-This study serves, young people, families, the community, worker in the fields of family and youth social service, decision makers and religious leaders in the Jordanian society, for developing policies and strategies, and understanding their role in protecting marriage and the institution of the family from disintegration, violence and protect young people from spinsterhood and reluctance to marry.

3-This study provides a scientific contribution to enriching scientific research in one of the important social issues that is facing the Jordanian society.

OBJECTIVES OF THE STUDY: This study aims to investigate the attitudes of Jordanian youths toward marriage and its relationship with some variables, such as; gender, age, place of residence, academic level, and income. It aims at the following:

- 1-To identify the attitudes of Jordanian youths towards marriage and its relationship with some variables.
- 2-Providing database and information on the attitudes of Jordanian youths toward marriage in Jordan to alleviate the problems faced by young people who are seeking to get married.

STUDY QUESTIONS: The current study is trying to answer the following questions:

- 1-What are the favorite methods of choosing a partner among Jordanian youths?
- 2- What are the favorite forms of marriage among Jordanian youths?
- 3- What are the Jordanian youth's outlooks toward marriage?
- 4- What is the nature of relations between the couple and their families that is favorable by Jordanian youths?

HYPOTHESIS: The current study seeks to validate the following hypothesis: There are statistically significant differences in the attitudes of Jordanian youths toward marriage according to gender, age, place of residence, academic level and income at the level of significance less than $\alpha = 0.05$.

METHODOLOGY: What distinguishes this study from previous Jordanian studies is its attempt to identify the attitudes of Jordanian youths toward marriage as a whole and was not limited to a certain segment of the community but included an important segment of the Jordanian society namely the Jordanian youths.

An exploratory and descriptive social methodology was used in this study, based on a social sample survey as one of the best approaches to social science approach where the researcher can detect the phenomenon, describing and analyzing various dimensions and its connections and collect field information in a more accurate manner.

POPULATION AND SAMPLE: The study population consisted of Jordanian youths. A stratified random sampling was used to identify Potential participants. The sample consisted of (1882) male and female participants who were recruited from five cities in the Kingdom (Amman, Zarqa, Irbid, Salt and Karak), and deployed in the three provinces of the kingdom in the north, center and south, to ensure the credibility of the sample representation of a community study.

SAMPLE CHARACTERISTICS: The result showed that (54.68%) were females and (45.32%) were males. The result also showed that majority (58.29%) of the respondents were in the age group (18-21) years old, followed by (20.72%) in the age group (22-25), and (12.59%) in the age group (26-29), and (8.40%) being 30 years old and above. With regards to residence, it was found that majority (41.02%) of respondents were from rural areas, followed by (39.90%) from urban and (16.63%) from Bedouin areas. The findings of the present study revealed that most of the respondents (53.61%) had graduate degrees, followed by (29.76%) had diploma certificate, and only (16.63%) had postgraduate degrees and above. The majority of the respondents (39.00%) income per month ranged between 300–500 Jordanian Dinars, followed by (22.16%) with an income range between (501-700) JD, (16.21%) between (701-1000) JD, and only (11.26%) had a monthly income of (1001) JD or more.

STUDY TOOL: to achieve the objectives of the study, a questionnaire was designed by the researchers based on the theoretical framework and previous literature and consisted of two parts: the first part included the following variables: gender, age, place of residence, level of educations and income. The second part included (44) items that consisted of four dimensions, Selection of partner, forms of marriage, outlook toward marriage, and the relationship between the couple and their families. The researcher used the quintet gradient Likert scale to measure the respondents' answers to the study items as follows: Strongly agree (5), Agree (4), Neutral (3), Strongly Disagree (2), Disagree (1), and by setting signal ($\surd$) in front of the answer, which reflect the degree of consent.

VALIDITY AND RELIABILITY: To establish the content validity of the questionnaire, it was first reviewed by the researcher and the method of trustee's validity was applied. The questionnaire was given to a jury of seven academics, all of them are professors of sociology, and they were requested to ensure the appropriateness of the items for this study, plus the clarity and linguistic correctness of each item. They suggested some modifications of the items to increase their appropriateness for the study in context. The researchers took the referee remarks which have been approved by 97.4 % of them into consideration. The questionnaire was pre-tested to determine if it was understood by the respondents.

