Research Paper
Explaining the Gender Differences in Iranian Marital Paradigms

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ABSTRACT

Objective: Given that cultural perceptions regarding marriage are shifting and the pathways to marriage are more complex, scholars interested in marital relationships have recently focused their attention on nnderstaddigg the iddiviiual's attitddes, value., and beliefs regarding marital transitions and relationships, and how those beliefs may alter individual and relational behaviors. In this article we have tried to rely on various theoretical approaches to explain marital meaning - particularly the theory of symbolic interactionism and concept of "Marital Paradigm" as the central concept of the study - to create an appropriate model that provides a different explanation for differences in indiviuual's marital paradigms.

Methods: The model explains the marital paradigm using four groups of factors. Our basic idea was marital paradigm which was a production of encountering four groups of factors including personal, structural, cultural and commutative factors. The model was tested by a secondary analysis - based on dataset from a survey conducted in 2016 in Tehran - and has been confirmed by results of this study.

Results: The results showed that variables such as religiosity, age, income, marriage duration and gender directly affect the marital paradigms of Iranian people.

Conclusion: Given that paradigm differences may be the root of many marital problems, the present study introduces a new form of homogamy called "paradigmatic homogamy" as a solution. This concett cossiders the paradigmatic coordination of couples as an important factor in marital strength, and suggests that individuals learn about the partner's paradigmatic characteristics before entering into marriage. These characteristics can be traced to the six dimensions of the marital paradigm that we discussed in this study.

1. Introduction

For decades, social science research has studied what young adults want in potential marriage partners. This body of research has examined mate preferences using surveys examples (for example; South, 1991; Sprecher, Sullivan and Hatfield, 1994, as cited in Boxer, Mary, Noonan & Whelan., 2013) and experiments (for example; Li and Kenrick, 2006, as cited in Boxer et al., 2013) both within the United States and across the globe. Mate preferences are defined as cognitions, or mental representations, about the characteristics people desire in romantic partners (Campbell and Wilbur 2009; Shackelford, Schmitt and Buss 2005 as cited in Boxer et al. 2013).

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Examining mate preferences helps us understand the cognitive schemas that individuals use to select their partners and aspects of these preferences are the most important for human mating and marriage.

Although marriage may be less important to contemporary generations, but still is a goal for most individuals and they still expect to marry eventually (Thornton & Young DeMarco, 2001; Whitehead & Popenoe, 2001; Wilcox & Marquardt, 2011, as cited in Willoughby, Hall & Luczak, 2013), also it still is mainly administered by the same cultural and institutional rules and regulations as in the past generations (Lauer & Yodanis, 2010; Wilcox & Dew, 2010, cited in Willoughby et al., 2013). Thus, scholars interested in marital relationships have recently focused on understanding the attitudes, values, and beliefs that individuals regard marital transitions and relationships. Also some have attempted to develop specific theoretical models for those specific areas such as marital attitudes (For example Willoughby et al. 2013; Carroll et al. 2007; Hall 2006). Although, no scholars have provided a comprehensive model describing individual beliefs about marriage and main factors that could be explain the differences between individuals regarding their marital beliefs.

Iran is one of the countries in the Middle East that has a long history with a unique cultural feature in which events such as marriage are strongly influenced by various social forces. Despite the importance of this phenomenon, our reviews showed that the Iranian researchers have not paid enough attention to this issue. The available literature has shown a wide variety of marital paradigms in Iran specifically during the recent decades (Jahani, 2014). Therefore, it seems that this study could help to clarify the situation and its influencing factors in Iran. The study presented here is an attempt to measure the marital meanings in terms of the marital paradigm model, and to investigate the factors affecting the paradigmatic [The marital paradigm is referring to all the ideas that one person gets during different stages of his/her life, affected by the environment in which he/she is grown and types of the sources for information that he/she is exposed, imagines in his/her minds about how he/she get married and how his/her marital life would look like. These ideas would shape their expectations of marriage and marital life. This concept in this study, will be examined with using a scale of 100 degrees from the most traditional (grade 0) to the most modern (grade 100)] differences among Iranians. The aim of this study was to identify relevant factors caused the paradigmatic differences between Iranians in terms of marital meaning.

Theoretical Framework

The main approach in this study was based on the symbolic interactionism theory. Symbolic interaction theory has been popular among those who study marital beliefs given its focus on subjective meaning and the role of soiial iactors nn thss process. "Symbolcc interaction theory suggests that individuals place symbolic relevance to objects, people, and relationships based on meaning-making processes that derive from soiial ii teraciion" (Willoughby et al., 2013). This theory would suggest that each person develops a personal meaning toward the marriage through interactions with family, friends, and the larger culture. In this way, symbolic interactionism provides a foundation for our framework of marital paradigms.

