CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

Across the world, it seems a lot of importance is attached to the institution of marriage. This is because it forms a platform for raising families and a family performs such important function as being a therapeutic setting for social support, in addition to its economic and reproductive functions (Ogunleye, 2014). As adolescents become young adults, they tend to begin to explore various aspects of life that include dating, forming intimate relationships and thinking of marriage in the future.

According to Erikson (1982), the major task facing young adults is dealing with the psychosocial stage of intimacy versus isolation. Researchers posit that people resolve these identity issues by marrying and rearing children or by entering into relationships that allow them to develop identities based on caring for others (Montgomery, 2005, Dyke & Adams 1990). Young adults seem to have the developmental need for relatedness. Many young adults see relationships with peers are a major source of emotional support and therefore enhance their psychological wellbeing (Patterson 2008, Kefalas, Furstenberg and Napolitano, 2011). Falling in love, maintaining intimate relationships and eventual marriage are some of the goals young adults accomplish in their interactions with others, (Kefalas et al 2011). They further established that today's young adults have a greater discretion about whether or not to marry. They further stated that where young adults have been found to be appreciative of sexual relationships, they are non-committal about transiting these relationships into marriage.

Patterson (2008) posited that the meaning attached to marriage is influenced by different factors. Reasons why people fall in love and marry vary across cultures. Family scholars (Kefalas et al, 2011) identified a number of conditions that have reshaped young people's notions of marriage. Some of the significant influences affecting the timing and attractiveness of marriage include: schooling beyond the teen years, the liberalization of sexual behaviour, the availability of reliable methods of contraception, challenging gender roles, the threat of divorce and acceptability of remaining single (Patterson (2008). Interestingly, despite the changing attitudes towards the institution of marriage among different societies, the proportion of young people opting for marriage is not different from what it was at the beginning of the last century (Tumuti, Ireri & Tumuti, 2012).

Well (2014) observed that young adults are getting disenchanted with marriage even when sexual relationships had been initiated thereby leaving in its trail jilt, broken heart, attendant depressive situations and the resultant fear of engaging in another such relationship that could bring about a replay of a similar devastating situation. Bisson et al (2006) describes situational depression as a short-term form of depression that can occur in the aftermath of various traumatic changes in one's normal life, including jilt or broken heart, divorce, retirement, loss of a job and the death of a relative or close friend. They further stated that situational depression, also known as adjustment disorder is when an individual is unable to adjust to or cope with a particular stressor, like a major life event. They also opined that people with this adjustment disorder usually experience depressive situations, such as general loss of interest, feelings of hopelessness and crying. The adjustment disorder is caused by an outside stressor and is generally resolved when the individual is able to adapt to the situation (Bisson et al 2006). Owen and Fincham (2011) concluded that young adults with more psychological distress associated with failures in

romantic relationships were more likely to report negative emotional reactions resulting in loss of interest in marriage. Therefore, it is against this background that this study was initiated to carry-out an assessment and management of fear of marriage among young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria.

1.2   Statement of the Problem

Marriage is a revered institution and as such one should look forward to a glorious day one would enter into it so as to consummate the sacred relationship. The joy knows no bound when one courts, engages or marries a spouse who shares common affinities with one. However, due to the advancement in technology and the world gradually turning to a "global village", the institution of marriage seems to be the worst hit as it is gradually witnessing a downward decline as a result of mundane issues bothering on lack of trust, infidelity, joblessness on the part of one of the spouses, career drive, irreconcilable differences, children outside wedlock, single parenthood, sexually transmitted diseases, separation, divorce and eventual loss of interest in marriage.

The experiences an individual has relating to marriage, either from print or electronic media or those gathered from significant others such as siblings and ones immediate parents go a long way in shaping the interest or aggravating the fear of marriage. The state of one's financial status also occasion the fear of marriage as people look more at how to sustain the marriage than organizing the ceremony. The situation resulting in jilt, broken-heart and attendant depressive situations are most of the factors responsible for anxieties, extra-carefulness and resultant fear of marriage in many individuals. Therefore, victims of such unpleasant scenarios, particularly the young adults, have a higher tendency of showing aversions to relationships that could lead to marriage.

However, the Nigerian culture expects a man or woman to get married and have children or else he or she would be looked at in an unfavourable light. In today's society there seems to be marriageable men and women who are single. Their being single is not as a result of physiological challenges but as a result of self imposed restrictions to get married. Due to what many considered as unforeseen marital challenges beyond their control, many who had been in marriage opted out and prefer to remain single for the rest of their lives. Some young adults are single parents occasioned by pre-marital or extramarital relationships, marital violence, separation or divorce. These categories of people seem to have one story or the other to tell about marriage and their resolve not to venture into marriage as an institution.

Without marriage and the resultant procreation, the society and the attendant phenomenal demographic growth are at great risk if marriageable young adults are afraid of marriage. However, being afraid of marriage does not have consequential effect on libido. With a view to satisfying sexual curiosities among the exhibitors of fear of marriage, sexual dysfunctions such as high rate of masturbation, homosexualism, lesbianism, high use of sex-toys, bestialities, pedophilia, incest, rape and other sexually related social vices creep into the society. It is therefore in recognition of these social malaises which seem to manifest in sexual dysfunctions that the Federal Government of Nigeria (2014) enacted an act prohibiting same sex marriage. Furthermore, rise in the rate of divorce, increased level of non-marital cohabitation, non-marital childbearing and relatively fewer adult years spent in marriage as a social institution are cited as evidence of the steady and seemingly decline of marriage as a social institution.

This study therefore becomes imperative so that the society could be acquainted with the rate at which young adults are becoming disenchanted with marriage and the probable ways of treating the fear of marriage among young adults. In addition, there seems to be a research gap in the fear of marriage among the young adults in Nigeria, hence the need to conduct an assessment and management of fear of marriage among young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria.

1.3   Theoretical Framework

This research is guided by the following theories:

a.   Erikson's Theory of Psychosocial Development (1950)

b.   Modeling Theory developed by Albert Bandura (1977)

a.   Erikson's Theory of Psychosocial Development (1950)

Erikson (1950) believed that personality develops in a series of stages that describe the impact of social experience across the whole lifespan. Erikson (1950) explained eight stages which a healthily developing human should pass through from infancy to late adulthood. These stages are:

1.   Trust vs. Mistrust: From birth to 12 months of age

2.   Autonomy vs. Shame/Doubt: Ages 1–3 years

3.   Initiative vs. Guilt: Ages 3–6 years

4.   Industry vs. Inferiority: Ages 6–12

5.   Identity vs. Role Confusion: Adolescence ages 12–18

6.   Intimacy vs. Isolation: Early adulthood 20s through early 40s

7.   Generativity vs. Stagnation: Early 40s to the mid-60s

8.   Integrity vs. Despair: From the mid-60s to the end of life

In each stage, the person confronts and hopefully masters new challenges. Each stage builds upon the successful completion of earlier stages. The challenges of stages not successfully completed may be expected to reappear as problems in the future. He also developed existential question for every stage.

Erikson's theory characterizes an individual advancing through eight life stages as a function of negotiating his or her biological forces and socio-cultural forces. Each stage is characterized by a psychosocial crisis of these two conflicting forces. If an individual successfully reconciles these forces (favouring the biological crisis), he or she emerges from the stage with the corresponding virtue. For example, if an infant enters into the toddler stage (autonomy vs. shame and doubt) with more trust than mistrust, he or she carries the virtue of hope into the remaining life stages.

The Stages of Identity vs. Role Confusion (Adolescence, 13 – 19 years) in Erikson (1950) is very relevant to this study. The adolescent is newly concerned with how they appear to others. Superego identity is the accrued confidence that the outer sameness and continuity prepared in the future are matched by the sameness and continuity of one's meaning for oneself, as evidenced in the promise of a career. The ability to settle on a school or occupational identity is pleasant. In later stages of adolescence, the child develops a sense of sexual identity. As they make the transition from childhood to adulthood, adolescents ponder on the roles they will play in the adult world. Initially, they are apt to experience some role confusion; mixed ideas and feelings about the specific ways in which they will fit into society and may experiment with a variety of behaviours and activities (e.g. baby-sitting for neighbors, affiliating with certain political or religious groups). Eventually,

Erikson proposed that most adolescents achieve a sense of identity regarding whom they are and where their lives are headed.

The problem of adolescence is one of role confusion; a reluctance to commit which may hunt a person into his mature years. Given the right conditions, Erikson believes these are essentially having enough space and time, a psychosocial moratorium, when a person can freely experiment and explore what may emerge as a firm sense of identity, an emotional and deep awareness of who he or she is. According to Erikson, dependence on this stage is the ego quality of fidelity. The ability to sustain loyalties freely pledged in spite of the inevitable contradictions and confusions of value systems. Given that the next stage (Intimacy) is often characterized by marriage, many are tempted to cap off the fifth stage at 20 years of age. However, these age ranges are actually quite fluid, especially for the achievement of identity, since it may take many years to become grounded, to identify the object of one's fidelity, to feel that one has "come of age".

Intimacy vs. Isolation (Young adulthood, 20 – 24, or 20 – 39 years), one of the stages identified by Erikson (1950), is also relevant to this study. At the start of this stage, identity vs role confusion is coming to an end, though it still lingers at the foundation of the stage (Erikson, 1950). Young adults are still eager to blend their identities with friends. They want to fit in. Erikson believes one is sometime isolated due to intimacy. We are afraid of rejections such as being turned down or our partners breaking up with us. We are familiar with pain and to some of us, rejection is painful; our egos cannot bear the pain. Erikson (1950) also argues that intimacy has a counterpart, "Distantiation", which is the readiness to isolate and if necessary, to destroy those forces and persons whose essence

seems dangerous to our own and whose territory seems to encroach on the extent of one's intimate relations.

This study, "Assessment and Management of Fear of marriage among Young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria" is partly situated round the Competence: Industry vs. Inferiority (Latency, 5 - 12 years) when some assumptions either negative or positive, about life are formed. This stage of life lays a foundation for sexual interest that is built upon later in life particularly at the Love: Intimacy vs. Isolation (Young adulthood, 20 – 24, or 20 – 39 years) which form the manifest stage of the fear of marriage. These are also the stages when the young adults are sexually matured and capable of taking decisions as they relate to marriage. The decision taken at these stages of life could be as a result of positive or negative childhood experiences occasioned by a lot of factors, among which are peer group influence, parental marital background and others (Cummings et al 2009).

b.   Modeling Theory developed by Albert Bandura (1977)

Modeling theory is situated within the Social Learning Theory developed by Bandura (1977). In the social learning theory, Bandura (1977) stated that behaviour is learned from the environment through the process of observational learning. The belief is that human learning takes place by individuals observing the behaviours of others and by these observations, the observer makes decisions about which of those behaviours they choose to adopt as their own behaviour in which they later perform.

Direct learning, according to Bandura (1977) is where the learner performs a response and experiences the consequences. Bandura referred to direct learning as an instantaneous

matching. Similarly, indirect learning, according to Bandura, is where the leaner observes reinforced behaviour and later enacts the same type of behaviour which he described as delayed matching. Bandura based his theory on what he coined "reciprocal determinism" which is the interaction of behavioural, environmental (social)and cognitive influences of human being.

Bandura went on to describe that modeled behaviour, which is, emulating others, conveys information in one of three ways:

a.   A social prompt to imitate similar behaviour in others;

b.   To strengthen or weaken a behaviour; or

c.   To transmit new patterns of behaviour.

His three types of modeling stimuli are as follows:

i.   Live models;

ii.   Symbolic models; and

iii.   Verbal descriptions or instructions.

Bandura also identified three types of reinforcers which are:

a.   Direct reinforcement (directly experienced by the learner);

b.   Vicarious reinforcement (observed consequences of the behaviour of the model); and

c.   Self-reinforcement (feeling of satisfaction or displeasure for behaviour gauged by personal performance standards).

Bandura believes that humans are active information processors and think about the relationship between their behaviour and its consequences. He concluded that

observational learning could not occur unless cognitive processes were at work. He also stressed that children observe the people around them behaving in various ways. Bandura (1977) stated that certain conditions determine whether or not people learn from observed behaviour. They must pay attention and retain what they have observed and they must be capable of and be motivated to reproduce the behaviour. The effects of observed behaviour are also stronger if the model has characteristics similar to those of the observer or is particularly attractive or powerful.

Bandura described individuals that are observed as models. In a society, children are surrounded by many influential models, such as parents within the family, characters on children's TV, friends within their peer group and teachers at school. These models provide examples of behaviour to observe and imitate, e.g. masculine and feminine, pro and anti-social etc.

While this type of learning can take place at any stage in life, it is thought to be particularly important during childhood, when authority becomes important. Observational learning allows for learning without any direct change to behaviour and has been used as an argument against strict behaviourism, which argues that behaviour must occur for learning to have taken place. Observational learning can teach new behaviours completely, or can affect the frequency of occurrence of previously learned behaviours. In some cases, observational learning can have an impact on behaviours that are similar to, but not identical to, the ones being modeled. Bandura (1977) further stressed that observational theory of learning implies that behaviour is not simply shaped by immediate consequences, but rather by considering the implications of an action.

Bandura (1977) stated that in order for observational learning to occur, the following four conditions must first be met.

➤ Attention: Observers cannot learn unless they pay attention to what is happening around them. This process is influenced by characteristics of the model, or the person whom the observer is watching, such as how much one likes or identifies with the model. It is also influenced by characteristics of the observer, such as the observer's expectations or level of emotional arousal.

➤ Retention or memory: Observers must not only recognize the observed behaviour, but also remember it. This process depends on the observer's ability to code or structure the information so that it can be easily remembered.

