

## **Sociological Explanation of Couples' Common Life Relationships by Family Educative Patterns**

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### ***Abstract***

The purpose of the present study is to explain sociologically the couples' common life relationships by family educative patterns. Statistical population includes 10692 couples in Farashband City. The sample size of this research is estimated 370 people using SPSS Software. A multi-stage random sampling method used which was according to blocking map of Farashband city. A number of blocks were selected randomly and in the next stage a number of residential units were selected randomly too. The method of this study is survey and data is gathered through the questionnaire. Findings showed that there is a direct and significant relation between independent variables such as human patterns, couples' religious impressionability of parents, educative style patterns of couples in childhood and media patterns and dependent variable of couples' common life relationships. Multiple regression analysis also showed that the independent variables of the study explain 41.8 percent of the dependent variable variance of the couples' common life.

***Keywords:*** Couples' education, Couples' intimacy, Religious impressionability, Educative style.

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## **1. Introduction**

There are factors such as the role of human patterns, media, and educative style methods of couples in childhood and religious impressionability of couples from parents in the family that all of them influence the relationships and behaviors of couples' relevant life. For this reason, family as the first indicator in the society that a person spends the first years of his life in it has a duty to turn a dependent baby (Halpern, 2012, p. 51). Family environment plays an important role in the education and behaviors qualification of each person (Behbahani, 2011, p. 84).

Jan de Lamarck indicates family as the most significant institution that each of the couples feeds on and thus couples influence their common life by the effect they receive from their social institutions and families (Khademi, 2012, p. 47). So, each couple considers family as a pattern which has both positive and negative effect on their personality structure and this pattern acceptance of couples from the family is not selective but each of them naturally moves toward it. Family is a unique communication system that is different from friendships and work relationships. Entering into such organized communication system takes place merely through birth and marriage or adoption (Glading, 2007, p.79). The primary value of the family is the result of a network of relationships created by its members (Goldenberg, 2013, p. 145). Within such a system, individuals are tied together by powerful, durable and reciprocal emotional rings (Modiri, 2016, p. 29).

As a result, family theorists confirm the importance of an intimate relation between the spouses and consider it necessary to establish a family identity and consider intimacy as the key of a successful marriage and an important source of happiness and marital satisfaction (Plowidge, 2005, p. 215)

## **2. Theoretical Background**

Considering the views expressed in the theoretical foundations and the preliminary studies of research in family educative patterns, it is used Frankfurt school theories (Segalen, 1996), Parsons Structural functionalism (Good,1995), Baumrind's couples educative styles in childhood (Alizade, 2013), Allport religious orientation (Abbasi, 2016), Leoman's spiral theory of silence

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(Sorbonne and Tanked, 2012) and cultivation theory of Grebner (Razavizade, 2015) to compile the theoretical framework of the study.

One of the topics discussed in sociological theories associated with the relationships and behaviors of the couples' common life is structural functionalism. In this view, family is considered as a system that has inputs, outputs and processes (Ezazi, 2007, p. 87). From Shelesky's point of view any reform in a person should begin with the family. The functionalism theory shaped by Parsons' thoughts effect and emphasizes the role and importance of the family in the socialization of individuals (Good, 1995, P. 754).

Also, three patterns are presented in Baumrind's educative style pattern: The first pattern is the dominant family style which in this pattern parents are not willing to encourage the children's independency behaviors. Parents expect their children to obey and often punish their children to prevent disobedience (Alizade, 2013, p. 54). In this method, a generation is raised that is angry, uneasy, anxious, fearful and depressed (Bagherpour, 2014, p. 65). In the second pattern (easy style), parents have no control over their children. These parents are warm and acceptor to the child's behavior and use minimum punishment (Dehghani, 2016, p.84). The parents of this group have little information about their children. Freedom of action, disrespect to parents, self-education, laxity, carelessness, negligence, and selfishness are characteristics of this kind of children (Fathi, 2015, p. 74). In the third pattern (logical authority style), parents support their children verbally and physically. These parents take care of their children with affection and their expectations fit to their children's abilities. In this pattern, affection is applied along with certainty. Children in such families have high self-confidence, independence and positive and non-emotional behaviors (Dehghani, 2016, p. 68).

Allport is one of the theorists in the field of religion and its functions. He introduced two types of orientation towards religion. Internal religious orientation and external religious orientation. According to Allport, a person who has internal religious orientation lives with his religion but a person who has external religious orientation uses his religion. Individuals who have internal orientation find their main motives in religion. The personality of such persons becomes united with their religion. While individuals with external

orientation go toward religion for other purposes; in other words, such persons go to the Lord without turning away from themselves. According to Allport's theory, internal religion is an extensive religion and has internalized and organized principles, while external religion is exterior and a tool that is used to satisfy individual needs such as authority and security (Abbasi, 2016, p. 98).