Several recent conceptual advances in the study of marital beliefs are important to note and serve as a foundaiion for this paper's theoreccal framework. nn e of the recent attempts to develop a more broad conceptual understanding of marital beliefs was undertaken by Willoughby et al. (2013). They have tried to combine the models were made by other researchers, Hall (2006) and Carroll and colleagues (2007). They use jhe term mnarttal t aradggm" to refer nrdvddual's belfeff about marriage and marttal relationships. A paradigm is traditionally defined as a general set of beliefs or theoretical ideals that represent a given academic discipline or area of scholarship. Using the term suggests that each individual has a distinct marital paradigm, or a general set of beliefs that constitute personal orientation regarding marriage (Willoughby et al., 2013).

Hall suggesss that one's belfeff about "enrg marrded can be broken down across three dimensions, which he labels "*maraal proeess"""*, "*maraal pmmm""""""*, a"d "*maraal eerrra"""""".*"Marital processes refer to beliefs and expectations regarding what one expects to happen within marital relationships. This includes beliefs about what marital relations should encompass regarding issues such as work/family balance, housework, and intimacy. Marital permanence relates "o one's belfeff about commttmen,, and under what circumstances marriages can be dissolved. Thus, marital permanence captures beliefs about issues such as divorce. Marital centrality is capturing the importance one places (or believes one should place) on marriage, and how central a place the spousal role should play nnone's lffe (Willoughby 2013).

'all' ' model largely focuses on belfeff about marr.a. e as an institution and as a possible future option.

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Carroll and colleagues propose "marital horizon theory," suggesting that each young adult holds a marital horizon, conceptualized as a set of beliefs about the timing and context of their future marriage. Carroll and colleagues suggested that this marital horizon contains three dimensions: marital timing, marital salience, and readiness for marriage. Marital timing refers to beliefs regarding the most desirable and expected timing of marriage, and the ideal length of courtship. Marital salience refers to general beliefs about the importance of marriage and marrying. These dimensions of marital attitudes were found to be associated with a wide range of individual attitudes and behaviors (Carroll et al. 2007; Carroll et al. 2009, cited in Willoughby 2013).

What has mentioned about the views of Hall and Carroll to dimensions of marital meaning briefly can be seen in Figure 1.
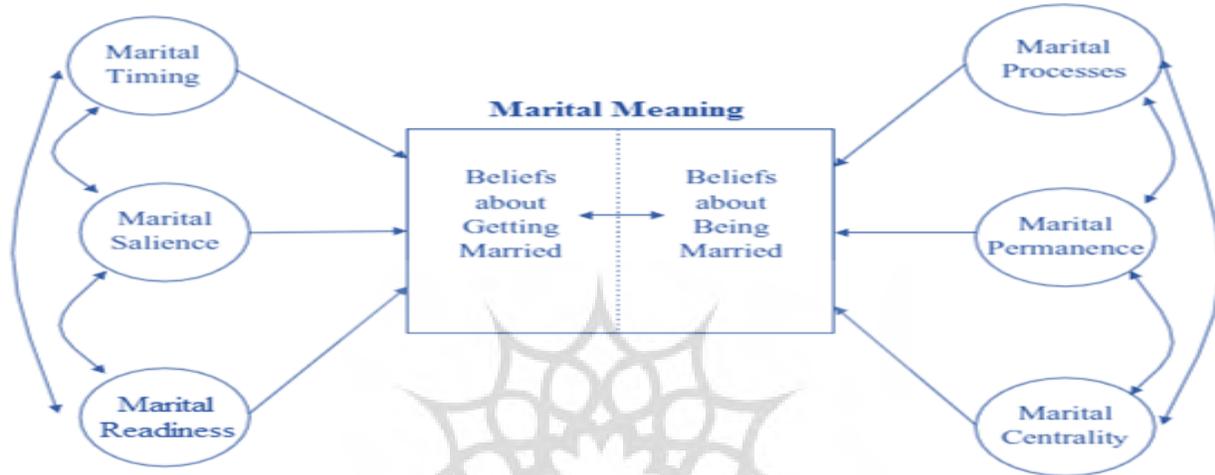

Figure 1. Dimensions of marital meaning (Incorporating the views of Hall and Carroll) (Willoughby et al. 2013)

Dimensions of Marital Paradigm in Present Study

But in present study we tried, by making changes in model of Willoughby and his colleagues and adding some indigenous elements appropriate to the population under study, offer a comprehensive and efficient model of marital paradigm. These changes include the following:

Carroll and his colleagues focused on the issue of marriage, but according to the priority and importance of "Mar""al'" benig marrded) to "Marrgage" (geiiing married) in this study, we tried to use the concepts of Carroll and his colleagues associated with marital issues.

