Modifying the Attitudes Among Unmarried Employee Females According to Satir Model

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Abstract

The aim of the study was to explore the effect of psycho education group program based on Satir Model in modifying the low attitudes among unmarried employee females in Jordan. The sample consists of (19) unmarried employee females from Amman Governance, Their age exceeded (30) years old. They were divided randomly into two groups: The experimental group (N=9) who's received a psycho education group program based on Satir Model consisting of 8 sessions, and the control group (N=10) whose members did not receive any counselling program. Negative attitudes scale was developed and applied in the pre-test and post test, In order to answer the hypothesis of the study; means, standard deviations and Analysis of Covariance (ANCOVA) were utilized. The statistical analysis indicated that there was significant difference at (0.05) in the attitudes toward marriage between experimental and control group in post assessment. The study ended by some recommendations such as conducting more studies and research to reduce negative attitudes toward marriage or other variables related to delay marriage.

Keywords: Attitudes; Marriage; Satir model; Psycho Education Group.

1. Introduction

Generations of women may have had no choice but to commit themselves to marriage early and then to feel imprisoned by their lifelong domesticity. So many of recent generations have decided to put it off until it is too late, not foreseeing that lifelong independence can be its own kind of prison, too.

Late age of marriage in Jordan increases as a result of economic and social changes that have taken place in Arab society, changes that in turn led to the high standard of living and low per capita income, and increasing the late age of marriage among the Arab youth. The average age at first marriage in Jordan has been increasing over the decades, and is now one of the highest in the world at 29 years old for women and 30 years old for men (Department of Statistics, 2004). Zeod (2010) mentioned the number of girls who are over thirty years in Jordan over a hundred thousand girls until the end of 2007 and the average age of marriage in Jordan up to 30 years for males and 29 years for females,

Studies in other countries such as Harcombe (2010) mentioned that everybody has something to say about marriage; some of it is positive, some extremely cynical, women had stronger marriage intentions than men. A study of Paige, Specter, Martin, Martin (2003) found the nontraditional behaviors with respect to sex, family, and gender roles have become increasingly widespread and more socially accepted. (Barber & Axinn, 1998; Lye & Waldron,
1997; Werner-Wilson, 1998; Wu & Baer, 1994 mentioned there is less of a stigma associated with the decision not to marry. The Institute for American Values 1995 reported that 33% of adults are ambivalent regarding whether or not it is better to marry than be single. The number of non marital cohabitants has also increased (Clydesdale, 1997; Kranczer, 1997). Retherford, Ogawa, and Matsukura (2001) and Sayaka (2011) noted that within the region, such trends were observed first in Japan and more recently in South Korea, Taiwan, and Singapore. Similar patterns are starting to emerge in other Asian countries. Trends such as later marriage, lower marital fertility, and greater participation of married women in the labor force are similar to changes that took place earlier in the industrialized societies of Europe and North America. Atoh, Takahashi, Nakano, Watanabe, Kojima, Kaneko, and Mita (1994) found marriage behavior and family life are changing; young people are waiting later to marry, couples are having fewer children, and more married women are working outside the home. White and DeBlassie (1992) noted that a number of factors were associated with attitudes and behavior of unmarried youths. Kahn and London (1991) found people with more conservative marital attitudes emphasizing responsibility and sacrifice would be less disposed toward premarital sexual intercourse and divorce than would those with more liberal marital attitudes emphasizing personal freedom and happiness. Long (1982) found the attitudes toward marriage were favorable. Although 89% of the women expected to marry, they generally intended to delay marriage until about age 26.

In summary, most of the previous studies about women highlighted women’s status, while the present study attempts to modify the attitudes of unmarried Jordanian working-women residing in Amman city.

Approach of Virginia Satir used to integrating explicit guidance for teaching therapists to develop the therapeutic alliance and to work therapeutically with clients at the experiential level. The Satir model is based on the premise that everyone has basic needs, or yearnings, that strive to be fulfilled in order to accomplish inner peace (Satir et al., 1991). Some techniques use by Satir; Working with Parts of an Intra-psychic System, Family Mapping and Family Reconstruction,; Communication Patterns (Coping stances): placating, blaming, computing, irrelevance, and the alternate empowering response of leveling or congruence. Iceberg: It is the core life energy; at the tip of the iceberg is the behavior that one sees. Often people look for solutions at the behavior level, and sometimes they are successful. Satir's concept of treatment is based on the premise that everyone has basic needs, or yearnings, that strive to be fulfilled in order to accomplish inner peace; to be loved, to be validated, to feel heard, to be respected—are often what drives human behavior, as people search for ways to meet these yearnings (Satir et al., 1991).