➤ Initiation: Observers must be physically and intellectually capable of producing the act. In many cases the observer possesses the necessary responses, but sometimes reproducing the observed actions may involve skills the observer has not yet acquired.

➤ Motivation: An observer must be motivated to reproduce the actions they have seen. Motivation can come from external reinforcement, such as rewards promised by an experimenter, vicarious reinforcement, or noticing that the models of the behaviour are rewarded. Models to whom the observer accords higher status affect performance more through motivation. The highest status models tend to be respected members close to the observers peer-group, although in children, this usually extends to older children and young adults.

Modeling theory is relevant to this study because it shows how observation of someone considered relevant could positively or negatively impact on the behaviour of the observer. The young adult needs a model whose behaviour could be considered appropriate and

capable of redirecting their thought patterns towards abandoning negative thoughts or actions and therefore imbibes positive thought or actions.

This theory is of dual relevance to this study as it identifies who had been relevant in the life of the young adult to have occasioned in-appropriate behaviours which were learnt leading to the fear of marriage. Similarly, the theory will be the main focus of the management (treatment) aspect of the study. The study will rely on its techniques in managing fear of marriage among young adults.

1.4   Conceptual Framework

Figure 1:   *Conceptual Framework showing diagrammatic representation of the study and the relationship between the variables, as designed by the researcher.*
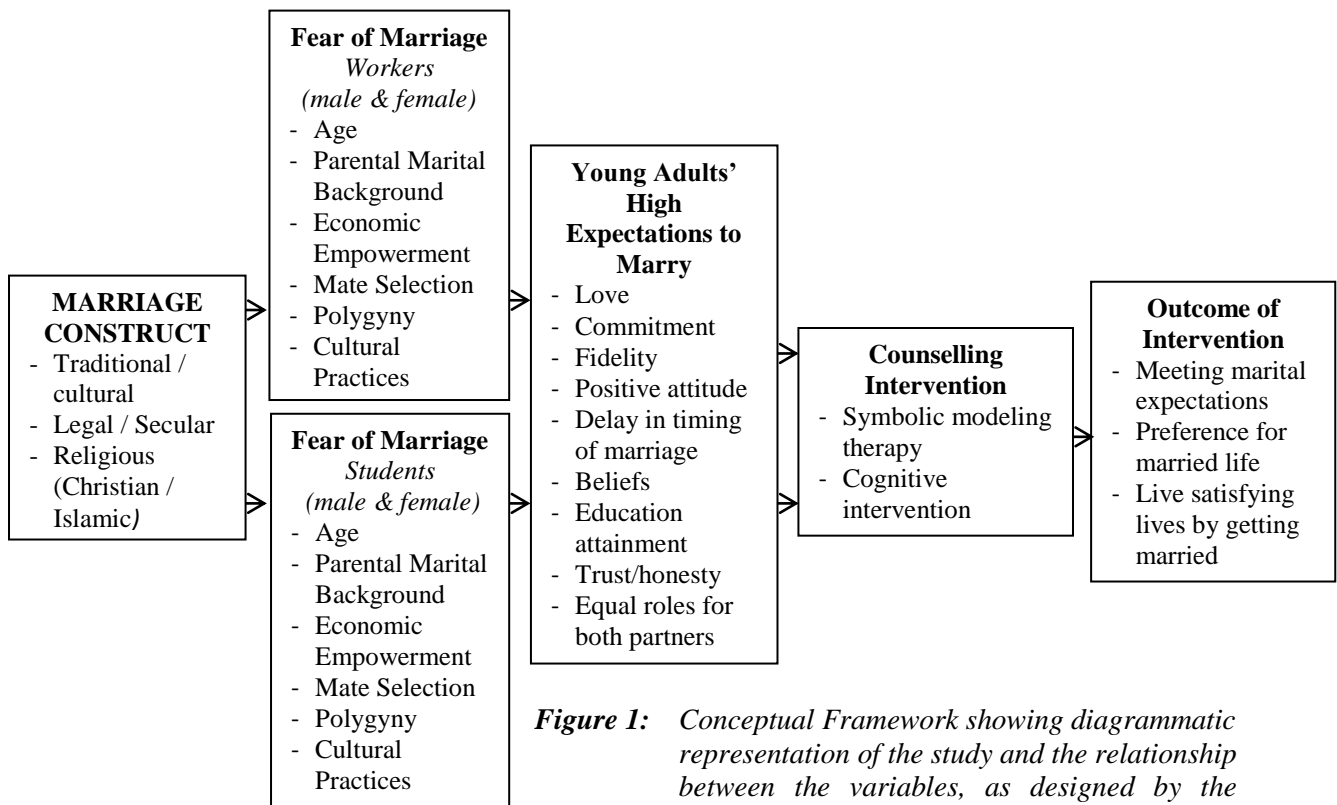
Figure 1 shows the conceptual framework for the study, which conceives marriage as an important phenomenon that occurs in most societies across the world. As marriage is regarded as a sacred union across cultures, religions and legal obligatory on all people, the conceptual framework highlighted societal influences that may have shaped young adults

views on marriage as well as the factors they believed could lead to the success as well as the breakdown of marriages culminating in harbouring nuptial-fear at some point in their lives. Thus, among the specific factors likely to impact on young adults' notion of marriage are parental marital background status, economic empowerment, mate selection preference, cultural practices and aversion to polygyny.

1.5   Purpose of the Study

The broad aim of this study was to undertake an assessment and management of fear of marriage among young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria. The specific objectives were to:

1.   Examine whether there was any difference in the fear of marriage and parental marital background of young adults.

2.   Investigate whether there was any difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices?

3.   Determine whether there was any difference in the fear of marriage among young adults due to age.

4.   Examine whether mate selection preference would be related to young adults' fear of marriage.

5.   Determine whether there was any difference in the aversion to polygyny between the young adults who are students and the working class.

6.   Determine whether there was any difference in the post test scores of young adults on fear of marriage between the experimental and control groups.

1.6   Research Questions

With a view to achieving the purpose of this study, this research was guided by the following research questions:

1.   To what extent would parental marital background influence the fear of marriage among young adults?

2.   What difference exists in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices?

3.   What difference exists in the fear of marriage among young adults due to age?

4.   What relationship exists between mate selection preference and young adults' fear of marriage?

5.   To what extent would difference in the post test scores on aversion to polygyny of the students and the working class impact on their fear of marriage?

6.   What difference exists in the post test scores of young adults on fear of marriage between the experimental and control groups.

1.7   Research Hypotheses

For the purpose of this study, the following null hypotheses were tested.

1.   There is no significant difference in the fear of marriage and parental marital background of young adults.

2.   There is no significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices.

3.   There is no significant difference in the fear of marriage among young adults due to age.

4.   Mate selection preference will not be related to young adults' fear of marriage significantly.

5.   There is no significant difference in the aversion to polygyny between the young adults who are students and the working class.

6.   There is no significant difference in the post test scores of young adults on fear of marriage between experimental and control groups.

1.8   Significance of the Study

This study is significant because its outcomes aim at offering necessary cautions on how best a marriage could be managed among young adults regardless of their parental marital background status. In other words, the findings of this study would serve as a medium of education and enlightenment to young adults especially on how to allay and overcome the fears of marriage.

Also, the findings of this study would help in fostering a cooperative effort that could lead to better, more satisfying perception of marriage and family life. More importantly, the outcome of this study would relatively cater for pre-marital counselling, marital counselling, divorce counselling, parent-child relationship, couple growth and enrichment and counselling focusing on relationship changes occurring across the young adults' age and sex particularly social problems in mate selection preferences and marital conflict situations.

Basically too, the findings of this study would be beneficial to the would-be suitors as it would expose them to appropriate pre-marital and marital counselling interventions and as such, equip them for the roles they are expected to play in such life-long relationships.

1.9   Scope of the Study

This study involved the assessment and management of fear of marriage among male and female young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria. This study was limited to young adult students and non-academic workers in three public tertiary institutions in Abeokuta, Ogun State, Nigeria. The variables of interest are fear of marriage, young adults' age and gender, parental marital background status, mate selection preferences, cultural practices, economic empowerment and aversion to polygyny among young adult men and women. Further, the study is delimited to the operational definitions of variables in the study.

1.10   Operational Definition of Terms

The following terms as used in this study, are operationally defined thus:

Assessment: Assessment refers to the use of Fear of Marriage Questionnaire as a psychometric instruments purposely designed for gathering data to measure predefined human traits for the purpose of evaluation.

Management: Refers to the use of Symbolic Modeling as a set of measures undertaken by the researcher to carry out some reformative procedures on a person or group of persons exhibiting a measure of trait that are not in consonance with societal values.

Marriage: This refers to a consensual arrangement between a man and woman backed up by relevant laws of Nigeria to live together for the rest of their life with the purpose of having sexual relationship that could bring about the production of children.

Fear of Marriage: Refers to an abnormal and persistent state of being afraid of getting married or living with another opposite sex for marital purposes as revealed by the scores obtained from the use of Fear of Marriage Questionnaire.

Educated: Being educated as used in this study, refers to person or persons who have acquired a minimum of Ordinary Diploma, National Diploma, National Certificate in Education or first degree certificate obtained from a tertiary institution in Nigeria or who is in the process of obtaining such certificate by virtue of being a student of such recognized institution. They include male and female.

Young Adults: As used in this study, young adults refer to persons who are students or workers whose age fall within the age range of 19 and 40 years old. They include male and female.

Polygyny: In the context of the study, this refers to a form of plural marriage in which a man is allowed more than one wife at one time either simultaneously or successively.

Separated Marriage: As used in this study, it is a situation whereby the union between the husband and wife has broken down to such an extent that the couple live apart and do not jointly discuss issues that could be of mutual benefit to themselves or those of the children.

Intact Marriage: In this study, it is a situation whereby the husband and wife are in a mutual relationship that promotes the well being of the couple and those of the children born into the family.

Students: As used in the study, these are members of the academic communities that are duly registered in the institutions to pursue academic programmes offered by the institutions.

Workers: Workers as used in this study refer to non-academic staff of the institution that perform purely administrative functions in the Colleges of the institution under study and whose ages fall within the defined age range for the study. They include male and female.

CHAPTER TWO

LITERATURE REVIEW

In this chapter, relevant literatures from earlier findings were reviewed to provide both theoretical and empirical supports to the study. The order of the review includes:

- Concept and Types of Marriage

- Concept and Causes of Fear of Marriage

- Mate Selection Preferences and Fear of Marriage

- Parental Marital Status, Family Influences and Fear of Marriage

- Economic Empowerment and Fear of marriage

- Cultural Practices and Fear of Marriage

- Young Adults' Age, Sex and Perception of Marriage

- Fear of Marriage and Counselling Intervention

- Appraisal of the Reviewed Literatures

2.1   Concept and Types of Marriage

Marriage, according to Nwoye (2001), is almost always more than simply a legalized sexual union between a man and a woman. It is a union between a man and a woman, such that children born to the woman are the recognized legitimate offspring of both partners. Marriage may be monogamous or polygamous, whichever type one decides to enter into, he or she does so for defined purposes. For each purpose to be achieved, it is required that the spouses must carefully discover and select each other. Even where this foundation of proper selection is laid, it is required that certain skills ought to be internalized by the couple to be able to adequately cope with the stress, bitterness and failures that may feature after the marriage so as to avert marital cracks or eventual breakdown.

The word marriage means different things to different people. The word has been ascribed multi-dimensional meanings and objectives. The longevity of one's marriage is hinged on what meaning one gives to it. Agbotun (2000) defined marriage as a culturally approved relationship of one man and one woman (monogamy, of one man and two or more women (polygamy), of one woman and two or more men (polyandry) in which there is cultural endorsement of sexual intercourse between the marital partners of opposite sex and with the expectation that children will be born of the relation.

According to Sanni and Eneh (2003), this definition suggests that marriages are of many kinds, varying from one society to another. Such variations notwithstanding, it has some common features: namely, there is agreement between a man and a woman to become husband and wife, there are certain legal procedure involved, such as payment of money (dowry or bride price) to the parents of the partners. Marriages could be contracted in accordance with the laws or tradition, Christian rites or Muslim principles. Whichever option one decides to select, it still requires that people who enter into marriage do so for defined reasons with defined intentions and objectives.

Marriage is a relationship uniting a man and a woman. It is a contract requiring an agreement between two persons. The relationship arising from the agreement to live together as husband and wife is imposed by the law (and the creator). Marriage is a social institution that is set up to provide for family life (World Book Encyclopedia, 2004). It gives responsibility and permanence to the relationship between a man and a woman. People everywhere feel the regulations of marriage are necessary to protect women and children to maintain the stability of the community. Every known society, therefore, has prescribed marriage as the normal and accepted way of expressing adult

love and of establishing a family.

Marriage is the basis for the family. The rights, duties and obligations of marriage are expected to continue during the lives of husband and wife, unless the marriage is ended by a legal action. Marriage customs too are many and differ from satiety to society. The most common custom in Nigeria, for instance, is the practice of monogamy and polygamy. Polygamy was very normal and well accepted until the advent of Christianity. The women were given a low status in marriage and society at large. A man had all the right that there was in the home. According to Nwachukwu, (2003) this situation is changing.

Marriage produces a family and families provide a framework for most adult's lives. They also strongly determine the quality of life for their members. Mareck (2008) reported that marriage has a protective advantage. For instance, the incidence of disordered or delinquent behaviour, substance abuse and the like is considerably lower in marriage than in their single counterparts.