Also, the concept mnarttal te ntraltty" ss very similar to the concept of marital salience and it seems that maintaining it in the model is not justified. Therefore, this concept has been replaced with other concepts as "Marital Rubric" in the present study. This dimension of marital paradigm is closely related to Iranian society. The concept refers to quantity and quality of relationship between husband or wife with others who called "NA-MRRRA"" [NA-MAHRAM refers to people of the opposite sex that a person has not any blood ties or kinship relationship with them. Islam has a series of Instructions about relationships with NA-MAHRAMs and because the Iranian society is an Islamic society, thus the item is an important issue in marital processes] in Iran and other Islamic countries. This concept indicates what kind of view do couples have on NA-MAHRAMs? In their opinion, is contact and relationship with NA-MAHRAMs generally forbidden or permissible?

In this study, as well as the concept of "readiness for marriage" addressed by Carroll eliminated from model due to ambiguity that the concept suffering of it and Instead, citing Willoughby (2010), we propose a new concept as "Marttal t ontex"" added nnthe concept- al model. This concept refers to the dichotomy of wisdom and emotion. The concept addressed the important question that: two categories, love and rationality, how prioritized in marital believes of a person? This dimension of marital paradigm actually refers to presence or absence of a romantic sight to marriage.

Given the ambiguity of some terms related to the dimensions of marital paradigm, we used a new terminology for the dimension. Terminological and conceptual changes which referred in this section have been summarized in the table below:

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Table 1. Dimension of Marital Paradigm in this Study

Term	Concept
Marital Role	Belief in the gender division of roles vs. role parallelism
Marital Rubric	Belief in limit relationships with NA-MAHRAMs vs. open relationships with them
Marital Importance	Belief in Special status of marriage vs. neutral alternative
Marital Context	Romantic approach to marriage vs. pragmatic approach
Marital Permanence	Belief in the continuity of marital life as an obligation vs. self-fulfillment
Marital Timing	beliefg regardnng the ddeal tmmmg.of marºal even(((marriage, engagemen,, Childbearnng and …)

So, what mentioned up here can be summarized that each person's marttal paradggm consssts of a wdde belief system terming one's expectations of marriage and marital life. This belief system can be conceptualized in of the six categories
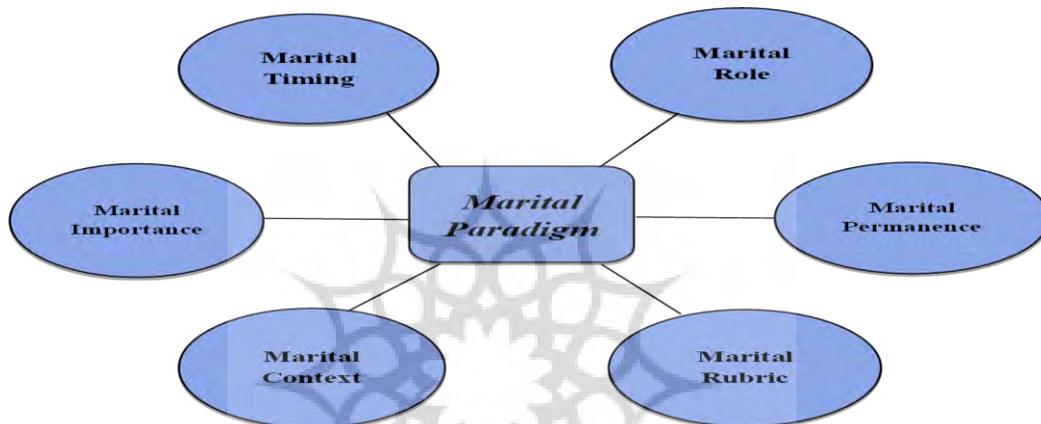