2. The Current Study Problem

The problem of the low attitudes toward marriage among employee unmarried females in the Jordanian society, it is usually associated with many segments of society, which means denying the women's rights to marry. So there is a need to raise awareness of the size of the late age marriage problem, and the attitudes toward marriage. There is no any effort to study the psychological aspect of delayed marriage among women such as psycho education group program. so the modifying the attitudes is the basic constructs of the Satir Process Model provides a road map for assisting unmarried women through a transformational shift in their basic attitudes, assist them in making choices, and more toward experience an internal process where the universal yearnings to love and be loved, acknowledged, and accepted can be met by the individual “self.”

The purpose of the current study: The Propose was to examine the attitudes toward marriage and modifying them. It was hypothesized that unmarried women is to say their marital attitudes would be less positive.

Study hypothesis
There is no significant difference among experimental group and control group of employee unmarried females in their report on their attitudes toward marriage.
3. Method

3.1. Subjects;

All (19) participants in the study holding BA or BS and working at governments settings in Amman Governance, with experience more than eight years, met the criteria for having Low scores on attitudes toward marriage scale, met the following requirements: (a) stated that they had low attitudes toward the marriage, and (b) agreed to all of the guidelines listed in the informed consent. They were volunteers, during the initial session they fill out a contract, and discuss the opportunity of being in a psycho education group research project. Then, the participant randomly assigned into groups the experimental group (9) women, and the control group (10) women. After the experimental group attended eight group sessions, the post test was administered.

3.2. The attitudes scale

The Attitudes toward marriage were measured with Hill's (1951) Favourableness of Attitudes toward Marriage Scale (FAMS). The original FAMS consisted of nine items but the researcher added an item, which were scored on a two-point scale. A number of alterations were made to the original FAMS. The words "if you marry" were substituted for the words "when you marry" to avoid the notion that marriage was inevitable. In addition, items one to seven were scored on a four-point scale. Items eight to ten were left on a two-point scale.

The researcher translated the Scale into Arabic, for the validity of the Scale, the Scale was submitted to a (5) arbitrators, whose specialties in the educational or psychology for recommendations and suggestions, corrections and additions. The Scale was revised on the basis of their recommendations and added one item. The internal consistency coefficient calculated by Cronbach Alpha was 0.87, the correlation coefficient between the two administrations was calculated for attitudes to ward of marriage (0.83). The final scale form was administered to (19) unmarried women who constituted the whole subjects of the study on pre and post of applying the psycho education group program. Ethical consideration for data collected was considered through out of the study.

3.3. The psycho education pre marriage group program

A small group setting is higher quality, more engagement, than large classes; it can also be more comprehensive, systematic, and skilled – based. The group program is a process breaks down the sense of isolation survivors often feel. The current Psycho Education Group Program was developed and conducted by researchers, consisted of eight sessions, each group session was 90 minutes along, contains 4 techniques related to the Satir Model: first session: marriage expectations: second session: increase awareness of the attitudes toward marriage. Third session, iceberg layers, fourth session: family mapping, fifth session: universal dimension, sixth session: communication stances, seventh session: religion: beliefs in Islam, which is designed to help participants trying to discuss the religion as the spiritual part of human being, through conversation around marriage in Islam, that blended with Satir humanistic approach to overall, eighth session: Termination of the psycho-education group program, the participants summaries what they have done through sessions, the post test of scale of attitudes toward marriage, and terminate the psycho-education group program.

4. Results:

To answer the study hypothesis; the means, standard deviation, and ANCOVA were conducted to identify statistically significance difference between pre and post tests of the experimental and control groups in their attitudes toward the marriage. The findings were shown in the following tables (1) and (2).
### Table (1): Pre and post tests' mean and standard deviation of experimental and control groups' attitudes toward marriage.