Other studies (Fadeiye, 2008; Caughlin et al., 2000; Nwoye, 2001), however, show that women stand a chance of suffering more stress in marriage particularly as it relates to child rearing. A woman who holds the conventional sex role usually has her identity fashioned around the roles of wife and mother. Anything that devastates the marriage devastates her. Her social standing, economic status and life style are reflections of her husband's occupational standing. Mareck (2008) reported that it is often feared that giving women access to quality education would make them malcontent with performing wifely duties. Gilder (2003) also proposed that marital inequality is

necessary to build male egos and thus provide men with motivation for remaining in the marital union. With these propositions, it is clear that many men will want to keep their wives less educated than they and this may generate conflict. The idea of one person being more important than the other in a marriage is also laden with problems.

Feminist analysis of marital roles provides a different point of view. Over investment in the role of a wife has been seen as preventing women from developing their capacities and from acquiring a sense of self worth (Frieze, Parsons, Johnson, Rubie and Zenman, 2008). Frieze et al., (2008) held that redressing power imbalances in marital relationship is seen as promoting women's mental health. Relying on marriage for one's pragmatic drawbacks in the contemporary society, the conventional wife is in a precarious position. Yet movements like "Women Liberation", "Total, Women", only lower women's self esteem and diminish the wife's power in the marriage relationship even further. Women turn to suffer more in divorce too. From these two theoretical positions, one can imply that the worth or meaning a man attaches to womanhood will influence his attitude in the marriage relationship.

Marriage is one of the relationships that require lot of interactions and this involves emotions. Strongman (2007) asserted that whenever you interact with another person you are constantly feeling emotion. The person you are interacting with also displays emotion and you can gauge his feelings towards you through his emotion. This incessant interplay between emotional expression and recognition is true of almost all human interactions, from fighting to making love, from taking on a committee to playing without children. This display as well as perception of emotion in marriage either builds up a strong tie through communication or brings suspicion which causes a break-down in

communication. Once this happens, the union (marriage) is seriously threatened.

According to Sanni and Eneh (2003), marriage as a conjugal institution has been widely seen and accepted as something divine and mundane because it is a legal union between a man and a woman culturally, morally, socially and /or spiritually. As an outlet to family life, it encompasses other sub-systems like spouses and children, spouses and dependants, siblings, spouses and other members of an extended family.

To Nwoye (2001), marriage as an institution is supposed to be properly managed between the man and the woman, but at the instance or neglect, abuse of marital duties and rights, interpersonal breakdown could ensue, therefore, inviting the expertise of a trained counselor to assist in setting the hitherto unresolved problems. It is suspected that most marriages find it difficult especially in the early years say, the first five years, to survive a lot of riddle and unbargained rifts cropping up as a result of so many factors. It is hoped, however, that if a sour relationship becomes irresolvable by the couples, genuine efforts could be made to reach a professional helper who is supposed to help couples to recover or salvage their failing marriage, by helping them discover the toxins in their union and to learn those missing interpersonal skills they need to enrich and improve the emotional situation in marriage.

Thibaut and Kelly (2009) asserted that relationships grow, develop, deteriorate and dissolve as a consequence of an unfolding social exchange process, which may be conceived as a bartering of rewards and costs both between partners and between members of the partnership and others. They argued that the success or failure of a marriage is primarily intrapersonal. Levinger (2006) explained that it is dependent on an individual's

weighing of the attractions of the relationship, or all aspects of the relationship that may be rewarding (e.g. emotional security, sexual fulfilment and social status), the barriers to leaving the relationship (e.g. social and religious constraints and financial expenses) and the presence of attractive alternatives outside the relationship (e.g. preferable partners and escape from the current relationship). Therefore, according to this perspective, a marriage ends when there are few attractions left in the relationship, when the barriers to leaving the relationship are weak and the individual is enticed by alternatives to the relationship. These ideas of the social exchange theory are further utilised by Lewis and Spanier (2002) to form an exchange typology of marital relationships wherein marital satisfaction and marital stability are conceived as orthogonal dimensions of marital outcome. This means that a marriage can be satisfied and stable, satisfied but unstable, unsatisfied but stable, or unsatisfied and unstable (Karney & Bradbury, 2005).

In outlining their postulation, Lewis and Spanier (2002) stated that the quality and stability of the relationship may vary over the life cycle. Therefore, understanding marital satisfaction is seen to be the result of individuals weighing up of attractions and alternatives and using that to determine the satisfaction and happiness in the relationship which influences their decision to remain married or not. This is seen in the broad conception of attractive factors as well as barriers to leaving the relationship for different individuals.

It is also viewed from both a micro as well as a macro-level, which may suggest how combining these variables may influence marital outcomes. Another strength is that it can potentially account for a range of marital outcomes. The weaknesses of this postulation include its inability to address how change in marriage occurs, since "social exchange

describes marriages that should be stable or unstable, but it does not speculate about how an initially stable marriage might become unstable over time. It further lacks the ability to explain where the perceptions linking attractions and alternatives to marriage satisfaction originate from, or how they develop. It also does not explain how couples decide to dissolve their marriage, nor does it address how over time, individuals who were once satisfied with the attractions in their relationships, become more or less satisfied.

In an attempt to offer another approach to counter the above mentioned weaknesses, Thibaut and Kelly (2009) went on to conceptualise the behavioural theory of marriage. Instead of understanding the marital relationship from an intrapersonal perspective, the behavioural approach focuses on interpersonal exchange, still bearing in mind that rewards and costs remain basic elements in conceptualising marriage. Research in this approach has focused on the behaviours exchanged during problem- solving discussions and has been guided by the premise that rewarding or positive behaviours enhance global evaluations of the marriage while punishing or negative behaviours do harm . This notion has been expanded to include the attributions that spouses make for their partners' behaviour.

The behavioural approach argues that an individual's cognitive responses will affect one's marriage through his or her influence on subsequent interaction behaviours (Karney & Bradbury, 2005). Hence, this approach accounts for why and how change occurs in marriage which is not addressed by the social exchange theory thus, making it a strength for the behavioural approach. This is noted as "spouses learn on the basis of their interaction and appraisals that follow from them whether or not they are in a rewarding relationship (Bradbury & Fincham, 2001). For couples who are satisfied in their marriage,

each happy, satisfying interaction they have further justifies continued satisfaction, making it more likely to occur.

However, for those couples who have difficulty resolving conflicts and arguments, it may result in marital distress, as unresolved negative feelings begin to build up and fuel destructive patterns of marital interaction, negatively affecting the positive aspects of the relationship, leading to a lack of arousal and satisfaction in the marriage (Karney & Bradbury, 2005; Markman, 2001). The behavioural approach emphasises the marital interaction from a micro-level, at the expense of taking into consideration the circumstances wherein the interaction takes place and for this reason is considered to be a weakness of this theory. Karney and Bradbury (2005) explained that marital interaction requires an examination within a broader context of spouses' lives. Furthermore, this psychological approach only explains a limited range of marital outcomes and does not address how a couple's communication patterns may deteriorate over time, or how these couples can improve their relationship; it also fails to address how marital dissatisfaction and distress leads to divorce. Hence, it fails to account for variation in marital duration.

Likewise, Bowlby (2009) asserted that the nature of the first close relationship determines a child's internal working model of what close relationships are like, so it should determine the nature of an individual's close relationships throughout the life course. There are three main early attachment styles which take precedence (Ainsworth, Blehar, Waters & Wall, 2008). Senior (2002) outlines each attachment style, the first of which is referred to as a secure attachment style, which is most commonly observed between infants and their caregivers. It is regarded as the ideal style as parents are readily available for their children and the child can easily explore novel stimuli and in so doing does not

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become distressed by the separation from their caregiver. Anxious/ ambivalent attachment is the second style and is formed when caregivers are inconsistently responsive to their infants. This results in infants who both crave for the closeness of their caregiver whilst simultaneously resenting them. The third style is known as the anxious/ avoidant attachment which describes a caregiver who has not been responsive to one's infant's needs, thus causing the infant to avoid contact with his caregiver and do not become distressed by separations.

These different attachment styles have been directly applied by Hazan and Shaver (2007) to the formation of adult relationships, as they argued that close adult relationships are a reflection of the attachment developed in the early years of an individual's life and play a big role in shaping the nature and development of subsequent adult relationships. Therefore, being satisfied in one's relationship is largely dependent on the fulfilment of basic needs such as comfort, care and sexual gratification (Hazan & Shaver, 2004); and the success of a given marital relationship rests "on whether each spouse trusts that the partner can fulfil those needs (Karney & Bradbury, 2005). Hence, attachment theory views marital success or failure as being influenced by each partner's relationship history, family of origin and attachment style.

Moreover, this approach is valued for its ability to suggest links between childhood experience and adult relationships (Karney & Bradbury, 2005); however, it is critiqued for being unable to provide a developmental view of marriage, as it overlooks the sources of change and variability within a marriage, as well as fails to explain how individual differences in personal history affect the development of marriage from beginning to end. Attachment theory also fails to address sources of variation between couples, since it

asserts that individuals with a secure attachment style can have long lasting satisfying relationships, yet it also maintains that under certain circumstances individuals with either an anxious/ ambivalent or an anxious/ avoidant attachment style, can also have lasting relationships. However, the variables that affect the success or failures in a marriage are not specified and it also fails to explain the time during the course of a marriage when unmet attachment needs lead to divorce (Karney & Bradbury, 2005).

Hill (2001) in explaining how families react to stressful events proposed the ABCX model to try and understand why some families overcome stressful situations whereas others deteriorate when faced with adverse events. He explained that stressful events (A) require some adaptation from a family. Different families have various levels of concrete resources, which (B) allows them to define and perceive events differently, which (C) aids in modifying the impact of the event. Therefore, the extent to which available resources are sufficient to meet the requirements implied by a family's definition of an event, determines the nature of the crisis (X) and whether a family will recover successfully. Additionally, a successful recovery requires adaptation that "preserves family unity and enhances the family system and member growth and development (McCubbin & Patterson, 2002). Subsequently, it assumes that declines in marital satisfaction and the occurrence of separation or divorce reflect failures to recover from crisis. Hence, couples who experience stressful events should be more vulnerable to experiencing negative marital outcomes and this effect ought to be moderated by the levels of resources at the couple's disposal as well as their definitions of events (Karney & Bradbury, 2005).

Cherlin (2004) theorised a pure relationship which is not tied to marriage or raising children, but rather is free-floating in that it is independent of social institutions or

economic life and it exists mainly in the domains of emotion and self-identity. It is further argued that marriage has already become just one lifestyle among a range of others and that society is already witnessing a variety of different ways of living together or apart, which exists side by side (Beck & Beck- Gernsheim, 2005). Again, it is evident that there is a rise of a new collective consciousness being formed around the meaning of marriage which exists not just in the secular societies but beginning to build in other societies as well.

2.2   Concept and Causes of Fear of Marriage

Several researchers and scholars (Caughlin et al., 2000; Nwoye, 2001; Nwachukwu, 2003; Sanni and Eneh, 2003; Lang et al., 2004; Collins et al., 2009; Fania and Kheirabadi, 2011) in the fields of Guidance and Counselling, Educational Psychology, Sociology and Personality Development have defined fear of being married in many ways such as gametophobia, nuptialphobia, gamophobia, anuptaphobia, commonphobia, to mention only a few.

Fania and Kheirabadi (2011) conceptualized fear of marriage as an abnormal and persistent fear of being married. Sufferers of this phobia experience undue anxiety even though they may rationally realize that the married state itself poses no threat to them. They may fear the challenge of living with another person and the responsibility of rearing a family. Or they may worry about failing as a sexual partner.

Fania et al (2011) defined gamophobia as an unusual, persistent, irrational and exaggerated anxiety of marriage. There are various possible causes for gamophobia, some of the most common reasons are as follows:

- Some people are terrified of commitment, the idea of being with one person for the rest of their lives and the responsibility that comes with it. A solid relationship holds high demands and there are a lot of emotional requirements, such as honesty, trust, loyalty, love, true friendship, compromise and respect.

- Some individuals may have experienced relationships or previous marriages that not been successful. Perhaps their partner was disloyal and caused them a lot of hurt and emotional pain, therefore, causing them to protect themselves from being in the same situation again.

- Some phobics may have witnessed an unhealthy marriage between their parents. They may worry that their own marriage will go the same way.

- Some people are afraid of failing their loved one and being unable to maintain a successful marriage.

- The rate of divorce has increased over the years and this has caused some people to believe that marriage is too much of a risk. Divorce can be a very long, stressful and expensive procedure.

- Often, with marriage, comes children and for some this could be the basis of their anxiety (Fadeiye, 2008; Caughlin et al., 2000; Nwoye, 2001).

Collins, Glei and Goldman (2009) had described fear of being married as gametophobia, a word derive from the Greek "gamete" (wife) and "gamein" (to marry). Accordingly, in English the term "gamete" technically refers to either of two types of cells that unite in reproduction to begin formation of an embryo. In males, these cells are referred to as sperm. In females, they are referred to as eggs.

This view was corroborated by Stroud, Durbin, Saigal, Knobloch-Fedders (2010) as they saw it as the gamophobia (from the Greek word gamos – wedding and phobos – fear) is a phobic fear of entering into marriage and weddings. Some people have a fear of the wedding ceremony, while others have a fear of marriage or of both. Men, more often than women, are unaware of the fear of intimacy, which is an obstacle to marriage. This fear arises in early childhood, as a consequence of unresolved conflicts.

According to Sanni and Eneh (2003), gamophobia may be also conscious state that arises as a consequence of adverse emotional experiences in the primary family where the parents because of their disagreements created an aversion to marriage in child. Then people consciously avoid situations in which they find a possible marriage.

To Nwoye (2001), intimate attachment to another person is perceived as dangerous, because it marks the separation from the mother. In another case, intimacy is equated with the desire to achieve a close relationship with the oedipal object, which also scares. There are opinions that the fear of intimacy is a form of developmental delay that occurs in people who have not built a basic trust in their parents, the first closest beings and remain unable to trust others. In such situations, partners can be successful in unobligated sexual relationship, until the intimacy comes near the border that they can bear. Thinking of a marriage or a discussion about it leads to unsuccessful sexual behaviour.