Figure 2. Conceptual Model of Marital Paradigm

Theoretical Explanation of Paradigmatic Differences

The model above suggests that the ideas and expectations of every individual in the six mentioned categories shape his/her marital paradigm. Now, the queiii on is HHow are these expeciaiioi s and general a——es to marrgage and marttal lt–e formed?" To answer this question, in this study, we have applied the theory of Jonathan Turner (1999). According to Turner, human beings before or when entering into a situation of interaction, maintain specific expectations in their minds about the situation. These expectations not only influence the person's behavior, but also the persoʼʼ rea---ons to behaviors of others. Turner, by combining key elements of existing theories in the sociology of emotions, listed series of factors that may help to develop those expectations. These factors including four groups: demographic, structural, cultural and commutative factors (Turner 1999).
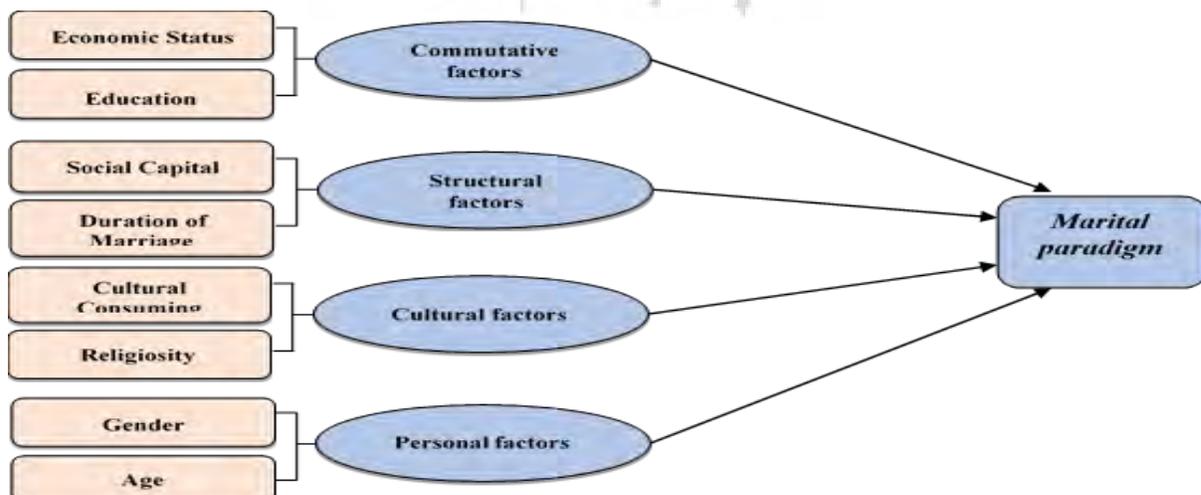

Figure 3. Conceptual Model of Marital Paradigm

As mentioned, the marital paradigm refers to a person's expectations of marriage and marital life that he/she has achieved during various stages of his/her life. On the other hand, according to the above explanations, Turner's theory explains the factors influencing the formation of these expectations. Therefore, it seems that this theory can be used to explain the differences in the marital paradigm of individuals.

2. Materials and Methods

It was used quantitative research design to analyze previously tested hypotheses with secondary analysis method. The methodological details of reference survey that its data has been used in this study will be explained. Statistical population included all married people of Tehran in 2016 (4311364 people according to the 2011 census). The sample size of study was 341 people who were calculated according to the Cochran formula and increased to 500 people in order to increase accuracy and reduce errors. Finally, 482 people participate in this study. Sampling was done in three steps:

- Step 1) Simple random sampling method (Survey of all blocks in each district of Tehran - Selected sample: 50 blocks)
- Step 2) Systematic sampling method (Completing

the "Household List" form - Calculating the distance number by dividing the number of households by 10 - Determining the base number randomly - Selecting samples according to the distance number)

- Step 3) Class sampling method (based on two variables of gender and duration of marriage)

The main instrument for gathering data in the survey was a researcher-created questionnaire. The questionnaire consisted of three groups of questions for measuring three types of variables - background variables (demographic characteristics of respondents), dependent variable, and independent variables. Because a large portion of the background variables overlap with the independent variables, both groups have been placed in category of independent variables in the operational definitions. In this research apparent validity was taken into consideration. In other words, to ensure the validity of the questionnaire, after the initial questionnaires were prepared, it exposed to five social scientists to judge about its reliability. Jury votes were collected and based on which small changes were carried out in the questionnaire. The final version approved by all the judges. Also, the Cronbach's alpha test was used to evaluate the reliability of the measures. The results are summarized in the table below:

Table 2. Cronbach alpha coefficients of the variables

Concept	Variable	alpha	number of items	number of modified or deleted items
Marital Paradigm				
	Marital Importance	.89	5	2 Item
	Marital Permanence	.65	5	1 Item
	Marital Rubric	.68	5	------
	Marital Context	.70	5	------
	Marital Role	.69	5	1 Item
Social Capital				
	Structural	.78	5	------
	normative	.67	5	------
Religiosity	-------	.87	15	------

Operational Definitions of Variables
- Dependent variable: marital paradigm
Based on the theoretical framework of this study, marital paradigm consists of 6 components which marital timing' excluded from analysis due to lack of required data in reference dataset and the variable has been measured using 5 indexes - Marital Context, Marital Importance, Marital Rubric, Marital Permanence, and Marital Role- in our study. Each of

the indexes consists of 5 items, each of which has been measured on a 5-point Likert scale – (0): Never, (1): Rarely, (2): Sometimes, (3): Often, (4): Always. Thus, each of the five indexes of marital paradigm has been measured on a 20- point scale.