A Cronbach's Alpha coefficient test was used, and it was 0,80 for Selection of partner dimension, 0,76 for forms of marriage dimension, 0,86 for outlook toward marriage dimension, and 0,84 for relationship between the couple and their families dimension and 0,84 for all dimensions. All these values are $>0,60$ which means stability of the tool.

STATISTICAL TREATMENT: The (SPSS statistical packages for Social Sciences) was applied in order to process the data, the following methods and procedures were used: Descriptive statistics was used in order to describe the characteristics of the study sample, depending on the frequencies and percentages, to answer the study questions, to identify the sources of differences in attitudes of Jordanian youths toward marriage, using Arithmetic mean, standard deviations, t- values, level of significance, and to find out the differences in respondents' answers attributable to personal variables, "f" value and one way ANOVA analysis was used.

TEST OF HYPOTHESIS AND ANSWERING THE QUESTION: In order to test the hypothesis and answering the questions, the mean, standard deviation, t-value and p-value were used. All analyses were carried out using the statistical package for social sciences (SPSS).

RESULTS AND DISCUSSION

SELECTION OF PARTNER DIMENSION

QUESTION ONE: What are the favorite methods of choosing a partner among Jordanian youths? Table (1) shows that with the exception of items (2, 3, 4) all items obtained arithmetic means > 3.00 and significance levels < 0.05 , which means that all these are statistically significant and existed. Item (8) which say, "I will choose my life partner that I love, ranked the first with a mean of 3.97, p-value (0, 00). Item (10), which says: I prefer a life partner who is free of social traditions and customs", was in the second rank with arithmetic mean of 3.91, p-value (0, 00). For Item 5, "I will choose my life partner who is religious and characterized by moral character ", arithmetic mean was 3.60, ranked last among the statistically accepted paragraphs. As for paragraphs (2, 3, 4,) the findings showed that it obtained arithmetic means < 3.00 ., which means that Jordanian youths do not prefer that the parents choose their life partner, and do

not encourage the establishment of a love affair between the young man and the girl before marriage, and do not accept that Parents should force their daughter to marry one of their choice.

Table (1): arithmetic mean and standard deviation, t values, P-Value and for Selection of partner Dimension

No	Domains	arithmetic mean	standard deviation	t values	P-Value
1	I prefer selecting life partner alone	3.48	1.08	6.88	0.00
2	I prefer that my parents should select my life partner	1.95	1.46	6.33	0.00
3	I Encourage the establishment of a love affair between the young man and the girl before marriage.	1.88	1.21	8.08	0.00
4	Parents should force daughter to marry one of their choice.	1.92	1.31	7.25	0.00
5	I will choose my life partner who is religious and characterized by moral character.	3.60	1.22	4.31	0.00
6	I will choose the rich life partner.	3.71	1.11	5.64	0.00
7	I will choose my life partner on the basis of beautiful appearances.	3.66	1.19	4.89	0.00
8	I will choose my life partner that I love.	3.97	1.09	7.86	0.00
9	I prefer religious life partner.	3.90	1.14	6.88	0.00

10	I prefer a life partner who is free of social traditions and customs.	3.91	1.26	6.23	0.00
11	I want to marry someone who I know in advance.	3.88	1.06	7.29	0.00
	TOTAL	3.30	0.55	5.20	

QUESTION TWO: What are the favorite forms of marriage among Jordanian youths? Table (2) shows that except for items (16, 21, 22) all items obtained arithmetic means > 3.00 and significance levels < 0.05, which means that all these are statistically significant and existed. Item (12) which say, "I Support early marriages because it fortifies from falling disobedience, 'ranked the first with arithmetic mean of 4.02., p-value (0, 00). Item (20), which says: I think the age difference between spouses at marriage leads to non-marital compatibility." was in the second rank with arithmetic mean of 3.99, p-value (0, 00). For Item (18), "I prefer my life partner to be of the same socio-economic class", the arithmetic mean was 3.59, ranked last among the statistically accepted paragraphs. As for paragraphs (16, 21, 22) the findings showed that it obtained arithmetic means < 3.00., which means Jordanian youths do not Encourage polygamy, customary, and misyar marriages.