Lang, Goulet and Amsel (2004) used the terms anuptaphobia and commonphobia to refer to the fear of staying single and it does add that this fear does just encompass concern about being married. Some people suffer it in the form of being afraid of being married to the wrong person for life. Others more relate the term to gamophobia, which is fear of all

things to do with marriage and weddings. Cases of anuptaphobia may be very mild to severe. Many people hope and plan for the day when they find the perfect partner with whom to share their lives and in absence of this perfection, they might act in ways that are irrational. They may choose partners on a whim and quickly marry without time to consider the consequences. Alternately, they could stay in destructive relationships where the promise of marriage or lifetime commitment is real because they fear what would happen if they are suddenly single. This is perhaps the most severe form and it can lead to a woman or man who will not extricate himself or herself from an inherently abusive relationship because the fear of being alone exceeds the fear of abuse.

More importantly, Nwachukwu (2003) expressed that today more and more young men are declared as gamophobic. Psychologists believe that the fear of marriage is a real phobia, much more serious than just fear, while the opinions of sociologists is that the low rate of marriage among young people is the result of entering into community life before the fateful legal saying "Yes." However, regardless of gamophobia, marriage much more benefits to men. For instance, Larson and Holman (2010) study discovered that married men, compared with single people or unmarried, are 135 times more likely to say they are very satisfied with their lives as the percentage of married women is half the size.

According to Seligson (2010), today's young people are harbouring feelings of fear of uncertainly about marriage that stem from rising rates of divorce among their parents' generations. There is a lot of fear percolating around marriage; they want to get it right. As Andrew (2011) observed that marriage decline rates to continue on their current trend among young men and women. If all you want is one or two kids, you can wait until your 30s to get married. We may in the future look more like France and the Scandinavian

countries, where many couples live together a long time before marrying. A lot of them have kids. It is important to address some of the shifts in traditions within marriage throughout the years. Traditionally, it was common for men and women to get married directly after high school or while in college in their early to late 20s (Amato, 2004). Currently, it is becoming more common to delay marriage into the 40s, with more couples choosing to live together rather than committing to marriage.

Similarly, Ellwood and Jencks (2004) observed that a number of factors have been put forward to explain why more men and women are choosing not to marry, including increased earnings of women and poor marriage markets. First, the increasing labour market attachment and earnings of women lead to an independence effect that allows women to remain unmarried. Second, the literature suggests that poor marriage markets (characterized by a shortage of marriageable men) will reduce marriage rates for women. The latter explanation is particularly salient for explaining the low marriage rates among poor African American women living in urban inner city areas.

Further, Ellwood and Jencks (2004) argued that an additional factor that may lead young adults to delay or avoid marriage is a reduced confidence in marriage (or fear of divorce) which may result from being exposed to high levels of marital dissolution. It was assumed that individuals observe others' experiences of divorce and use that information to predict their own likelihood of divorce. In particular, it was suggested that they are likely to assess their own risk of divorce by considering factors that lead to marital dissolution among people they encounter or who have similar attributes. In addition, Tulloch and Lupton (2003) observed that individuals' perceptions of risk are socially constructed and reflect the concerns of the cultures in which they live.

In his study of unmarried mothers and fathers (Sargent, 2002), parents often explained their decision to delay marriage in regard to the high risk of divorce and the potential consequences of divorce to themselves and their children. Parents suggested that their high exposure to divorce had eroded their own confidence in having a successful marriage and they referred to personal anecdotes, as well as publicly available information, to highlight particular costs of divorce they hoped to avoid. Although parents regarded a stable marriage as an ideal environment to raise children, they often thought that their children would be worse off if they married their partner and subsequently divorced than if they remained unmarried.

Of particular concern were the lasting emotional and psychological harm children could suffer as a result of divorce, which some had experienced first-hand when their own parents' marriages ended (Sargent, 2002). Parents also felt divorce could have personal and moral consequences for them, given the cultural significance they attributed to marriage. Because parents said they felt marriage should be permanent and "last forever," divorce was regarded as a personal failure and a violation of a serious religious commitment (Sargent, 2002). Because they viewed divorce as emotionally, morally and economically costly, parents were hesitant to marry, particularly if they saw the warning signs of divorce in their own relationships.

Allen and Olson (2001) reported that studies indicated that low desire to marry, rather than economical factor or sex ratio, is the major cause of low marital rates. Researchers identify strong peer group attachment, the importance of group membership and the possible constriction of personal freedom upon marriage (Kitwana, 2002; South, 2003). He stated

that young adult males flee from marriage because of the possible detrimental power on their connections with peers.

Certain economic factors have been articulated in the literature to explain changes in marriage trends (Goldscheider & Waite, 2006). The most dramatic change in marriage trends was due to the increased participation of women in the labour market beginning in the 1970s (Oppenheimer, 2004). Having a working mother became the norm in the United States. According to James (2003), the need for marriage decreases as the basic needs of men and especially women are met by outside sources rather than the family. Therefore, most family theorists have proposed that the primary change in marriage trends is due to the economic independence of women, which means that couples no longer need to get married to improve their financial status (Goldscheider & Waite, 2006; Oppenheimer, 2004).

Other researches (Brown and Booth, 2006; Brown 2000; Waller and McLanahan, 2001) confirmed the importance of expectations of marriage in differentiating unmarried groups and their transition to marriage. Brown and Booth (2006) found that although cohabitors reported lower relationship quality than married couples overall, these differences could be largely explained by expectations for marriage. Most cohabitors expect to marry and those with high marriage expectations have similar relationship quality as married couples. Brown (2000) shows that cohabitors' relationship assessment and expectations of marriage are positively linked with union transition, while Waller and McLanahan (2001) reported that while mutual expectations for marriage and cohabitation are both important in predicting marriage among unmarried parents, marriage expectations have a larger effect than living arrangement. Marriage intentions are a declaration of being in the marriage

market, therefore, it is understandable that this group would be more likely to marry and that this variable would differentiate unmarried couples along other domains as well. Marriage intentions are not always mutual between partners (Bumpass, Sweet and Cherlin, 2001; Brown 2000), but even with partner disagreement, the results change little (Brown and Booth, 2006).

Fear of divorce is one major factor in the fear of marriage. According to Cornell (2011) who surveyed 122 young cohabiting men and women and found that two-thirds cited worries about divorce as factors in their decision not to marry yet. Most frequently mentioned was a desire to 'do it right' and marry only once, to the ideal partner, leading some to view cohabitation as a test-drive before making the ultimate commitment. The belief that marriage was difficult to exit was mentioned nearly as frequently, with examples of how divorce caused emotional pain, social embarrassment, child custody concerns and legal and financial problems. As this study suggests, terror at the thought of divorce has produced a strong cultural script for how to make a good marriage. Attempts to suggest that cohabitation or premarital sex are problems (rather than solutions), or that marrying when you are in your early twenties lets you start your real life of love and family-making when you are at the peak of your fertility, are met with cries of, "Oh, sure, do you want me to get divorced?" He concluded that those who do not experiment with different partners are warned that they will eventually wonder what they are missing, to the detriment of their marriage. There is one other way in which fear of divorce makes marriage an endlessly receding goal: the cost of weddings. Or consider the standard formula for determining a reasonable price for an engagement ring: anywhere from one to three months of salary. Expensive, splashy weddings are about a lot more than princess

fantasies. They are a way of signaling the seriousness of the couple's commitment. They make the wedding and therefore, one hopes, the marriage a major investment.

2.3   Mate Selection Preferences and Fear of Marriage

The mate preference literature is enormous and encompasses a myriad of research studies, all of which generally indicate that young adult men and women overwhelmingly prefer a long-term partner who possesses intelligence, emotional stability, an honest and trustworthy disposition, an exciting overall personality and a physically attractive appearance.

In their studies on mate preference, Christensen (2001) and Hill (2005) asked college students at their respective universities to rank order a list of characteristics in terms of their importance in a romantic partner. The two most important attributes, according to both samples of participants, were "dependable character" and "emotional stability." Men and women also emphasized a "pleasing disposition" and "mutual attraction or love." Less important attributes included "similar political background" (unimportant to men and women in both samples), "good cook/housekeeper" (unimportant to women) and "good financial prospect" (unimportant to men).

Several experiments have been conducted to determine precisely which physical attributes men and women look for and desire in a mate. Two prime examples of these types of studies are Cunningham (2006) and Cunningham et al., (2010). In the Cunningham (2006) study, men were asked to judge several sample photographs of women. The results from these judgments demonstrated that the female features most positively correlated with attractiveness ratings were the neonate features of large eyes, small nose and small chin;

the maturity features of prominent cheekbones and narrow cheeks; and the expressive features of high eyebrows, large pupils and a large smile. Overall, neonate features were predominantly preferred and viewed as being more feminine. However, the results also emphasized the importance of other features, such as those that indicated maturity combined with neonate features. These results have several evolutionary and social structural implications. Cunningham (2006) proposed a multiple motive hypothesis indicating that a combination of neonate and mature features may operate as a visual cue that signals optimal mating age and fertility. Additionally, the importance of the maturity features may have social structural implications, as those features tend to be non-sex-typed and have greater status and cross-cultural significance.

In the second study done by Cunningham et al., (2010), an assessment was conducted to discover what features women find attractive in men. Similar to the previous study, Cunningham et al., (2010) proposed a multiple motive hypothesis that suggested women are attracted to an optimal combination of neotenous, mature and expressive facial features. Those features include large eyes (neonate), a big smile (expressive), prominent cheekbones and a large chin (maturity). One note of interest is that although the facial feature judgments made by women were similar to those made by males in the Cunningham (2006) study, the cognition behind female judgments appears to be somewhat different. For example, the Cunningham (2006) study found that female neonate features were linearly preferred by men for their femininity and deviations from the norm were considered the most beautiful. The relationship for female judgments, however, was curvilinear, with the mean features being most preferable. Additionally, choices made by female judges from the Cunningham et al., (2010) study can be linked to a greater number of underlying mate characteristics, such as power, status, maturity and sociability. The

results from both the Cunningham (2006) and Cunningham et al. (2010) studies indicate a possible combination of both evolutionary and social influences. Both men and women appear to be relating to facial features not only according to cultural norms, but how they may contribute to the success of future procreation as well.

According to Buss (2012), several key findings can be extracted from this research. First, men and women place similar value on kindness, love, intelligence and emotional stability in a long-term mate. Second, despite their similarities, men and women differ in the extent to which they value certain characteristics in a long-term mate: On average, men value physical attractiveness more than women do and women value the potential for financial success more than men do. Third, men display a higher mean level of sexual un-restrictedness than do women: Men consistently report more favourable attitudes toward casual sex and devote more effort toward short-term sexual relationships than women do.

Shackelford, Schmitt and Buss (2000) assessed individuals' mate preferences in the first year of marriage and again in the fourth year of marriage. Shackelford et al (2005) found little change beyond an increased emphasis on a mate's level of agreeableness and emotional stability. There are at least two possible explanations for this lack of change. First, individuals' mate preferences and desires are likely tied to their other enduring individual differences—such as personality traits, physical appearance and self-perceived desirability—and thus might show the same degree of stability as do those characteristics. Second, the initial sample in Shackelford et al., (2005) study of mate preferences consisted of married individuals and the follow-up sample consisted of a subset of those who were still married. Perhaps change in mate preferences occurs prior to marriage, during emerging adulthood (primarily the years of 18 to 25) when individuals are most likely to

be exploring different sexual and romantic partners and identities. Although 94% of emerging adults hope to get married someday, the median age of marriage in the United States in 2006 was 27.5 for men and 25.9 for women (U.S. Census Bureau, 2006); other industrialized countries report similar median ages. If emerging adulthood is a time of role exploration in life and love, one might expect that individuals in their later 20s—who have experienced assorted relationships and partners and who are more likely to be preparing for marriage—might have desires that differ from those of individuals who are a decade younger.

Likewise, the previous two studies (Cunningham, 2006; and Cunningham et al., 2010) laid some of the groundwork for discovering what specific features men and women find physically attractive in the opposite sex and how each sex differs in their respective preferences. Subsequent research has reinforced the differential nature of which physical features men and women prefer in a mate. For example, Singh (2009) showed that waist-to- hip ratio (WHR) plays an important role in how men judge the attractiveness of women's bodies. In his study, a female WHR of 0.7 was judged by men as being the most attractive and indicative of reproductive potential.

More recently, research has focused attention on how the female menstrual cycle may affect female mate preferences. Several studies have shown that women near the ovulation stage of their menstrual cycle tend to exhibit a greater preference for men who advertise social dominance and masculinity (Senior, Lau, & Butler, 2007; Gangestad, Simpson, Cousins, Garver-Apgar, & Christensen, 2004). Not only do these studies contribute to the body of evidence supporting sexual differentiation in mate selection behaviours, but their biological nature provides strong support for the evolutionary perspective on mate

selection. Although the contributions of the social structural perspective to human mate selection theory should not be dismissed, the large body of evidence supporting the evolutionary perspective deserves individual attention.

A meta-analysis conducted by Rhodes (2006) surveyed multiple studies conducted regarding the evolutionary perspective's contribution to mate selection theory. She stated that although beauty standards for both sexes have historically been viewed by social sciences as cultural standards, enough evidence is available to support a relationship between human biological heritage and mate selection practices. Rhodes best demonstrated this in her analysis of research dealing with the relationship of symmetry, averageness and sexual dimorphism to facial attractiveness. She cites research suggesting that each of these facial characteristics may be considered ideally attractive because they are related to judgments of physical health, also known as the good-genes approach (Kalick, Zebrowitz, Langlois, & Johnson, 2001; Andersson, 2004; Hamilton & Zuk, 2002).