The important point in this section was that the mentioned 5 scales were designed so that initial point of them showed a traditional view to marriage and end points showed a modern view to marriage.

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Figure 4. Scaling the Marital Paradigm: from traditional to modern
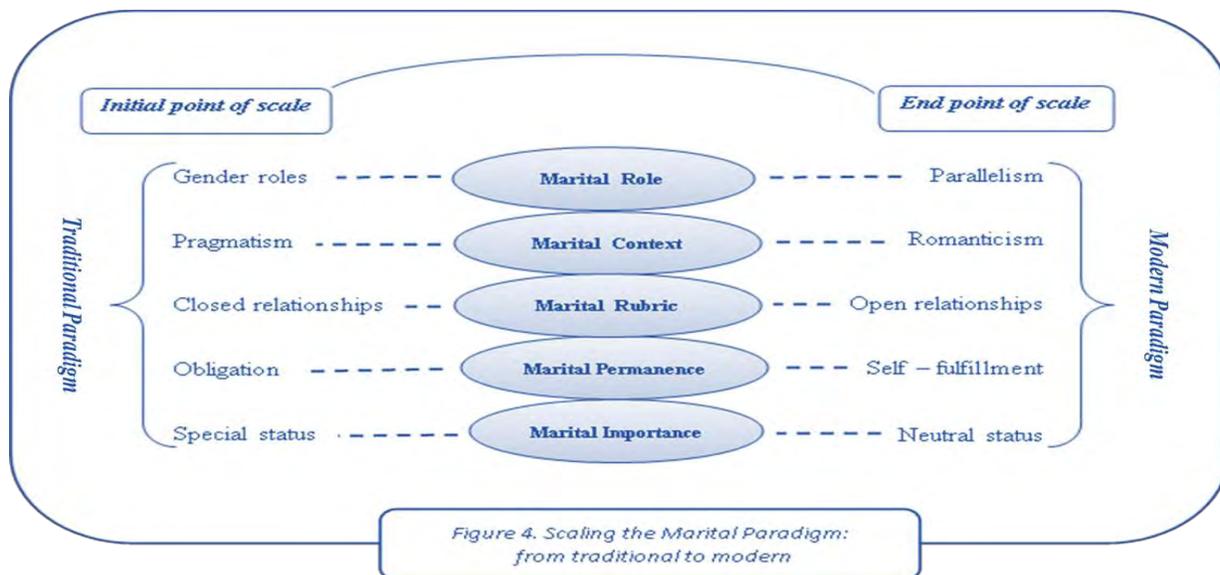
As noted figure four, the five scales make the larger scale "Marttal t aradggm.. It is a 100-point scale where the starting point (score 0) represents an ideal type for a traditional marital paradigm and its end point (score 100) represents an ideal type for a modern marital paradigm. This scale enables the measurement of the marital paradigm on a continuum from traditional to modern for each respondent.

- Independent variables
The independent variables in this study include Age, Gender, Duration of Marriage, Education, Economic Status (Income), Social Capital, Cultural Consumption, and Religiosity.

While we use the recognized and standard scales for measuring first five variables, the operational definitions of Social Capital, Cultural Consumption, and Religiosity are presented below:

Religiosity
Religiosity is defined as having a religious commitment where the nrdvvddual's attuudes, tendencies and actions are affected by that commitment. In this study, we use the Glock and ttar k's scale .or measuring the reppondent religiostty. This scale is a standard tool that has been adapted to measure the beliefs of the followers of the great religions, including Islam. Religiosity scale used in this study was composed of 15 items. Each of the items has been measured on a 5-point Likert scale – (1): Strongly Disagree, (2): Disagree, (3): Undecided, (4): Agree, (5): Strongly Agree.

Cultural consumption
Cultural consumption is defined as what people choose for their leisure, such as reading, listening to music, watching movies, and so on. In this study, after examining a wide range of studies on cultural consumption, seven cultural products were selected as the measures of cultural consumption. These included books, newspapers, radio, TV, satellite, internet, and cinema. In the questionnaire, respondents were asked to express their extent of consumption of each of these products.

Social Capital
The common definitions of social capital argue that social relations have productive benefits. Overall, social capital includes three dimensions: structural, cognitive and normative.

In this study, we used structural and normative components to measure social capital. Each of the indexes consists of 5 items, with each measured on a 5-point Likert scale – (0): Never, (1): Rarely, (2): Sometimes, (3): Often, (4): Always.