Grebmer, one of the main theoreticians of cultivation theory also believes that in a long time the media will affect the worldview and the value system of consumers of the content produced by these media and according to the repetition quality and contents produced by the media that integrate with the mind and spirit of the couples and couples' common life relationships and behaviors will be affected by the impressionability rate of these media (Razavizade 2015, p. 45).

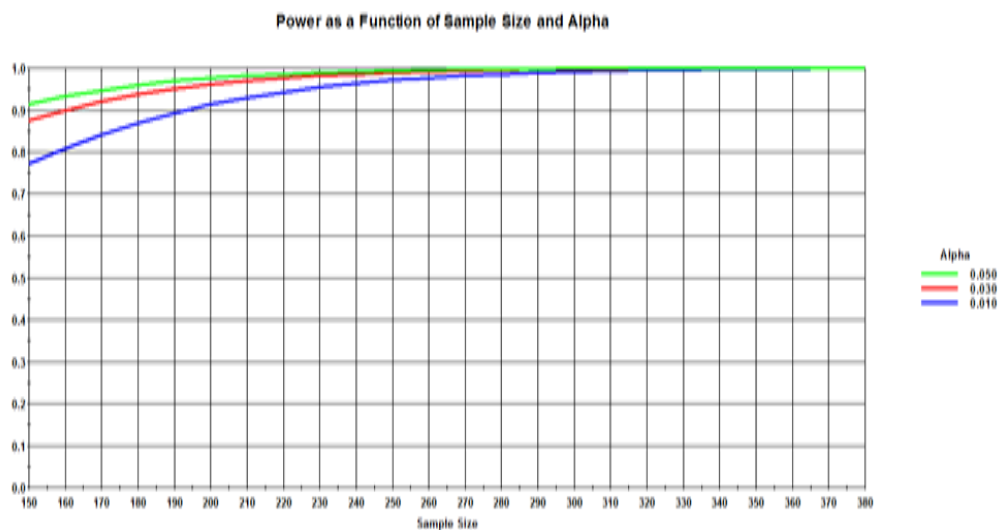
### **3. Hypotheses**

Based on the questions raised and theoretical bases of the study, the research hypotheses are defined as follows:

1. Human patterns (including couples' parents) explain their common life relationships.
2. Media patterns (television and cyberspace) explain couples' common life relationships.
3. Educative style patterns of couples in childhood explain their common life relationships.
4. Couples' religious impressionability of parents explains their common life relationships.

### **4. Methodology**

The method of this research is a survey and data are collected through some questionnaires. The statistical population of study includes 06921 couples of Farashband city. A multi-stage random sampling method was used, according to blocking map of Farashband city and a number of blocks were selected randomly and in the next stage a number of residential units were selected randomly. The questionnaires were presented to each couple.



**Figure 1. Estimation of sample size using SPSS sample power software**

Figure 1 shows the sample size estimation using SPSS software. According to the above table and alpha considered at three levels of one hundredth, three hundredths and five hundredths with a sample size of 370 at the level of five hundredths and with a test power of 01.000 for this study.

## 5. Theoretical and Practical Definitions of Research Variables

### 5.1. Dependent Variable

The dependent variable of the present research is the relationship of couples' common life. Family as a social system includes a group of people living together through marriage, procreation and raising children. This system as a social organization has played a vital role in the human growth, progress and socialization during history (Beckford, 2009, p. 38).

To measure the couples' common life relationships and behaviors, couples' intimacy scale questionnaire was used and compiled by Walker and Thompson (1983). The subject's score is obtained through the volume of questions' scores. The scores range is from 1 (completely disagree) to 5 (completely agree) that the higher score shows the more intimate couples. The stability of this scale has been obtained with the alpha coefficient of 0.91 to 0.97 which

has a proper internal coincidence. This scale was translated by Sanaei (2000) and the stability coefficient of this questionnaire was obtained in Daghighale's study (2012). Naeim (2008) also used the Cronbach's alpha method to determine the stability of the scale of couples' life relationships and behaviors which is equal to 0.96 and indicates the desired stability of this scale (Daghighale, 2012). Rashidzade (2011) and Shiralinia (2011) have confirmed its validity in their studies.