Table (2): Arithmetic mean and standard deviation, t values, level of significance for forms of marriage Dimension

no	Domains	arithmetic mean	standard deviation	t values	p-value
12	I support early marriages because it fortifies from falling disobedience.	4.02	1.02	9.33	0.00
13	I encourage delay in marriage because it ensures the best choice for life partner	3.83	1.10	6.98	0.00

14	Consanguineous marriage reduces the costs of marriage	3.66	1.19	5.15	0.00
15	I encourage the relegation of Marriage	3.76	1.03	6.82	0.00
16	Encourages polygamy	2.72	1.57	1.65	0.00
17	I support second marriage if there is a reason such as Infertility	3.73	1.10	6.18	0.00
18	I prefer my life partner to be of the same socio-economic class.	3.59	1.22	4.50	0.00
19	I Encourage convergence in age between spouses	3.64	1.20	4.95	0.00
20	I think the age difference between spouses at marriage leads to non-marital compatibility.	3.99	1.07	8.58	0.00
21	I encourage of customary marriages	2.90	1.44	0.67	0.00
22	I encourage misyar* marriages	2.02	0.93	1.28	0.00
	TOTAL	3.44	0.68	7.98	0.00

*misyar marriage is a legal marriage but man has no financial obligation towards wife.

QUESTION THREE: What are the Jordanian youths' outlook toward marriage?

Table (3) shows that except for items (29, 30) all items obtained arithmetic means > 3.00 and $p\text{-value} < 0.05$, which means that all these are statistically significant and existed. Item (31) which say, "Marriage is an economic burden deadbeat, ranked the first with arithmetic mean of 4.18., $p\text{-value} (0, 00)$. Item (28), which says: I feel I will find the right life partner." was in the second rank with arithmetic mean of 4.04, $p\text{-value} (0, 00)$. For Item (26), "Marriage is a peace of mind and feeling of security", the arithmetic mean was 3.44, ranked last among the statistically accepted paragraphs. As for paragraphs (29), I feel I

will stay without marriage, although it scored arithmetic mean > 3.00 , but the p-value was > 0.05 , which means that it is not statistically significant, and Jordanian youths do not like to remain without marriage. As for paragraphs (30), Marriage is the restriction of freedom, it scored arithmetic mean < 3.00 which means that it is not statistically significant and Jordanian youths do not think that Marriage is the restriction of freedom.

Table (3): Arithmetic mean and standard deviation, t values, level of significance for outlook toward marriage Dimension

no	Domains	arithmetic mean	standard deviation	t values	p-value
23	Marriage for me is a sacred relationship	3.74	1.23	7.92	0.00
24	Marriage is a human relationship satisfy various needs of the individual	3.72	1.20	7.79	0.00
25	Marriage is a relationship that satisfies sexual desires first	3.90	1.06	7.81	0.00
26	Marriage is a peace of mind and feeling of security.	3.44	1.36	4.18	0.00
27	Marriage is a must to protect young people from falling into adultery.	3.47	1.29	4.72	0.00
28	I feel I will find the right life partner	4.04	1.06	12.67	0.00
29	I feel I will stay without marriage	3.03	1.01	1.22	0.23
30	Marriage is the restriction of freedom	2.96	1.30	0.35	0.00
31	Marriage is an economic burden deadbeat	4.18	0.63	15.42	0.00
	TOTAL	3.61	0.64	11.23	0.00