3. Results
As mentioned earlier, all of the respondents in this study were married. Mean age of respondents was 38/48 years. About half of them were female and half were male (Frequency 240 for females and 242 for males). Mean of age distance between each respondent and his/her wife was 4.51 years and mean duration of marriage in the sample was 13.56 years. Mean of monthly income in the sample was 22580000 Rails that roughly equivalent to 700 USD. In terms of employment, the majority of respondents (nearly 64%) were employed and the largest group of non-employed respondents was housewives (27%). In terms of education level, nearly 93 percent of respondents had educated more than 12 years. In other words, the majority of the sample had experienced academic education

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Table 3 shows distribution of respondents according to their marital paradigms. Major part of the respondents had a traditional marital paradigm and relatively modern paradigm could be seen only in 18 percent of them. Interestingly, according to the scores obtained from the scale, there was not any respondents placed in top half of the scale – that deniifded by "Modern Paradggm" and "Qutte Modern Paradggm" – and the mean of marital paradigm score showed figure 31.65. Overall, these results suggested that traditional attitudes to marriage were more predominant in the Iranian society.

Table 3. Distribution of respondents according to the marital paradigm

	Categories	Frequency	Percent
1	Quite Traditional Paradigm	54	**11.1**
2	Traditional Paradigm	340	**70.6**
3	Relatively Modern Paradigm	88	**18.3**
4	Modern Paradigm	0	**0.00**
5	Quite Modern Paradigm	0	**0.00**
6	Sum	482	**100.0**
Percentile Mean: 31.65			

But, for further investigating, we have tried to compare the five aspects of marital paradigm. For the purpose, we used the percentile mean index. In other words, we have calculated obtained mean score for each of the five indicators on a scale of 0 to 100. The percentile mean made the results more understandable and more comparable. Figure five showed the five aspects of marital paradigm in terms of their percentile means.
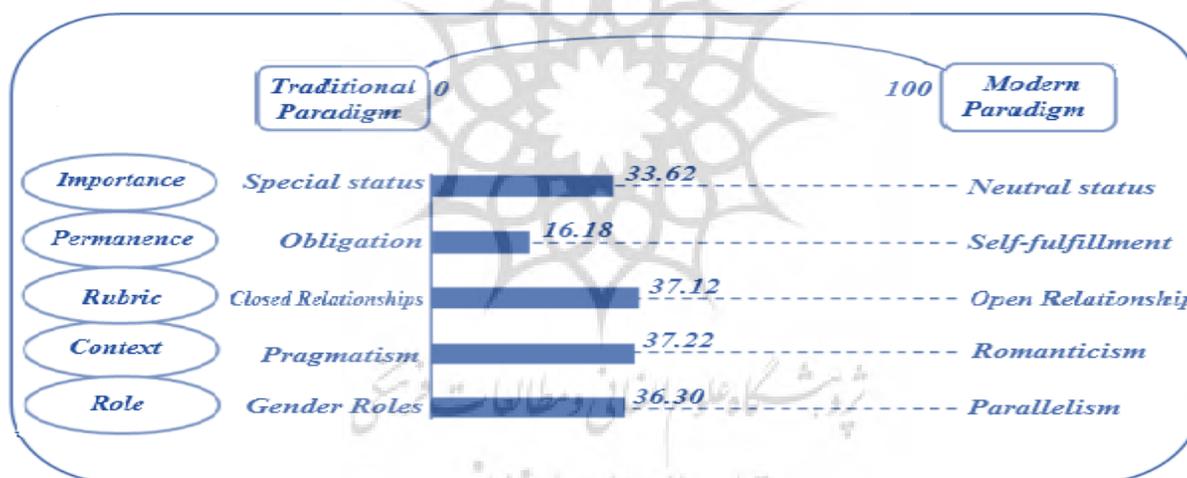

Figure 5. Aspects of marital paradigm in terms of their percentile means

Comparing the five dimensions of marital paradigm among respondents suggested that the most modern aspects of marital paradigm in studied sample was marital context with percentile mean of 37.22 and marital rubric with percentile mean of 37.12. On the other hand, the most traditional aspect marital paradigm was marital permanence with percentile mean of 16.18.

Table 4. Independent-Samples T test Results for Marital Paradigm in terms of Gender

	Gender				
	Percentile mean for female	Percentile mean for male	Mean Difference	t value	Sig.
Marital Importance	16.95	15.40	1.55	1.679	.094
Marital Permanence	34.14	33.13	1.01	1.181	.238
Marital Rubric	44.54	29.62	14.92	8.715	.000
Marital Context	36.77	37.66	-.88	-.761	.447
Marital Role	38.54	34.03	4.51	4.450	.000
Marital paradigm	33.63	29.65	3.98	7.838	000

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Table 4 shows different marital paradigm scores for males and females. The percentile mean score of marital paradigm was 29.65 for males and 33.62 for females. The mean difference between male and female was 3.98 which considered statistically significant according to last column of the table (Sig. = .000) and so, we could generalize the result to the target population. The difference in mean scores between male and female simply suggested that women had a more modern approach to marital issues compared with men.