The good-genes approach is based on the idea that not only have humans evolved to select for physically attractive features, such as symmetry or averageness, but that the attractive features themselves have evolved to represent freedom from parasites and infectious disease (Rhodes, 2006; Kalick et al., 2008). The good-genes approach has gained a substantial amount of support and has the potential to lend considerable weight to the evolutionary perspective. As a model, however, the good-genes approach is not without criticism. One of the primary complaints is the lack of sufficient empirical testing (Kalick et al., 2008). In one attempt to discover whether human facial attractiveness correlated with good health, Kalick et al., (2008) examined photos and health data from a series of

longitudinal studies that recorded participants' health across a lifespan. Using this information, Kalick et al., (2008) compared the recorded health of the participants from the study to attractiveness ratings of the initial study photographs taken between the ages of 17 and 18. After having two panels of raters judge the perceived health and physical attractiveness of the photos, they found that while raters were able to judge the health of the participants from the photographs somewhat successfully, attractiveness of a participant suppressed this correlation. This research implied that people are, in fact, blinded by beauty (Kalick et al., 2008). People's judgments are impaired in the presence of physical attractiveness. The evidence from Kalick et al.'s (2008) study suggested that there could be a compelling argument to support the good-genes approach once further research overcomes any potential biases and inconsistencies inherent to the model.

Two studies, Kenrick, Sadalla, Groth and Trost (2003) and Kenrick et al., (2008), were conducted to further explore the effect of relationship investment level on mate selection criteria. For both studies, researchers proposed that the minimum acceptable level of any particular mate criteria would be lowest at the level of least investment and increase as the level of investment increased. The reasoning behind this approach was that men and women are hypothesized to become more selective and specific in the criteria they desire in a mate as the level of relationship investment increases. In the first study, Kenrick et al. (2000) asked a group of men and women to rate the importance of 24 potential mate criteria across four levels of relationship involvement: a single date, a sexual relationship, steady dating and marriage. The results from this study showed that women were generally more selective than men on most criteria with the exception of physical attractiveness.

The largest degree of gender differentiation occurred at the sexual relationship level. "Females showed a steady increase in criteria, whereas males' criteria did not increase between the level of date and sexual relations, but paralleled the female pattern after that (Kenrick et al., 2000). These results indicated that, while women are generally more selective than men in most areas of mate characteristics, men also increase in selectivity at higher relationship investment levels. For men, it appears that selection criteria at the single date and sexual relationship condition are much lower and not significantly different from one another in every area except physical attraction. Additionally, Kenrick et al., (2000) found that, like the Buss and Barnes (2006) study, women exhibited a much greater preference for elements related to status, while men preferred physical attractiveness.

Li and Kenrick (2006) asked participants to design a hypothetical short-term mate using either a low, medium, or high budget. Participants were supplied with a series of potential mate characteristics, such as physical attractiveness, kindness and status and they were instructed to assign portions of their budget accordingly. Results from these studies found that across all budget conditions at the short-term level, men and women both reported the highest level of prioritization for physical attraction. As budgets increased from low to high, the researchers found that, while the physical attractiveness effect still existed, characteristic allocations became more rounded and less differentiated for both sexes. These results led Li and Kenrick (2006) to conclude that physical attractiveness in a mate is seen as a necessity at the short-term level. With enough options, however, men and women both prefer a more characteristically balanced mate. The research of Li and Kenrick (2006) suggests that understanding mate selection behaviour is far more complex than what evolutionary and social structural theorists have thus far determined. The future

of mate selection criteria research lies in a more comprehensive approach, with the use of both evolutionary and social structural theories, as well as a micro economical design.

Another study that sought a novel method of examining mate selection behaviours was Graziano, Jensen-Campbell and West (2005). This study examined how women's judgments of men's desirability were affected by dominant and altruistic behaviours. This research was built on a previous research study conducted by Sadalla, Kenrick and Vershure (2007) that showed women were more attracted to men who exhibited dominant behaviour. Sadalla et al., (2007) hypothesized that women's preference for men who exhibited dominant behaviours were indicative of evolutionary influences, because male dominant behaviours conveyed reproductive advantages and the ability to access resources. While Graziano et al., (2005) agreed with this hypothesis, they proposed a modified model with women judging dominant men as being more attractive and desirable in the presence of altruistic behaviours. The reasoning behind this approach was that while women may prefer dominant men because of the resources they would be able to contribute to a relationship, women would exhibit a preference for men with both dominant and prosocial behaviours that indicated a man's willingness to share resources. Results from the Graziano et al., (2005) study showed that female attraction was an interactive function of male dominance and agreeableness. Dominance seems to matter when a man is high in agreeableness. When a man is low in agreeableness, however, dominance seems to have no effect. Graziano et al., (2005) work demonstrates the need for research designs that examine mate criteria simultaneously, as certain criteria appear to be capable of mediating the importance of others.

A general principle underlying studies of mate choice is that the greater the level of parental investment required, the more stringent the criteria that should be required of potential mates (Trivers, 2002). Parental investment is the total energy and resources that parents must expend to produce a particular offspring and that increases the survival of the offspring but also decrease the ability of the parent to invest in other offspring (Trivers, 2002). In mammals, males and females differ considerably in the levels of parental investment to which they are committed by the act of copulation. In humans, for males the minimum parental investment risked by copulation is the cost of sperm, whereas for females the cost is 9 months of pregnancy and the risks inherent in childbirth. As a result of this skewed minimal risk of parental investment, on average, human females should be much more stringent in their mate choice criteria than are males (Trivers, 2002).

The expected degree of mate choosiness is not simply a function of the minimum level of parental investment required of males and females. Other factors, such as the mating system and the degree of parental care offered by both parents after the birth of their offspring, are also important. Unlike most mammals, human males often invest in their offspring beyond the initial investment of gametes (Clutton-Brock, 2009;Geary, 2000), suggesting that under some circumstances, male and female investment might actually be similar. This in turn would suggest that males and females would exhibit similar minimum criteria for prospective long-term mates. However, the amount of parental investment provided by human males is highly variable (Heath and Hadley, 2008). Although some males provide a great deal of parental investment, others provide very little or none at all beyond the initial investment of gametes. For example, some research has found that fathers in many cultures almost never care for infants or young children, whereas other studies in the United States found that males did spend time caring for their children, but

to a much lesser degree than did their mothers (Geary, 2000). These findings translate into a general pattern in which average female parental investment is greater than that of males, both initially and after birth.

According to Gangestad and Simpson, (2000), recent studies confirm what many of us know intuitively, that humans exhibit a variety of mating strategies, adjusting mating behaviour to current environmental, social and life-historical circumstances. Adjustments in mating strategies are likely related to patterns of parental investment, both within and between the sexes (Bleske and Buss, 2000; Hill, 2000). Although in many mating contexts, the amount of parental investment risked by females is greater than that for males, there are also circumstances in which expected parental investment over the long-term may be more or less equal for males and females, or even greater for males. For humans, Trivers (2002) parental investment model leads to two predictions. First, both males and females will exhibit more stringent mate choice in mating situations entailing a higher level or risk of parental investment. Second, there will be a discrepancy in the stringency of male and female choosiness that is more or less proportional to their differential risk of parental investment.

This means that overall, females should be choosier than are males, but the difference between them should decrease as the difference in expected parental investment decreases. Much research effort has been devoted to examining the criteria that human males and females use to choose mates, including physical traits such as attractiveness (Berry and Miller, 2001), facial symmetry (Thornhill and Gangestad, 2009), body odour (Herz and Inzlicht, 2002; Jacob et al., 2002; Wedekind and Furi, 2007) and age (de Sousa Campos et al., 2002); genetic traits such as major histocompatibility complex genotype (Ober et al.,

2007); as well as traits like economic status (Borgerhoff Mulder, 2000) and personality (Landolt et al., 2005; Sadalla et al., 2007). Fewer studies have been designed as explicit tests of Trivers (2002) parental investment model as it relates variable risk of parental investment to mate choice. The major exception is a series of studies by Kenrick et al., 2003) that investigated the effect of level of parental investment on the stringency of mate choice in mate choice relationships entailing different real risks of pregnancy.

As predicted by the parental investment model, these studies had two important results. First, females were on average choosier than were males, although for some specific criteria, males were choosier than were females. Second, in both males and females, choosiness increases as risk of parental investment increases. There was one curious exception to this pattern: although females were choosier for relationships consisting of one-night stands (a single sexual encounter and nonzero risk of pregnancy) than for single dates (no sexual encounter and zero risk of pregnancy), males exhibited significantly lower choosiness for one-night stands. This result has been cited as evidence for the low standards in mate choice exhibited by human males, at least for sexual encounters that carry no commitment (Alcock, 2008).

2.4   Parental Marital Status, Family Influences and Fear of Marriage

Research on offspring marriage is mixed. Some studies suggested that parental divorce increases the odds of marriage (Stroud et al., 2010; Teachman, 2004), other studies suggested that parental divorce decreases the odds of marriage (Shakelford et al., 2007; South, 2001) and yet other studies find no association between parental divorce and marriage (Rosen-Grandon et al., 2004; Shackelford and Buss, 2000). These discrepancies

may exist because most studies in this literature have not distinguished between fear of marriages and later marriages.

Wolfinger (2003) directly addressed the timing issue and found that parental divorce was associated with an increased likelihood of marriage among teenagers; in contrast, youth with divorced parents who remained single beyond age 30 were disproportionately likely to avoid wedlock. Few studies have considered whether parental divorce is related to marital births, although Cherlin, Kiernan and Chase-Landale (1995) found no evidence for this notion. Although parental divorce appears to increase the likelihood of forming non-traditional families, the evidence is less clear that childhood family structure has implications for forming traditional families. Only a few studies have considered how parental remarriage might affect young adults' family formation transitions. Some research suggests that living with a stepparent has few implications for cohabitation and nonmarital births beyond the estimated effects of divorce (McLanahan & Sandefur, 2004; McLanahan & Bumpass, 2008).

In contrast, other studies suggested that parental remarriage increases the likelihood that youth will form cohabiting relationships (Teachman, 2003) and early marriages (Goldscheider & Goldscheider, 2003; Ryan, Franzetta, Schelar, & Manlove, 2009; Teachman, 2003). These latter findings suggest a modeling interpretation. That is, parents who remarry convey the belief that marriage is a desirable status, despite a previously unsuccessful union. Nevertheless, the number of existing studies is too small to reach clear conclusions. Few studies of family formation transitions have focused on parents' marital quality. One exception is a study by Amato and Booth (2007), which found that parents' divorce proneness (thinking and talking about divorce) was associated

with non-marital cohabitation among offspring, even in the absence of parental divorce. Another study by Musick and Meier (2010) found that marital conflict predicted offspring's likelihood of having a non-marital birth. The general lack of attention to this issue is probably due to the fact that most data sets do not contain information on parents' marital quality when children were living at home.

Sheehy (2005) described young adults as the endangered generation and reported that this generation has difficulties with relationships and marriage. She discussed how this generation is afraid to repeat their parents' mistakes and that they fear that they cannot sustain an intimate relationship. Sheehy (2005) also noted that members of young adults are reluctant to make any commitments that are not carefully considered. Because many of the parents of young adults were divorced, a large percentage of this cohort experienced multiple changes (e.g., separation and divorce of parents, joint custody and/or blending of stepfamilies) in family structure (Hughes, 2005). It seems that young adults have learned to become reluctant when it comes to commitment in relationships (Gonway et al., 2003). This has led some family theorists to also conclude that young adults may have a fear of marriage and intimacy.

According to Rajayee et al., (2008), family influences have been found to be important predictors of marriage timing. These influences go beyond the role of socioeconomic influences, which are usually recognized. Rajayee et al., (2008) reported that marital experiences of mothers, parent's attitudes toward family formation and parent-child relationships influence marital experiences of children. When developing his theoretical framework, Thornton et al., (2007) highlighted the role of social control and parental home environment as mechanisms through which the marriage behaviour of parents

influences the marital outcomes of children. These two mechanisms may be particularly important as direct correlates of marriage timing in this context because the majority of African children co-reside with their parents until the time of marriage. Parent-child co-residence enhances social control by facilitating parental supervision and interaction with children. In Africa, mothers typically stay at home taking care of children, thus reinforcing parental control. Moreover, single-parent families are rather uncommon due to the low levels of separation and divorce, which in turn makes for relatively easy monitoring children's behaviour. Since authoritarian models of family relations tend to make young people more anxious about obtaining their independence (Galland, 2007), prolonged parent-child co-residence in Africa might be responsible for a relatively early departure from the parental home and therefore early marriage.

Adults' model of intimacy is related to the nature of their early relationships with their parents (Amato & Cheadle, 2005). As an adult, one's emotional security, trust in people and having a positive view of intimate relationships are related to whether or not a supportive relationship existed between the parent and the child (Amato & Cheadle, 2005).

According to Zastrow (2007), there are eight stages in lifetime when one must overcome obstacles. In each stage, one must overcome a psychosocial dilemma in order to achieve healthy development. In the sixth stage, the young adult experiences intimacy versus isolation (Zastrow, 2007). If intimacy is achieved, then it is possible for the individual to learn how to have a meaningful, loving relationship with another (Flatley, 2003). The environment of the parental home has been found to be associated with the timing of both the transition to residential independence and the transition to marriage (Wister and Burch,

2009). Children living in poor quality family environments are more likely to leave the parental home and to marry at younger ages. The presence of conflicts between parents and children and/or within parents is likely to diminish the quality of the parental home environment. Although the levels of separation and divorce are low in Mexico, some children are certainly exposed to parents' marital conflict and dysfunctional family relationships, which are found to affect children's outcomes in early adulthood (Cherlin et al., 2011) such as educational attainment and transitions to adulthood. Parent-child conflict, on the other hand, could be increasing during children's transitions to adulthood if parents do not recognize their growing individualization and independence.