## **5.2. Independent Variables**

### **5.2.1. Couples' Religious Impressionability from Parents**

Religion has different uses in structuring the personality of each person and religious beliefs in the family environment of each person who will have a profound effect on the character formation of that person whose character formation is manifested in the relationships and behaviors of the couples' common life. Therefore religious orientation is a general quirk of individuals that have adopted from religion (Azarbaijani, 2009, p. 26).

In this research religion also has been studied and examined along with other factors and numerous variables that are effective as educative patterns in couples' common life relationships and behaviors.

The Granqvist questionnaire (1998) has been used to measure the religious impressionability of couples. Granqvist estimated the religious impressionability level of couples from parents in a way that they experienced in childhood based on a scale of 14 items. The above scale includes expressions such as parents' praying, studying religious books, participation in religious ceremonies and the importance of religious beliefs for parents and so on. Granqvist obtained the internal coincidence of this test 0.92 through the Cronbach's alpha coefficient for each 7-item parent. In the present study, respondents determine the level of religious impressionability from their parents by evaluating each sentence on a 5-degree scale from completely agree to completely disagree.

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### **5.2.2. Couples' Educative Style Pattern in Childhood**

Baumrind, by presenting educative style patterns, believes that children should achieve numerous social and cognitive competencies and appropriate learning and motivational opportunities for support from parents. Baumrind believes that parenting methods consist of two dimensions: parents requesting (control) and parents responding (warmth or admission). In the authoritative parent's model of Baumrind, parental responding and requests are considered more or less independently of each other. The importance of Baumrind's work is found in the three patterns presented: dominant family patterns in which the low level of intimacy and high level of strict discipline are applied to children. In an easy family pattern, a warm behavior and the minimum punishment are applied to children and affection is applied along with certainty in the logical authority family pattern.

In order to measure the patterns of educative style of couples in childhood, the Baumrind educative style questionnaire (1971) was used. In this questionnaire, the respondent determines his opinion based on the 5-degree scale of Likert and scores range is between 1 (completely disagree) to 5 (completely agree). Baumrind reported the stability rate of this questionnaire, 0.81 for an easy pattern, 0.85 for the dominant pattern and 0.92 for logical authority pattern. Esfandiari (1995) translated the original form of this questionnaire and reported the stability 0.69 for an easy pattern, 0.77 for the dominant pattern and 0.73 for logical authority pattern in his research (Bagherpoor, 2014, p. 21).

### **5.2.3. Human and Media Patterns Variable**

The effective human patterns in couples' common life relationships and behaviors include the role of educative patterns that in this study each of these factors' role and its effect on couples' common life relationships and behaviors has been examined and studied. Each couple has been influenced by these humanistic educative patterns in stages of their lives, and each couple has been influenced by these educative patterns that involve father and mother.

The effective media pattern in couples' common life relationships and behaviors also includes the impressionability rate of couples from television and cyberspace.

The media means those devices that are interested by many people and created by new civilizations. The media are universal and can form a wall-less classroom with billions of listeners.

Also, Table 1 shows the trustworthiness of each questionnaire structure of family education and media patterns.

**Table 1. Trustworthiness of each questionnaire structure of family education and media patterns**

Alpha coefficient	Number of Points	Structure (Variable)
0.719	10	Human patterns
0.828	10	Media patterns

## 6. Research Findings

In this research, the sociological explanation of couples' common life relationships has been investigated by family educative patterns. Calculations made by using descriptive statistics show that, from the total sample size of 370, 185 persons of the sample size (50%) were male and 185 persons of the sample size (50%) were female. Also, 101 persons of the sample size (27.4%) were between the ages of 20 to 30, 210 persons of the sample size (56.6%) were between the ages of 31 to 40 and 59 persons of the sample size (16%) were between the ages of 41 to 50. Distribution of respondents based on the education also showed that the number of illiterate persons was 0, the elementary level was 22 persons (5.9%), and the diploma level was 147 persons (39.8) and the licentiate level and higher was 201 persons (54.3%). The distribution of the respondents' frequency based on the occupation also indicated that 151 persons (40.8%) had a governmental job, 75 persons (20.3%) had self-employment job and 144 persons (38.9%) of respondents had other jobs.