Also, results related to five aspects of the marital paradigm showed that the mean scores of two indices,

marital role and marital rubric, differ between the sexes. About marital role, women had fewer tendencies than men to gender segregation of roles in family. This is despite the fact that men were more interested in the traditional way based on gender segregation in their marital lives.

Results of testing bivariate relationships between other independent variables - including education, social capital, religiosity, cultural consuming, age, economic status and marriage duration - and dependent variable were summarized in Table 5. As you can see in the table, the Pearson correlation test (R) has used to investigate the relationships.

Table 5. Factors affecting paradigmatic differences about marriage

		Education	Social Capital	Religiosity	Cultural Consuming	Age	Economic Status	Marriage duration
Marital Paradigm	R	.139	.122	-.377	.016	.000	.179	-.026
	Sig.	.002	.009	.000	.724	.997	.000	.574
	n	480	450	480	482	478	380	480

The data in Table 6 shows that four variables – including social capital, religiosity, education and age – of the seven examined variables were correlated with marital paradigm. Correlations between the four variables with the dependent variable were significant at the confidence level of 99 percent.

According to direction of correlations, there was a negative correlation between religiosity and marital paradigm and the other correlations were positive.

We also ran a multiple regression with "Marital Paradigm" regressed on the determined independent variables. We had eight independent variables in this research of which one variable has measured by a nominal scale (gender) and others have measured by interval scales. All of these variables have been entered in the regression model, with the difference that gender is treated as a dummy variable.

Table 6. Variables entered in regression model

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	37.177	3.822		9.728	.000
	EDUC	.029	.103	.016	.278	.781
	SocialCapital	.006	.055	.005	.103	.918
	Religiosity	-.292	.051	-.290	-5.779	.000
	CultrConsum	-.021	.102	-.011	-.203	.840
	Age	.254	.073	.434	3.497	.001
	Income	0.000001	.000	.133	2.630	.009
	Marriage Duration	-.203	.068	-.375	-2.964	.003
	Gender	-3.348	.638	-.291	-5.244	.000
[a] Dependent Variable: MaritParad						

As seen in the table 7, three of eight variables entered into the regression analysis did not show a significant effect on the dependent variable. Therefore, these three variables must be excluded from analysis and the regression be run with the five remaining variables.

Table 8 shows the values of R, R Square, Adjusted R Square and standard error of the estimate. Of these cases R and R-square are more important for our

analysis. Value of R suggested that there are a medium (0/471) correlation between all considered independent variables and marital paradigm. Also, value of R2 for the model was 0/222. The value indicates that the five independent variables explain more than 22 percent of dependent variable (Marital paradigm)'s variations.

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Table 7. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.471[a]	.222	.212	5.06020

[a] Predictors: (Constant), Gender, MarriageDuration, Income, Religiosity, Age

Table nine shows the total sum of squares of the marital paradigm is 12181.442 of which only 2707.379 have been explained by the regression model and 9474.063 of it remain.

Table 8. ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	2707.379	5	541.476	21.147	.000[b]
	Residual	9474.063	370	25.606		
	Total	12181.442	375			

[a] Dependent Variable: MaritParad

[b] Predictors: (Constant), Gender, MarriageDuration, Income, Religiosity, Age

Table 9 shows the standardized and unstandardized coefficients. As we mentioned, one of the independent variable, gender, is treated as a dummy variable. So then, we must look at the unstandardized coefficient of this variable. The b's for the regression represent the difference between the mean of the observed category and the mean of the reference category. For males B is -3.190 which means men's marital paradigm score, on average, 3.190 points was fewer than women (baseline category). This coefficient was statistically significant.

Table 9. Coefficients [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	36.250	2.719		13.334	.000
	Religiosity	-.288	.049	-.283	-5.933	.000
	Age	.296	.066	.498	4.481	.000
	Income	0.000001	.000	.126	2.726	.007
	MarriageDuration	-.251	.061	-.458	-4.135	.000
	Gender	-3.190	.578	-.280	-5.515	.000

[a] Dependent Variable: MaritParad

Also, for investigating effects of other independent variables on marital paradigm we considered the standardized coefficients (B). The coefficients indicated that religiosity and marriage duration had negative effects on marital paradigm, but effects of age and income on marital paradigm were positive.