2.5   Economic Empowerment and Fear of marriage

According to Osarenren (1997), men are not comfortable with their wives having economic independence, simply because such attitude is based on the erroneous belief by majority of African husbands that once a wife does not depend on her husband economically, the wife may tend to lose respect for the man depending on how she was brought up. More often than not, such economic independent wives are being viewed as being on the same power pedestal like their like their husbands.

Norms governing marital relations may influence the equity point directly as well as indirectly, through the husband's ability to meet his obligations as provider. The relative status of husband and wife is indicated by sex-role beliefs as well as by the husband's earnings. Each stratified social order is supported by a social philosophy that legitimizes the right of the dominant group to be dominant (Della-Fave, 2007; Stolte, 2009).

Della-Fave (2007) further buttressed that one consequence of accepting the supporting philosophy is that those in power are assumed to be contributing more and therefore, are seen as deserving of greater rewards. Therefore, traditional sex-role beliefs are a social philosophy that supports the dominance of men in the economic and political realm and justifies the husband's position as head of the family.

Reuben (2006) in his study of women in transition claimed that people who believed in traditional sex-roles think of the husband as his wife's superior. She is his dependant. His responsibilities for her and the children legitimize his authority over them. Hence, such decisions that affect the entire family are considered part of his rightful and obligatory domain, as he is the provider and family head. Thus, belief in traditional sex-roles may shift the equity point in favour of the husband's influence.

Maier (2006) in his model of male - female interdependence gathered data from a series of twelve workshops held between 1982 and 1985, the data were used to develop an alternate means of conceptualizing an egalitarian partnership between spouses which focus on the subjective quality of what it means to relate as equals. Based on the workshop material, a survey of relationship in egalitarianism was developed; these included questions on work involvement, participation in domestic tasks and childcare, satisfaction measures and the Bern sex-role inventory to assess the respondent's sex-role orientation. The survey was administered to 64 couples. The results revealed no support for the impact of status and resource factors (age, education, income) on marital egalitarianism.

In contrast, significant associations were found between sex-role orientations and marital equality. However, strong correlations between egalitarianism and indices of marital

equality suggest that such relationships may be the most satisfying for both partners. Moreso, the data suggest that the presumed linkage between resource factors and marital power may be mediated by the influence of sex-role internalization. And of course, workshop results are included, which summarize subjective interpretation of equal versus unequal relationships, the perceived advantages and disadvantages of each and sex- role impacts on egalitarian partnerships between the sexes (Maier, 2006).

This finding was consistent with Jump's (2005) study which claimed that a successful dual-career marriage depends on many factors most notably the spouses' willingness to integrate Career and family, despite societal pressures to conform to sex-typed roles. Hence, personal, family and societal resources are needed to achieve this integration. Mirowsky (2005) study of equality, the gap between theory and practice found that the wife's equity equation revealed that the more traditional the wife's sex-role beliefs and the higher her husband's salary, the more the division of decision making associated with her lowest depression moves away from her end of the continuum and toward her husband's. Although, the husband's earnings shifts the wife's equity point in his favour, the impact is smaller than on the husband's equity point. He concluded that the wife's equity point is influenced by her sex-role beliefs as well as by her husband's earnings.

Miller (2001) studied the measurement and decomposition of causal effects in non-linear and non-additive models, found that a wife whose sex-role beliefs are less traditional than average has an equity point that is more favourable to herself than the husband's equity point at all levels of the husband's earnings. Whereas for the less traditional the wife's beliefs and the higher her husband's earnings, the more the difference increases. Furthermore, much of the burden that falls upon women relates to their perceived role in

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the family. This is because equality and equity are not necessary the same, nor are they always equally to be desired. For example, a strictly equal division of assets between the parties in a divorce may be unfair, if it fails to take into account factors like one partner's loss of eventual benefits, diminished earning capacity because of lost opportunities for training or experience during the marriage or greater difficulty in obtaining assets or credit necessary to acquire another dwelling. In such cases, an unequal partition might be more equitable (Social Support Measures for The Advancement of Women, 2008).

Schafer et al., (2000) studied equity and depression among married couples reported that the necessity of a change in the traditional role of men as well as women must be recognised. To achieve this, it is necessary to alter social attitudes so as to bring about acceptance of shared responsibilities for home and children. Osarenren (1997) explained that, if an average Nigerian wife becomes empowered through education, her self-concept and self-esteem is improved and enhanced. She concluded that by the time there is improvement of her self-concept and self-esteem, she is imbued with self-confidence. Hence, such self-confidence that has developed will dispose her to be psychologically prepared and conditioned to tackle obstacles that may confront her. Thus, she will ultimately become a valuable asset to be reckoned with in all circumstances. The reality for women in many developing countries is that they tend to have low social and economic status and thus, have limited access to education, employment, land-credit and technologies. This is worsened by poor social and economic planning in many developing countries which does not take into account the changing status and position of women many of whom are now heads of households (International Labour Organization, 2006).

Adegbemi (2001) reported that there is a universal agreement that women are at a disadvantage relative to man and also that the road to gender equality is strewn with many socio-cultural hurdles. Jerry (2005) however argued that the bureaucratic nature of most establishments today make for equal pay and equal opportunities for everybody, sex notwithstanding. This is because we are living in a competitive world where the strains and stresses of urban life, have ironically emboldened both the males and females in Nigeria. Although, a woman whose salary is twice that of her male counterparts would still ask the male to carry the burden of her life just because he is the man. He concluded that women should sanitize the vision they have of their socioeconomic and political roles and responsibilities. Generally, it has been concluded from concerted research on gender role beliefs that women are a de-centred, de-natured sub-species of humanity; who are continuously harassed by culture, intimidated by politics and subsumed in the society.

2.6   Cultural Practices and Fear of Marriage

Feminist analysis of marital roles provides a different point of view. Over investment in the role of a wife has been seen as preventing women from developing their capacities and from acquiring a sense of self worth (Frieze, Parsons, Johnson, Rubie and Zenman, 2008). Frieze et al., (2008) held that redressing power imbalances in marital relationship is seen as promoting women's mental health. Relying on marriage for one's pragmatic drawbacks in the contemporary society, the conventional wife is in a precarious position. Yet movements like "Women Liberation", "Total, Women", only lower women's self esteem and diminish the wife's power in the marriage relationship even further. Women turn to suffer more in divorce too. From these two theoretical positions, one can imply that the worth or meaning a man attaches to womanhood will influence his attitude in the marriage relationship.

Culture is another variable that appears to be associated with romantic partner preferences. Although men and women from around the world value the same core group of dispositional features (e.g., emotional stability, honesty and trustworthiness, openness, a dependable character), robust cultural differences exist. For example, adults from collectivist cultures, such as China and India, tend to value "practical" characteristics (e.g., good housekeeper, money-mindedness) and demographic similarity (e.g., same religion, caste) in a potential spouse or long-term partner more than do adults from individualist cultures (Buss et al., 2010; Goodwin & Tang, 2001; Sprecher & Chandak, 2002; Toro-Morn & Sprecher, 2003). The emphasis placed on these particular constellations of features is understandable when we consider that many collectivist cultures have a history of (and still practice) arranged marriage. Selecting a partner on the basis of practical considerations and demographic similarity increases the likelihood that the partners will be compatible, that the marriage will function smoothly and that the couple will receive approval and support from their families and other social groups.

Moreover, Khallad (2005) examined mate preferences among a sample of men and women from a collectivist and highly conservative patriarchal culture in the Middle East (Jordan). Although mutual attraction and love and positive personality attributes received the highest ratings, participants also emphasized characteristics associated with the traditional social values of their culture. They desired a partner who was religious, who possessed refinement and neatness and who wanted a home and children and they were strongly opposed to marrying someone who had been divorced. In sum, culture appears to be a very powerful correlate of mate preference (Goodwin, 2009).

Pinderhughes (2012) stated that stereotypes of African American men play a powerful role in maintaining their status in the social system and therefore play a part in the problems between men and women. This problem has become evident with the recent decline in Black marriages. Glick (2008) reported that 72% of Black between 20-29 years of age had never married. A possible reason for the rise in the never-married statistic is the perceived negative relationship between Black males and females and some hostility between Black males and females as a result of the male's perception that the Black woman has too much control and power in their families. Kinnon (2003) reports that some experts in the field believe Black men and women have different perceptions and expectations of marriage. Some Black women assume the marriage will be monogamous; some Black men do not attach as much significance to monogamy.

Another aspect is with the low marriage rates for Black men. Young Black men will have few friends that are married. In 2000, 60% of Black men ages 20-23 years old were single, by the mid 2010s, 90% of Black men in this age group were single (Mare & Winship, 2011). A national survey conducted by Hatchett (2009) revealed that 40 percent of Blacks who responded felt like they did not know if they wanted to be married. The reason was there were so few good marriages that were evident in their communities. Considering, if their friends are not married, they may be reluctant to marry. Studies have shown that discrediting stereotypes, in addition to institutional racism and economic marginality, has had an overwhelming effect on Black males' relationships with women (Kimberly, 2004; Lawson, 2000).

According to Franzoi (2000), stereotypes of marriage are another factor impacting Black males' perception of marriage. A stereotype can be defined as a fixed way of thinking

about people that put them into categories and does not allow for individual variation. Black men are often stereotyped as being irresponsible, abusive, lazy, exploitive and incapable of marital commitment (Kelly, 2001; Pinderhughes, 2002). Pinderhughes (2002) stated stereotypes of African American men play a powerful role in maintaining their status in the social system and therefore play a part in the problems between men and women.

A common theory used to discuss the decline in Black marriages is the Mate Availability Theory, which accredits the decline in marriage to an imbalance in the ratio of available men and men, known technically as the sex ratio (Taylor, 2008). The sex ratio is defined as the calculation of the number of men per 100 women. Whenever there are more women than men, a low sex ratio is said to occur. On the other hand, when there is a surplus of men, a high sex ratio is the result. Bradley (2004) and Pinderhughes (2002) suggested that the ratio is 2 to 1, Black women to Black men.

Cultural influences, however, have been found to extend far beyond the interpretation and expression of interpersonal interactions. Culture has been found to influence not only the external (i.e., behavioural) but also the internal (e.g., representational) aspects of relationships. For example, there is a considerable body of evidence indicating cultural differences in the representations of emotions that underlie personal relationships (Planalp & Fitness, 2009). Dion and Dion (2006) have described differences in the interpretation and meaning of romantic love and intimacy across cultures. It is, therefore, not surprising to find that culture also influences the characteristics that make up our representation of an ideal romantic partner (Hatfield & Rapson, 2006).

Researchers examining cultural variations in relationships have typically emphasized the distinction between individualist and collectivist cultures (Reis, Collins, & Berscheid, 2000). Two fundamental values that clearly differentiate between Eastern and Western cultures are individualism and collectivism (Phinney, Ong, & Madden, 2000). Individualism emphasizes the rights of the individual and the importance of individual goals. Collectivism focuses on the rights and well-being of the groups that individuals belong to. Individuals internalize these cultural values, which then affect the ways in which they relate to important others in their environment.

Fiske, Kitayama, Markus and Nisbett (2008) have stressed that cultural core ideas, customs and norms are expressed within the political, legal and educational systems of a culture as well as through its language, media and caretaking practices. These cultural expressions are continuously replayed in the individual's daily interactions at home, school and the workplace. These recurrent episodes shape an individual's internal representation of self. The end result is that individuals from different cultures develop a very different sense of self, especially with respect to how the self is related to important others. Those from a European American tradition will tend to have a stable and autonomous view of the self, or independent self-construal (Markus & Kitayama, 2009). These individuals often regard relationships as competing with personal needs and regard group pressures as interfering with personal goals (Fiske et al., 2008).

Perhaps the most striking ramification of these cultural influences are the differences between African and Western perspectives on marriage and, in particular, on arranged marriages (Naidoo & Davis, 2008). In Western cultures, marriage is seen as the union of two individuals. Although family approval is desirable, young adults are expected to find

their partners without their parents' assistance. Marriage, in Western cultures, is assumed to be a consequence of a couple's feelings or romantic love. In contrast, in many African cultures marriage is seen as the alliance between two families (Sanni & Eneh, 2003).

This is particularly true within Yoruba culture (Adegoke & Esere, 2005). Although children's approval of an arranged marriage partner is desirable, because of the importance of group and family ties in a collectivistic culture such as India, obligations and duties are seen as more important than personal preferences. Adolescents and young adults are thus expected to respect their parents' desires regarding the choice of a spouse and not surprisingly, love may be better conceptualized as a state that follows marriage rather than one that precedes it (Nwachukwu, 2003).

Given these different cultural perspectives on marriage, it follows that cultural differences should be observed in mate preferences. The most important study to examine the desired characteristics in a mate across cultures was conducted by Buss et al., (2010). This study examined the views of individuals from 37 countries representing a cultural, religious, linguistic and geographic diversity of groups. The focus of this study was the universality of gender differences in preferred mate characteristics and indeed, the findings revealed remarkable similarity in gender differences across nations. There were, however, important cultural differences. The attribute for which there was the largest cultural effect was a desire for chastity in a mate and India and Nigeria were among the nations to judge chastity as relatively important. In fact, a multidimensional scaling analysis of the respondents from all nations indicated that India and Nigeria were the most distinct (i.e., greater distance from other cultures) on a dimension that included chastity as a central element. Buss et al., (2010) labelled this dimension traditional versus modern industrial

values. Importantly, Buss et al., (2010) assumed that their observed cultural differences could be accounted for by an individualism-collectivism distinction. This cultural variable, however, was not actually assessed in their study.