QUESTION FOUR: What is the nature of relations between the couple and their families which is favorable by Jordanian youths? Table (4) shows that

except for items (36, 37, 39, 41) all items obtained arithmetic means > 3.00 and p-value < 0.05, which means that all these are statistically significant and existed. Item (35) which say, "I encourage waiving certain rights when dealing with my life partner to ward off problems, ranked the first with arithmetic mean of 3.97, p-value (0, 00). Item (42), which says: Living with the parents leads to marital problems." was in the second rank with arithmetic mean of 3.88, p-value (0, 00). For Item (33), "I prefer that couple participation in the household decisions", the arithmetic mean was 3.26, and ranked last among the statistically accepted paragraphs. As for paragraphs (36, 37, 41), the arithmetic mean scored was < 3.00, which means that it is not statistically significant, and Jordanian youths do not see that marrying a non-educated spouse achieve marital adjustment, and Participation in housework between spouses lead to happiness, and Parents have the right to interfere in their married children affairs. As for paragraph (39) living far from family residence leads to couple's comfort, it scored the arithmetic mean >3.00, the p-value >0.05 which means that it is not statistically significant, and Jordanian youths do not see that living far from family residence leads to couple's comfort.

Table (4): Arithmetic mean and standard deviation, t values, level of significance for relationship between the couple and their families Dimension

no	Domains	arithmetic mean	standard deviation	t values	p-value
32	I encourage loving relationships between spouses	3.73	1.15	5.21	0.00
33	I prefer that couple participates in the household decisions	3.26	1.54	0.32	0.01
34	I encourage dealing with the wife on the basis of equal rights	3.66	1.09	4.91	0.00

35	I encourage waiving certain rights when dealing with my life partner to ward off problems	3.97	0.74	10.76	0.00
36	Marrying a non-educated spouse achieve marital adjustment	2.82	1.37	1.74	0.08
37	Participation in housework between spouses leads to happiness	2.42	1.30	3.65	0.00
38	The marriage of the educated girl to an uneducated man leads to marital problems	3.83	1.18	6.49	0.00
39	Living Far from family residence leads to couple's comfort.	3.01	1.51	0.07	0.94
40	Parental interference leads to marital problems	3.70	1.20	7.26	0.00
41	Parents have the right to interfere in their married children's affairs.	2.91	1.26	0.98	0.33
42	Living with the parents leads to marital problems.	3.88	1.10	7.45	0.00
43	I encourage living near parents after marriage	3.81	1.16	6.49	0.00
44	I will not allow the intervention of parents in my life after marriage	3.81	0.98	10.80	0.00
	TOTAL	3.44	0.64	6.11	0.00

TEST OF HYPOTHESIS: There are statistically significant differences in the attitudes of Jordanian youths toward marriage according to gender, age, place of residence, academic level and income at the level of significance less than $\alpha = 0.05$.

Table (5) Differences Test for the study variables

Variables	t values	F values	p-value
Gender	1.62	-----	0.079
Age	-----	0.997	0.373
place of residence	-----	0.228	0.876
level of educations	-----	1.531	0.18
Income	-----	0.228	0.876

Table No. (5) Shows that the $p\text{-value} > 0.05$, which means that the Jordanian youth, male and female attitudes towards marriage are statistically convergent, which means there are no statistically significant differences in the Jordanian youth attitudes toward marriage according to gender, place of residence, level of educations and income.

DISCUSSION AND SUGGESTIONS: The study aimed at investigating the attitudes of Jordanian Youths toward marriage and its relationship with some variables such as gender, age, place of residence, level of educations and income. Next, we will discuss the findings shown by the current study, and suggest some recommendations of interest to the study problem.

This study shows a set of relevant results to attitudes of Jordanian youth toward marriage, which reached through its focuses on the most prominent attitudes of the sample towards a range of fields related to the study, and these dimensions are:

FIRST DIMENSION: Attitudes of Jordanian Youths towards selection of partner. As far as this dimension is concerned, a set of paragraphs for measuring the attitudes of the study samples towards the style of marriage because of the importance of these issues to the youths for determining the fate of their families. When answering the first question what are the favorite methods of choosing a partner among Jordanian youths?, The findings revealed that the paragraphs which states that selection of a partner on the basis of love, followed by preferring a relationship free of social traditions and customs, then a partner who is religious and characterized by moral character ranked at the top place, and youths do not prefer that the parents choose their life partner, do not encourage the establishment of a love affair between the young man and the girl before marriage, and do not accept that Parents should force their daughter to marry one of their choice.