**Table 2. Descriptive index of relationships and behaviors of couples' common life**

Indices								Variable
Distribution Form		Distribution		Central		Number		
Kurtosis	Skewness	Standard Deviation	Variance	Maximum	Minimum		Average	
0.19	-0.102	0.294	1.471	5	3.58	4.77	370	relationships and behaviors of couples' common life

According to the above table's data, from the total of 370 people, the average index of relationships and behaviors of couples' common life among respondents is 4.77 which is higher than average 3 and shows that the relationships and behaviors of couples' common life are on a very appropriate and desirable level and also the amount of skewness in the index of relationships and behaviors of couples' common life is negative which indicates that the score of most couples in this dimension is higher than the average.

**Table 3. Descriptive index of couples' impressionability from parents**

Indices								Variable
Distribution Form		Distribution		Central		Number		
Kurtosis	Skewness	Standard Deviation	Variance	Maximum	Minimum		Average	
15.158	-0.923	0.217	0.664	5	1.28	4.925	370	Couples' religious impressionability from parents
17.206	-0.1276	0.23	0.382	5	1.57	4.917	370	Religious impressionability of couples from father
28.427	-1.782	0.062	0.401	5	1	4.93	370	Religious impressionability of couples from mother

According to the above table's data, from the total of 370 people, the average index of couples' religious impressionability from parents among the respondents is 4.925 which is higher than average (3) and shows that the index of couples' religious impressionability from parents has a high impact among respondents. Therefore, according to the average religious impressionability of

couples from father that is 4.917, and the religious impressionability of couples from mother that is 4.93, all of which indicate that the score of most people in these dimensions and indices is higher than the average.

**Table 4. Descriptive index of couples' educative style patterns in childhood**

Distribution Form		Indices					Number	Variable
Distribution		Central						
Kurtosis	Skewness	Standard Deviation	Variance	Maximum	Minimum	Average		
0.074	-0.042	0.656	7.758	5	1.33	3.68	370	Couples' educative style patterns in childhood
0.216	-0.118	0.659	2.613	5	1.33	3.69	370	Logical authority pattern
0.204	-0.121	0.66	2.62	5	1.33	3.68	370	Easy pattern
0.208	-0.119	0.659	2.611	5	1.33	3.68	370	Dominant pattern

According to the above table's data, from the total of 370 people, the average couples' educative style patterns in childhood among the respondents is 3.68 and shows that the effect of couples' educative style patterns in childhood on relationships and behaviors of their common life is high among the respondents.

The average effect of couples' educative style patterns in childhood in easy dimension is (3.68), in logical authority dimension (3.69), and in dominant dimension (3.68).

## 6.1. Inferential Findings

In this part, research hypotheses are tested.

**Table 5. Pearson correlation coefficient between family educative patterns and couples' intimacy**

Significant Level (sig)	Number	Correlation Coefficient	Independent Variable
0.000	370	0.305	Human patterns (including couples' father and mother)
0.000	370	0.264	Media patterns (television and cyber space)
0.020	370	0.120	Couples' religious impressionability from parents
0.000	370	0.241	Couples' educative style patterns in childhood

Based on the data obtained from the test and considering significant level ( $\text{sig} \leq 0.05$ ), a significant relationship can be observed which is positive and direct. Therefore research hypotheses are confirmed.

## 6.2. Multiple Regression Analysis

In this part, the independent variables of the research that has a significant relationship with the dependent variable of couples' common life relationships and behaviors are analyzed.

**Table 6. The Amount of correlation coefficient and determination coefficient of family educative patterns on couples' common life relationships and behaviors**

Standard Deviation Estimation Error	Adjusted Coefficient of Determination	Determination Coefficient	Correlation Coefficient	Model
4.569	0.165	0.174	0.418	1

In this part, we try to analyze the most important effective factors on the dependent variable of couples' common life relationships and behaviors. The analysis method of multiple linear regressions has been used to predict couples' common life relationships and behaviors based on the variables of effective family education patterns.

According to the above table, the amount of multiple correlation coefficient of effective family education patterns is 0.418 that shows the relation between the dependent variable of couples' common life relationships and behaviors and the variable of effective family education patterns.

**Table 7. Auditor validity at the representative level of variables**

<b>Representative</b>	<b>Human patterns</b>	<b>Couples' intimacy</b>
<b>Intellectual</b>	0.300	0.962
<b>Emotional</b>	0.287	0.959
<b>Father</b>	0.897	0.295
<b>Mother</b>	0.790	0.213
<b>Representative</b>	<b>Media patterns</b>	<b>Couples' intimacy</b>
<b>Intellectual</b>	0.248	0.958
<b>Emotional</b>	0.263	0.958
<b>Television</b>	0.969	0.269
<b>Cyber Space</b>	0.963	0.245
<b>Representative</b>	<b>Couples' educative style patterns in childhood</b>	<b>Couples' intimacy</b>
<b>Intellectual</b>	0.221	0.958
<b>Emotional</b>	0.242	0.964
<b>Logical Authority</b>	0.993	0.241
<b>Easy</b>	0.995	0.241
<b>Strict</b>	0.996	0.240
<b>Representative</b>	<b>Couples' religious impressionability from parents</b>	<b>Couples' intimacy</b>
<b>Intellectual</b>	0.119	0.962
<b>Emotional</b>	0.113	0.958
<b>Couples' religious impressionability from father</b>	0.915	0.103
<b>Couples' religious impressionability from mother</b>	0.938	0.120