Since the Buss et al., (2010) study, others have also documented cultural similarities and differences in preferred mate attributes. Hatfield and Sprecher (2011), for example, compared students from the United States (individualist culture), Japan (collectivist culture) and Russia (intermediate culture) in their preferences for attributes in a marriage partner. Once again, they found considerable similarity in the responses of individuals from different cultures, although Americans were "choosier" (i.e., more traits rated as indispensable) than the Japanese and Russian students. As with Buss et al. (2010), Hatfield and Sprecher (2011) explained their observed cultural differences in terms of an individualist-collectivist distinction. However, they also did not directly assess this cultural construct.

Wilson, (2002) have appropriately indicated that if a cultural variable is assumed to underlie an ethnic group difference, a direct measure of that cultural element should be obtained to ensure that the groups actually differ with regard to that variable. Moreover, the role of the cultural variable in mediating the relationship between cultural group membership and the observed cultural difference needs to be explicitly tested. This point has also been made by Matsumoto (2009) regarding self-construal as a mediator of cultural differences in psychological phenomena. He observed that the research that has been cited in support of Markus and Kitayama's (1991) theory of self-construal typically only tests whether countries differ on psychological variables rather than explicitly testing the mediational role of self-construal. In summary, it can perhaps be inferred from Buss et

al., (2010) that a cultural measure of individualism-collectivism was mediating the relationship between cultural group (e.g., African vs. American) and preference for traditional attributes in a mate (e.g., chastity).

2.7   Young Adults' Age, Sex and Perception of Marriage

According to McCrae and John (2010), marriage rates have dropped precipitously among young adults ages 25 to 34 during the past decade and the decline has accelerated since the onset of the recession, according to PRB's analysis of new data from the U.S. Census Bureau's 2009 American Community Survey (ACS) and 2010 Current Population Survey (CPS). The data suggest that more young couples are delaying marriage or foregoing matrimony altogether, likely as an adaptive response to the economic downturn and decline in the housing market. Between 2000 and 2009, the share of young adults ages 25 to 34 who are married dropped 10 percentage points, from 55 percent to 45 percent, according to ACS data. During the same period, the percentage who have never been married increased sharply, from 34 percent to 46 percent. In a dramatic reversal, the proportion of young adults in the United States who have never been married now exceeds those who are married.

The perception of marriage as romantic, however, is widespread: young adults also believe in romantic love even if they are children of divorce themselves (Jones & Nelson, 2006; Wallerstein, 2007). Jones and Nelson (2006) surveyed single, never-married college students who as children witnessed inter-parental conflict to determine their attitudes toward marriage. Their study demonstrated that students from intact homes did not differ in their expectations for marriage from those from non-intact homes. Data were collected on 244 students from intact homes and 61 students from non-intact homes. However, the

non-intact home group had parents who fell into the category of either divorced, or divorced with one or both parents remarried. The fact that there were still two parents in the home may have affected the results.

In contrast, another study (Kalter, 2007), found that children who view inter-parental conflict might later come to be pessimistic about their marriage. Bonds-Raacke (2009) had found that those who are engaged to be married have higher idealistic distortions than those who are married or are in a long term dating relationship. College students sometimes have a mythical image of marriage as wonderful, as demonstrated in a survey that indicated their level of agreement with statements like, satisfaction increases during the first year of marriage and sexual activity is the best predictor of relationship satisfaction (Isiugo-Abanihe & Ntoimo 2012). Relationship partners often seem to concur in their beliefs about the romantic or passionate aspect of marriage, while some studies show that men score higher than women (although not to a statistically significant degree) on romantic expectations (Sprecher, 2009).

As indicated in the Bartell, (2006) study, there might also be a relationship between people's attitudes about marriage and their perception of the quality of their parent's relationship. He suggested that attitudes about marriage can be reliably predicted based on perceptions of divorce in the children of divorced parents. In a study conducted with a diverse sample of participants from the age of 14 to 20, 89% of whom were already dating. Kinsfogel and Grych (2004) demonstrated that witnessing parental conflict makes it more likely that children will come to think of conflict as a normal feature of relationships. The study also suggested that once these children are adults they will be prone to engage in behaviors which may entail verbal and physical aggression with their

own partner. Kinsfogel and Grych (2004) concluded that behaviours observed in parents are likely to be applied in young adulthood.

In a longitudinal study of 297 parents and their married offspring, Amato and Booth (2001) determined that marital discord viewed by offspring hindered the offspring's marital relationship and brought about marriage problems. These researchers (Amato and Booth, 2001) concurred that past family experience relates directly to how offspring will behave later in their marriages. Indeed, perceptions of negative aspects of parental marriages appear to have a more significant impact on offspring than perceptions of positive aspects. Amato and Booth (2001) generally agreed that parents who have problems in their marriage relationship are likely to have children who end up with greater instability in their own marriages. Amato and Booth's study showed that parents who in 1980 reported problems, conflict and instability in their marriages had children who in 1997 reported that they experienced greater marital instability, less happiness, less interaction, more conflict and more problems. Amato and Booth (2001) reason that the children copy the parents' interaction and later act on what they witnessed in their parents' marriage.

Although Amato and Booth (2001) study found little support to suggest links between marital relationships and parent-child relationships, it did show that age, gender, jealousy, desire for dominance, irascibility, criticism, moodiness and lack of communication were the biggest predictors of offspring's marital success. Similarly, in a study by Boyer-Pennington (2009), students who came from intact homes were found to have better expectations of their probable future marriage compared to students from single and multiple divorce families. Bartell (2006) also found that parental divorce is a factor that

puts romantic relationships during adulthood at risk. Moreover, Katler (2007) suggested that the most important factor contributing to attitudes about marriage is the offspring's perception of conflict and resentment among the offspring's parents.

Many researchers (Miller et al., 2005; Jones and Nelson, 2006) have suggested there is a relationship between people's perspectives on other people's marriages and their own attitudes toward marriage. People's attitudes may demonstrate a variety of approaches in their expectations about marriage. Jones and Nelson (2006) have described three possible ways to categorize these expectations: pessimistic, realistic and idealistic. This tri-part categorization is the basis of the well-known Marriage Expectation Scale. Researchers (Miller et al., 2005; Jones and Nelson, 2006) have claimed that idealism with respect to marriage is typically based on romantic love and that romantic love is based on passion, which often turns out to be simply a temporary infatuation. While individuals who experience infatuation might think that this stage in their life will last forever, it rarely does. They often do not know the other person well or even necessarily like them to the degree they believe they do.

Miller et al., (2005) presented the triangular theory, in which long-term relationships are based on three factors: passion, intimacy and commitment. When the marriage results solely from highly passionate love, the relationship is unlikely to last. Without the other two components of the triangle, the passion aspect can lead to false or inaccurate perceptions of marriage, while intimacy and commitment tend to result in a marriage decision that has more lasting power. Reis & Rusbult (2004) pointed out that those with a romantic or passionate perspective about marriage were found to be unsatisfied in marriage and likely to be pining for an ideal marriage.

Larson (2008) supported the view that the high US divorce rate can be traced to unrealistic expectations about the marriage relationship. The average qualitative assessment of marital relations has declined since 1970 (Miller et al., 2005). Larsen argues that people are expecting too much from marriage. Evolutionary psychologists have developed a theory to explain the origins of differences between men and women. Evolutionary psychology is the well-developed theory explaining sex differences (Wood & Eagly, 2002). From the evolutionary perspective, human sex differences reflect the pressure of differing physical and social environments between females and males in primeval times. It is believed that each sex faced different pressures and that the differing reproductive status was the key feature in life at that time. This resulted in sex-specific evolved mechanisms that humans carry with them--these are the causes of sex-differentiated behaviour. The two sexes developed different strategies to ensure their survival and reproductive success. This explains why men and women differ psychologically: They tend to occupy different social roles (Wood & Eagly, 2002).

Evolutionary psychologists explained sex differences as based on differing parental investment. Because women invest greatly in reproduction of offspring, they have developed traits that help improve the chances that each offspring will survive. Men are less concerned with reproduction and are less choosy about mates (Wood & Eagly, 2002). Evolutionary psychologists view sex-evolved dispositions as psychological tendencies that have been built in genetically. Environmental factors act as cues that interact with evolved predispositions to yield sex-typed responses (Wood & Eagly, 2002). This explains the difference in each sex's perspective on reproduction.

The social structural theory stated that the critical cause of sex differences is social structure. Because men and women tend to have different social roles, they become psychologically different to adjust to their social roles (Wood & Eagly, 2002). According to Sternberg (2008), the differences between genders are not based psychologically but are influenced socially. It is believed that situations faced by each sex are variable in societies and cultures and historical periods and that there are changes are in responses to technology, ecology and social organization. Because men are bigger and stronger, they are given more attention and respect in our society. Physical sex differences influence the roles held by men and women, because one sex will accomplish certain activities better than the other sex. Each performance by one sex determines its placement in the social structure. With physical differences, each sex is believed to develop traits according to placement in the social structure. Men who have roles of great power and good standing in society show more dominant behavior, whereas women's roles are normally classified with lesser power and status and will produce more subordinate behavior. Social structural theory views sex differences as built-in tendencies to attempt to accommodate assignment to social roles (Wood & Eagly, 2002). This theory emphasizes that mate selection by women is not only focused on reproduction of children but also on power and social status. Mate selection is women's way to move up the social ladder.

2.8   Fear of Marriage and Counselling Intervention

Fear of marriage is a phobic reaction to marriage and its treatment falls within the Behavioural Therapy category (Seligman, 2006). According to Seligman (2006), Behavioural Therapy focuses on the present and not the past, observable behavioural therapy rather than unconscious forces and short-term treatment, clear goals and rapid change. Behavioural therapy can be used to treat many psychological disorders including

anxiety disorders, sexual disorders, depression, interpersonal and marital problems, chronic mental conditions, childhood disorders, eating and weight disorders as well as prevention and treatment of cardiovascular disease (Corsini & Wedding, 2000). Treatments in behavioural therapies do not focus on clients achieving insights into their behaviour; rather the focus is just on changing the behaviour.

Fear of marriage arises as a form of Social Learning, also known as "modeling". It occurs when an individual (or animal) responds in a certain way due to having observed the behaviour previously. For example, a child observes his or her older sibling setting the table for their parents. The older child receives praise for setting the table. The younger child's own tendency to set the table for the parents is reinforced as a result of the praise the older child receives (Weiten, 2007).

According to Bandura (1958), Modeling is used as a treatment that involves improving interpersonal skills such as communication and how to act in a social setting. Techniques involved in modeling are live modeling, symbolic modeling, role-playing, participant modeling and covert modeling. Live modeling involves the client watching a "model" such as the counselor perform a specific behaviour, the client then copies this behaviour. Symbolic modeling involves the client watching behaviour indirectly such as a video.

Role-playing is where the counsellor role-plays behaviour with the client in order for the client to practice the behaviour. Participant modeling involves the counselor modeling the behaviour and then getting the client to practice the behaviour while the counselor performs the behaviour. Covert modeling is where the client cannot watch someone

perform the behaviour; instead, the counselor gets the client to imagine a model performing the behaviour (Sharf, 2000).

Mineka and Zinbarg (2006) stated that many classroom and teaching strategies draw on principles of social learning to enhance students' knowledge acquisition and retention. For example, using the technique of guided participation, a teacher says a phrase and asks the class to repeat the phrase. Thus, students imitate and reproduce the teacher's action, aiding retention. An extension of guided participation is reciprocal learning, in which both student and teacher share responsibility in leading discussions.

Parental and peer group influences have also been indicated as predictors of fear of marriage (Sperry, 2003). Similarly, symbolic modeling has been found to be a reliable therapy in the treatment of young adults experiencing fear of marriage (Stanley & Markman 1992). A common interest for caregiver, therapists and other practitioners working with the young adults is to help the young adult develop more healthy relationships and to function adaptively in their relationships (Gedard and Gedard, 2008). Tumuti, Ireri and Tumuti (2012) therefore suggested that young adults who share the same fears about marriage could be brought together to encourage one another to develop confidence in the institution of marriage through church group-based interventions.

Amato, Johnson, Booth and Rogers (2003) examined changes in marital quality from 1980 to 2000 using data from two national surveys of married individuals, one from 1980 and the other from 2000. Both samples included respondents who were married and lived with their spouse in the same household; both spouses were 55 years of age or less. The sample in 1980 included 2,034 married individuals and the sample in 2000 consisted of 2,100

married individuals. The variables that were measured were education, employment and income; housework and decision making; attitudes and values; marital quality; and demographic variables. Amato et al., (2003) reported that marital satisfaction and the tendency toward divorce changed little during those years. In regard to factors that were correlated with marital quality, increases in marital heterogamy, premarital cohabitation and women's extensive hours at the workplace and increased job demands led to declines in marital quality, while better economic resources, equality in decision-making roles and positive non-traditional attitudes towards marriage led to improvements in marital quality. Further, men's involvement in household chores decreased marital quality among men but increased marital quality among women (Amato et al., 2003).

Further, Thornton and Young-DeMarco (2001) examined trends in family attitudes and values across the last 4 decades of the 20th century, with an emphasis on the past 2 decades. They examined attitudes toward the roles of men and women, marriage, divorce, married couples with no children, premarital sex, extramarital sex, unmarried cohabitation and unmarried childbearing and focused on the following three trends: "freedom; equality; and commitment to family, marriage and children. The data for this study were drawn from the following five datasets: Monitoring the Future, the General Social Survey, the Intergenerational Panel Study of Parents and Children, the National Survey of Families and Households and the American component of the International Social Science Project. The data revealed that gender equality in families, which increased significantly since the middle of the century, may have plateau in recent years. Trends have moved towards valuing individual autonomy and an increased acceptance of behaviours including divorce, premarital sex and unmarried cohabitation, remaining single and choosing not to have

children. The researchers also found that family life and having children remain important to young people (Thornton & Young-DeMarco, 2011).