<table>
<thead>
<tr>
<th>Variables</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitudes Pre</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experimental</td>
<td>9</td>
<td>12.3333</td>
<td>1.58114</td>
</tr>
<tr>
<td>Control</td>
<td>10</td>
<td>12.7000</td>
<td>1.49443</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>12.5263</td>
<td>1.50438</td>
</tr>
<tr>
<td>Attitudes post</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experimental</td>
<td>9</td>
<td>16.7778</td>
<td>1.98606</td>
</tr>
<tr>
<td>Control</td>
<td>10</td>
<td>12.9000</td>
<td>1.79196</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>14.7368</td>
<td>2.70477</td>
</tr>
</tbody>
</table>

The findings in table (1) show there is a difference in the mean of post tests of the experimental 16.78, with control groups 12.90 in their attitudes toward marriage; the experimental group get higher means in rating their attitudes. To find the significant differences between experimental group and control group at post test, Analysis of Covariance has been used the findings as shown in table (2).

### Table (2): The "F" value of pre and post assessments of the experimental and control groups in their attitudes.

<table>
<thead>
<tr>
<th>Source</th>
<th>Type III Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>attitudes</td>
<td>5.340</td>
<td>1</td>
<td>5.340</td>
<td>1.550</td>
<td>.231</td>
</tr>
<tr>
<td>group</td>
<td>65.360</td>
<td>1</td>
<td>65.360</td>
<td>18.974</td>
<td>.000</td>
</tr>
<tr>
<td>Error</td>
<td>55.116</td>
<td>16</td>
<td>3.445</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>131.684</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

R Squared = .581 (Adjusted R Squared = .529)

In table (2) "F" value is 18.974 revealed significant difference between experimental and control groups in their rating their attitudes toward marriage at post test. So we reject the null hypothesis.

### 5. Discussion

The results indicated that attitudes toward marriage had been changed; the mean of the experimental group is higher than of control group. The techniques and tools: questions, reframing, visualization of iceberg metaphor, survival communication stances ( placate, blame, Super-reasonable, and irrelevant), the inner feelings, feelings about feelings, perceptions and beliefs, and expectations clarifying the inner feeling, implicit family rules they lived); that have been used through the six sessions (Sessions 2 through 7) helped the participants to modify their attitudes toward the marriage, which means they perceived the marriage less difficult and less involving sacrifice of personal freedom and happiness. These consist with Satir Model that people look for solutions, and sometimes they are successful (Satir et al., 1991). This result was consistent with previous research by Hill (1951) and Waiters, Parker, and Stinnett (1972), Kahn and London (1991) Atoh, Takahashi, Nakano, Watanabe, Kojima, Kaneko, and Mita (1994).

The results showed the participants' attitudes significantly changed. The "F" value revealed a significance difference between the experimental group and control group. This revealed that the participation in activities assisted them to change their attitudes positively toward of the marriage. The mean scores of the control group were not changed, reflected the combination of positive and negative attitudes toward marriage. The result of experimental showed changes; they became satisfied with their attitudes. The 12 contact hours were used with the experiential teaching learning cycle as a guide to collect data, discuss, explain, provide feedback about survival communication stances and the completed family map (3 generations), influenced positively on their attitudes toward marriage. The researcher continued to observe the process of the interactive communication and discussion among the participants, shared a typical teaching and learning technique, helped the participants to exploring the potential for modifying them their negative attitudes, and realized the goal of the study.

It's a funny thing. The participants started to decide the influences of their parents' communication stances on them; three of them said that their fathers were Blamers, but their Mothers were Placator; Other four of participant
said their fathers were Blamer and their mothers were Super-reasonable; Two of them said that their fathers were Placator and their mothers were Blamer, but no one saw her father or her mother was irrelevant.

The results conclusion and recommendations; this research contributed new information on Jordanian women’ views on marriage may assist policymakers in encouraging young adults to have positive attitudes toward marriage, and get marry earlier.

The limitations reflect the methods of sampling and measurement that were employed. Future studies might use different subjects including males and females samples. If these future investigations duplicate the significant relationships found in the current study, this would provide a broader foundation for generalization of the results.

References