Comparing the four coefficients suggested that the greater effect (B = .498) on individual's marital paradigm related to their age and the less effective variable in association with the dependent variable was income (B = .126).
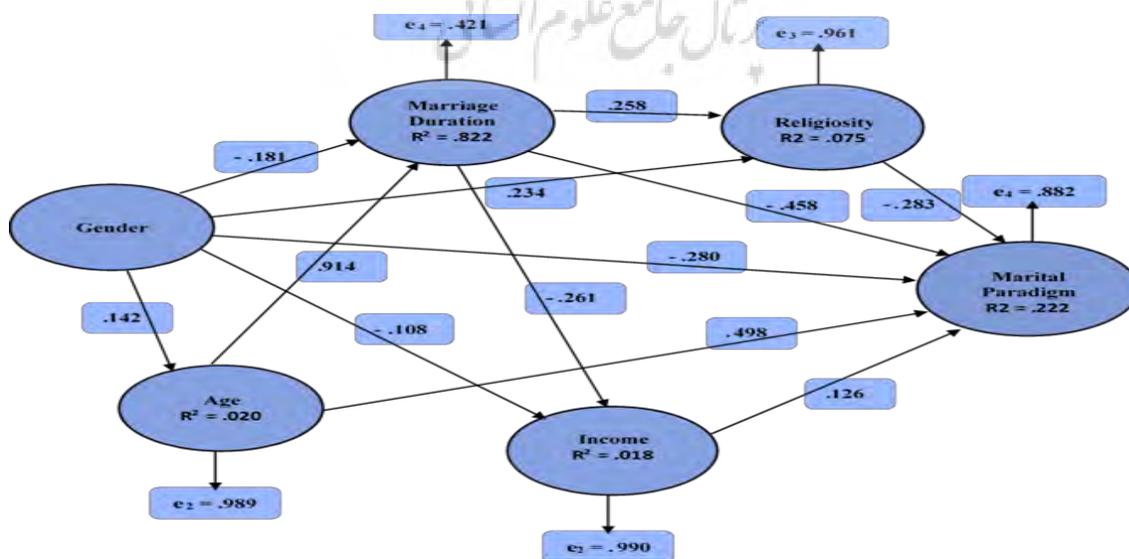

Figure 6. Path Diagram

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Path Diagram

Figure 6 presents the significant regression effects of the variables on the marital paradigm as the dependent variable.

4. Discussion and Conclusion

In this article we have tried to rely on various theoretical approaches to explain marital meaning—particularly the theory of symbolic interactionism as the main explanation. The concept of "Marital Paradigm" has been applied as the central concept of the study—to create an appropriate model that provides a spectrum of explanations for differences in nndvvddual's marppal pradggms.

As you seen, descriptive results of this study suggested the increasing importance of emotions and liberation from old constraints in marital processes and thereby a change in marriage towards a romantic relationship in Iran. This part of our results propels us to the proposal of Giddens, that there is an evolution in intimacy of relationships, toward more pure relationships. Perhaps this is happening in contemporary Iran. But, the other part of the results demonstrated the enduring power of the tradiiional ddea, whcch insisss on tth e coniinutty of marital life as an obligation." It is clear that this finding was nncontrast wtth the ddddens' nrterpreiaiioi of pure relationship. So, maybe the defining characteristic of Iranian society in marital issues was neither traditional nor modern in the approach to marriage, but it was summarized in diverse paradigmatic compositions.

The correlations observed between the dependent and independent variables can be interpreted that the respondents who have a high education level, wide social capital, older age, and less religiosity —in comparison with other respondents — possess more modern marital paradigms.

But the striking thing in the section of results related to defining the range of acceptable couple relationships with others or Na-Mahrams by males and females. Resulss showed dramaccc dffferences in men's and women's defnrttions of the range. In this case, we had a percentile mean difference of 15 percent between men and women, which indicated that the ideals and expectations of men and women were very far apart. From this perspective, there was a deep understanding gap between the sexes. Iranian women were more willing to be in opened relationships with Na-Mahrams and in contrast, men tend to have closed relations with them.

Also, results of regression analysis indicated that in Iranian society factors such as being female, being young, having high income, having a short marriage, and being less religious were positively related to a more modern marital paradigm. Conversely, factors such as being male, being older, having low income, having a long marriage, and being more religious were associated with having a more traditional marital paradigm.

Therefore, it can be acknowledged that the original hypothesis that different marital attitudes and expectations would be related to age, gender, education, financial situation and religiosity, have been supported by the results of this study.

Given that paradigm differences may be the root of many marital problems, the present study introduces a new form of homogamy called "paradigmatic homogamy" as a soluiion. This concept considers the paradigmatic coordination of couples as an important factor in marital strength, and suggests that individuals learn about the partner's paradigmatic characteristics before entering into marriage. These characteristics can be traced to the six dimensions of the marital paradigm that we discussed in this study.

5. Ethical Considerations

Compliance with ethical guidelines

In designing and compiling this research, ethical principles have been considered. The purpose of the research was explained to the participants and the information was received confidentially and used only for research purposes.

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Authors' contributions

All authors of this article participated in all stages of writing and conducting research.

Conflicts of interest

The authors of the article had no conflict of interest.

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