Through these findings, we saw the changes in the attitudes of youths toward marriage in terms of monopoly in choosing a life partner away from parental involvement in this matter. The researchers believe that this change in the attitudes of Jordanian youths towards choosing a partner did not come out of the blue, since the changes in the value system and behavior in the community, is not limited to a sector without the other, and the increase in the percentage of university education for males and females have been given more room for young people to be separated from conventional thinking in choosing a life partner which prevailed decades ago in our society. Also, evolution and the revolution in communications and information has given young people greater opportunities for viewing marriage systems, and compared the past with the present and understand the pros and cons of the changes that have happened to the marriage system, thus to follow the right way for them, as it is displayed in the results of this study that they prefer selection of a partner on the basis of

love, a part of social traditions and customs and gave much importance to religiosity. This has manifested itself among all young people, regardless of gender, age, place of residence or level of education and income. There were no statistically significant differences in the attitudes of Jordanian youths toward marriage according to these variables. The findings of this study agreed with the findings of the studies carried out by (Badahdeh & Timeman, 2005; Chung, 2002; Wattfah & Alansari, 2005; and Mosager, 2005).

SECOND DIMENSION: Attitudes of Jordanian youths towards forms of marriage. The results of this study showed that the majority of respondents supported early marriage because they think it protects them from falling disobedience, and this paragraph ranked first, followed by a paragraph which emphasizes that the majority do not prefer that there should be age difference between the couple, believing that it leads to non-marital compatibility, then the paragraph concerning the delayed age of marriage because they think it ensures the best choice of life partner. Through this result we note the disparity in the thought of Jordanian youths about forms of marriage and what it's concerned, wherein on one hand they supported early marriage and on the other hand they encourage delayed marriage, this indicates a lack of stability, which passes by the young people in the present social, economic and political changing circumstances, because they are unable to take their decision to determine the age of marriage favorite for them. The researchers believe that the reason behind this is the expected results and lack of confidence in marriage, as well as instability in their economic condition, The researchers believe that the reason behind this is the expected results and lack of confidence in marriage, as well as instability in their economic condition, Where the lack of job opportunities and increasing unemployment among Jordanian youths, the low wages for some of them, leaving them confused,

where the desire for early marriage, and the reluctance and late in marriage, this requires all of us to work with them so as not to be a victim of wrong ideas that may cost them a lot of turmoil in their family life and future.

The results also showed that the paragraphs of polygamy and customary and misyaar marriage is not statistically insignificant, in other words, there is a comprehensive agreement between the respondents of non-acceptance of polygamy, customary and misyaar marriage, and they encourage men marrying in some cases like infertility for example,

They encourage the relegation of marriage with their beliefs that the marriage of relatives reduces the costs of marriage. The researchers believe that young people despite of their reluctance sometimes and openness some other times about marriage issues, we find them fully aware of the negative consequences that follow polygamy, customary and misyaar marriage, and the extent of the negative impact on family members in the future. And not to mention society's view of customary and misyaar marriage which continues to refuse these forms of marriage. This is clear from the opinions of Jordanian youths towards it. They are also fully aware of the positive cases in which the man may resort to in case of polygamy and knowledge of marital rights, and they do not prefer to engage and involved in marital and family disturbances in the future. The findings of this study are congruent with other studies carried out by (Aljoulany, 1995; Abdul Wahid, 2004; Al nasser& Sulaiman, 2007), and it contradicted with the study carried by Werekat(2006).

THIRD DIMENSION: Attitudes of Jordanian youths' outlook toward marriage. The findings of the present study showed that majority of respondents feel that marriage is an economic burden deadbeat, in spite of this, we find majority of them also feeling that they will find the right partner. The results also showed that there is a significant proportion of respondents who look at marriage as a