In the above table, the intellectual and emotional intimacy variables are representative of the dependent variable of couples' intimacy. Considering the factor load of intellectual and emotional intimacy variables of dependent intimacy variable is greater than factor load of intellectual and emotional intimacy of independent variables of human educative patterns (father, mother), media pattern (television, cyberspace), couples' educative style patterns in childhood (logical authority educative pattern and easy pattern and dominant pattern), and couples' religious impressionability from parents (couples' religious impressionability from father and couples' religious

impressionability from mother); therefore auditor validity for intellectual and emotional intimacy is confirmed.

## **7. Conclusion**

The results of the hypotheses test showed that there is a significant and direct relation between the independent variables of human and media patterns and also the variable of couples' educative style patterns in childhood and the variable of couples' religious impressionability from parents with the dependent variable of couples' common life relationships and behaviors.

The first hypothesis examines the role of human patterns (each couple's parents) in family education on couples' common life relationships and behaviors. According to test results of this hypothesis, it has a positive and direct relationship with the dependent variable of couples' common life relationships and behaviors. It means that effective rate of father and mother as the educative patterns of each couple, has an effective role in relationships and behaviors of their common life. The results of this hypothesis are consistent with the research results of Decwick et al., (2004) and Zare and Safari (2014). Based on the structural functionalism theory, Parsons believes that the personality fixation and the intimacy degree that couples offer to each other derive from the parent's role and they can return to childhood through interaction. Parsons believes that every family should educate the girls in a way that they become ideal and appropriate mothers and wives, as the socialization of boys in the family, should be such that they become ideal fathers and husbands in the future (Amass, 2012, p. 74).

The second hypothesis examines the relationship of the media patterns role in couples' common life and behaviors. According to test results of this hypothesis, there is a positive and direct relationship with the dependent variable of couples' common life relationships and behaviors. It means that effective rate of media as the educative patterns of each couple, has an effective role in relationships and behaviors of their common life. The results of this hypothesis are consistent with the research results of Marzabadi (2007). Based on the cultivation theory, the media have indirect, gradual and long-term effect. The cultivation theory is one of the media forms at the cognitive level

and relates to which extent exposure to the media can form the beliefs and audiences' perceptions of reality. Grebner believes that television, in terms of its remarkable depth and influence, is a powerfully cultural force that has monopolized thoughts and knowledge (Razavizade, 2014, p. 65).

The third hypothesis examines the relation of couples' religious impressionability from parents on couples' common life relationships and behaviors. According to test results of this hypothesis, there is a positive and direct relationship with the dependent variable of couples' common life relationships and behaviors. The results of this hypothesis are consistent with the research results of Hajizade (2009), Moslehi and Ahmadi (2010), Saeidi Moghadam (2014). According to Gordon Allport's religious orientation theory, piety offers a philosophy of life for the individual which does not only have an intellectual nature but also is emotionally satisfying. Allport believes that religious sites are good places to form good social relationships. Allport's theory of religious orientation has expanded to two social and personal categories and according to this categorization, individuals with orientation, use religion to achieve social goals and benefits as well as personal security and welfare.

The fourth hypothesis examines the relation of couples' educative style pattern in childhood on couples' common life relationships and behaviors. According to the results of this hypothesis, there is a positive and direct relationship with the dependent variable of couples' common life relationships and behaviors. The results of this hypothesis are consistent with the research results of Noorbakhsh (2012). The foundation and basis of parenting method is a reflection of the parents' efforts to control and socialize their children (Baumrind, 197, p. 56). Baumrind believes that children should acquire many social and cognitive competencies, so parents need to provide appropriate learning opportunities for them. Baumrind presents three educative style patterns: dominant pattern, easy pattern and logical authority style pattern.

Therefore couples are humans that have an alive and structured system. In this process parents have an important role in shaping their personality which plays an effective role in enhancing their intimacy degree in their common life in the future.

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