Similarly, according to Bramlett and Mosher (2001), despite the diminution of the traditional nuclear family structure in the late 20th century, most of the U.S. population continues to marry, remarry if divorced and procreate. Research has also examined the reasons men marry (Green, 2006; Nakosteen & Zimmer, 1997). Nakosteen and Zimmer, (1997) conducted a study to test whether married men earn more money at companies and also whether men seek to get married because they know they may have a potential to earn more money at a company if they get married. Nakosteen and Zimmer, (1997) analyzed the data that were previously collected from three waves of the Panel Study of Income Dynamics. The results of the study showed that single men who know they may get favourable earnings by marrying are more likely to marry (Nakosteen & Zimmer). Further, the researchers reported that married men with favourable expected earnings are less prone to divorce.

In another study, Green (2006) compared a group of homosexual men and heterosexual men in regard to their access to marriage. Among men who had married, marriage either was something that they had always wanted or that they finally gave into because they felt like they had to (Green). More often, men had graduated out of phases of bachelorhood and sexual exploration and somewhat reluctantly grew into marriage and norms of monogamy (Green). Some of the men in this study sought out sexual exploration well into their late 20s. Some men in the study stated it would take the "right woman" for them to want to commit to the idea of marriage, but that the right woman may have come along many times before. The study showed that men did not end up choosing to marry because

of external forces, like friends getting engaged, pressure from family and demands of female partners, but it was ultimately the idea that the men had about marriage (Green). However, some men in this study were unwilling or unable to endure the constraints and responsibilities that marriage often imposes.

Giddens (2002) reported that, in Western societies, intimate relations are entered into upon love and interest, but in modern times men face crisis tendencies around intimacy when they face the institution of marriage. Hersch and Stratton (2004) stated that some economists argue that a relationship would be more efficient if one spouse specializes in market production—a job that is paid a wage—while the other specializes in tasks relating to the household. Hersch and Stratton (2004) stated that men generally do not have an interest in household responsibilities whether they are married or unmarried.

According to Apicella and Marlowe (2007), attributes that lead to success in the workplace (responsibility and honesty) overlap with the attributes that lead to success in finding and keeping a spouse. Modern Western views of marriage imply a partnership of equality, which is certainly an aspiration for young unmarried men and women. However, when children arrive, many couples adhere to the traditional roles of male breadwinner and female career (Apicella & Marlowe, 2007). They do so, not just for the sake of tradition, but because it makes sense for each individual couple to adhere to this pattern when men's earnings are typically higher than women's and the latter bear the children (Apicella & Marlowe, 2007). Still, today, the man is more likely to have the final say or to set the financial agenda, either overtly or implicitly, in couples with a more traditional role division (Apicella & Marlowe, 2007). Expectations and degree of commitment to the relationship may be another factor. For example, if there are doubts about the long term

possibility of the relationship, then couples may avoid merging their finances in order to make it easier should they decide to separate (Heaton & Blake, 2009).

Sassier and Schoen (2009) used data from Waves I and II of the U.S. National Survey of Families and Households to examine if people's cultural background or socioeconomic status influenced their feelings about marriage. The results found that people who had a positive attitude towards marriage were significantly more likely to marry regardless of their culture. Results also concluded that people from all different cultural and racial backgrounds had more favourable attitudes of marriage due to the positive effects of economic attributes on marriage odds (Sassier & Schoen).

Further, Johnson, Caughlin and Huston (2009) identified three types of commitment: personal, structural and moral. First, personal commitment refers to the idea of one's desire to be in a relationship, which is directly related to relationship and quality of life satisfaction for both wives and husbands. Second, structural commitment pertains to the social, economic and other external barriers that can help maintain the stability of the relationship (Johnson et al., 2009). Third, moral commitment refers to the sense that one "should" be in a given relationship and is related to religious views for why one should get married in life (Johnson et al., 2009). Further, Rusbult (2003) stated that people who want to be married are individuals who believe that a lifelong commitment will be beneficial because it promotes the well-being of both parties.

Raley, Crissey and Muller (2007) conducted a study to understand how opposite gender relationships during late adolescence influence union formation in early adulthood (i.e., how early people choose to marry or begin to form a family). This study used data from

the National Longitudinal Survey of Adolescent Health, primarily data from the Wave I in-home interviews in 1995 and the Wave III in-home interviews in 2001-2002. The dependent variables measured the timing of the first marriage and the timing and type of the first adult union formation (either marriage or cohabitation). The independent variable was the respondent's experiences with the opposite gender during late adolescence. Additional independent variables included romantic activities respondents did in their adolescent relationships as well as the respondent's sexual experiences. The main finding of the study was that marriage in early adulthood was associated with adolescent romantic relationships. For example, adolescents who were involved in romantic relationships at the end of high school were more likely to marry or cohabit in early adulthood. Adolescents who were involved in non-romantic sexual relationships were more likely to form cohabiting unions rather than marital unions.

Whitehead and Popenoe (2002) gathered data of men in their 20s about marriage and commitment for the National Marriage Project. Their report analysis found insights about how men view marriage and their female partners. Their findings included that men reported that they would enjoy cohabitating rather than marrying. The men reported that they did not experience social pressure to marry from family, friends or from the families of the women with whom they lived (Whitehead & Popenoe, 2002). The men also associated marriage with the possibility of financial loss and that they feared marriage and wanted to put it off for as long as they possibly could. The men reported that cohabitation seemed more desirable than marriage because with cohabitation they get all the desirable benefits of companionship without the risks involved with marriage. Whitehead and Popenoe (2002) suggested that many young adults today are seeking soul mates. The men in their study reported that part of the reason why they were resisting commitment in

marriage was that they were not sure their female cohabitant was their soul mate (Whitehead & Popenoe). Some men reported that they were happy for the time being, sleeping with their partner and letting their partner or girlfriend care for them in many ways; however, they did not want to marry their partner because they were not sure their partner was the right one for them. The men stated that they would keep a relationship going while they continued to look around for someone else.

Dush, Cohan and Amato (2003) examined the relationship between premarital cohabitation and marital dysfunction. They used a sample of 1,425 spouses in two U.S. marriage cohorts: those married between 1984 and 1989 and those married between 1990 and 2001. Spouses in both groups who cohabited before marriage reported poorer marital quality and marital instability (Dush et al., 2003). When selection factors for cohabitation and subsequent marital instability were included in the statistical model, cohabiters in both cohorts continued to exhibit poorer marital quality. These findings suggest that couples who cohabitate before marriage end up having more troubled marriages.

Further, in King and Scott (2005) review of non-traditional marriage practices between the years 1984 and 2001, the researchers found a correlation between premarital cohabitation and marital dysfunction; that is, cohabitation prior to marriage created greater marital instability later on. However, for older adults (from prior generations), there were less deleterious effects of cohabitation, as it became more of a substitute rather than a precursor to marriage. At least one study found that older cohabitates reported higher levels of happiness than those from younger generations (King & Scott, 2005).

Smock and Gupta (2002) stated that some couples find that after living together they are better able to accept the temporary nature of relationships instead of the more traditional "till death do us part." This creates a less structured vision of marriage, in which some studies actually indicate that married couples who previously cohabited before their marriage were less sexually exclusive before and after marriage. Similarly, Treas and Giesen (2000) also found that cohabitators are less sexually exclusive than married individuals.

A study conducted by Conway et al., (2003) examined the effects of divorce on the relationship ideals of adult children of divorce. Three hundred and fifteen participants were selected from the University of New Orleans (28% were from divorced families and 72% were from intact families). Participants completed a relationship ideals scale that measured relationship intimacy/loyalty and relationship passion. Results indicated that parental divorce significantly affected the relationship ideals of adult children of divorce. More specifically, adult children of divorce rated relationship intimacy/loyalty and relationship passion as significantly more important than did adults from intact families. The researchers concluded that adult children of divorce value intimacy/loyalty ideals, such as commitment, affection, stability, support and acceptance and passion based on what they observed with their parents. For example, commitment may be important because they witnessed their parents' lack of commitment in which one parent left. Further, adult children of divorce may view affection as important as a result of observing their parents' lack of affection for one another.

Research on the adults who had parents who were divorced has demonstrated that, compared with adults of non-divorced parents, those of divorced parents generally have

more negative attitudes toward marriage as an institution and are less optimistic about the feasibility of a long-lasting, healthy marriage (Whitton, Rhoades, Stanley & Markman, 2008). Whitton et al., (2008) wanted to see if, when entering marriage themselves, adults whose parents had divorced have less personal relationship commitment to their own marriages and less confidence in their own ability to maintain a happy marriage with their spouse. The researchers used a sample of 265 engaged couples prior to their first marriage. They assessed relationship commitment and relationship confidence as well as parental divorce. The results indicated that inter-parental conflict had an effect on feelings about marriage and commitment among engaged couples prior to marriage. For example, the results indicated that women's, but not men's, parental divorce was associated with lower relationship commitment and lower relationship confidence. On what their perception of marriage was while growing up, seven (or 46.7%) of the participants reported that marriage was something to look forward to, 4 (or 26.7%) reported that they thought marriage was an important life event that they expect to happen, 2 (or 13.3%) reported that they were not interested and 2 (or 13.3%) reported that they did not think about it.

Scott, Schelar, Manlove and Cui (2009) investigated young adults' attitudes about relationships and marriage. The data was analyzed by Wave III of the National Longitudinal Study of Adolescent Health, which is a nationally representative survey of students from the United States who were in 7th through 12th grade between 1994-1995. Wave III was the third broad scale survey that followed up on participants in 2001-2002 and included information on specific areas of young adults' lives, namely histories, relationships and marital attitudes by gender, race/ethnicity and relationship status. The study sample included 11, 988 young adults between the ages of 20 and 24.The results from this analysis indicated that most young adults have high expectations to marry

someday, but not currently and these expectations existed across gender and racial and ethnic groups. With regard to their relationships, young adults have high expectations for love, commitment and fidelity. Furthermore, young adults had positive attitudes about cohabitation which represented an alternative to marriage during young adulthood.

A quantitative study conducted in the United States on a sample of 1,293 African-American and Hispanic adolescents and their parents explored the changing institution of marriage (Manning et al, 2004). Using questionnaires, this study examined factors associated with adolescents' expectations to cohabit and to marry. The sample was drawn from the Toledo Adolescent Relationship Study (TARS) which encompassed records obtained from 62 schools across seven districts. An ordinary least squares regression was used to estimate models predicting expectations to cohabit as well as to marry. In addition, a multinomial logistic regression was used to estimate the adolescent's joint union formation expectations. Findings discussed by Manning et al. (2004) showed that adolescents did not reject marriage, as they expected to get married despite the increase of divorce, delays in timing of marriage as well as the potential deinstitutionalization of marriage. However, it was identified that certain subgroups of adolescents had weaker expectations of marriage. These include teenagers who had never dated, those who ascribed to less traditional beliefs, teenagers who had poorer educational performance and goals, those whose mothers were less educated and teenagers from single and cohabiting families.

Furthermore, results showed that some teenagers were ambivalent toward cohabitation. The overall conclusion of the Manning et al. (2004) study was that traditional values were negatively associated with expectations to cohabit and positively associated with marriage

expectations. The data showed that adolescents in favour of cohabitation were those who were influenced by their interactions with the opposite sex, dating and sexual activity, adolescents who were not raised by both biological parent families as well as the parents' cohabitation status. These findings are significant as they point out the importance of the role of parents with regard to the socialization of their child as they model certain behaviours and communicate values, norms or attitudes. These factors impact on people's union formation behaviour and views of marriage.

A further quantitative study explored family dynamics and attitudes toward marriage in a sample of 40 unmarried, American college students (Muench & Landrum, 2004). This study tested the hypothesis that expressiveness and closeness among family members may have a positive outcome on children's attitudes toward marriage, with an expectation that a high degree of family conflict and expressiveness would produce negative attitudes toward marriage (Muench & Landrum, 2004). The results from the study did not support the researcher's first hypothesis but strongly supported the latter expectation. Based on their findings, the researchers emphasized the necessity for further analyses of family dynamics from multiple perspectives. A limitation outlined by the authors of this study is that the phrasing of one of their research questions was not clear.

Another quantitative study conducted in the United States examined the perceptions of the importance of marriage for men and women (Kaufman & Goldscheider, 2007). Data was sourced from the National Survey of Families and Households which was conducted on a nationally representative sample of the United States population consisting of 10 008 adults aged 23 years and older. The results of this study indicated that both men and women felt that men needed to be married more than women do. Additionally it was found

that women were more likely than men to think that both sexes can lead satisfying lives without getting married but more so that only women can have satisfying lives without marriage. It was also found that younger, more educated people were less likely to emphasize marriage. Alternatively, it was found that religious people and those who were married with children held the view that the only way for both men and women to have satisfying lives is through marriage.

In South Africa, Swisa (2010) conducted a study that investigated the relationship between parental divorce and the perceptions of marriage of eight young Jewish South African students. The findings of this qualitative study revealed that the historical and current relationships the participants had with their parents as well as the relationship model with which they had close contact, influenced their views on their own romantic relationships. Furthermore, regardless of their relationship histories and preferences, the participants constructed marriage as an integral and desired part of their futures as it was believed as being a union of companionship, trust, honesty as well as equal roles for both partners (Swisa, 2010). The findings of this study also suggested that in actuality their parents' divorce did not affect their notions on marriage, although it did serve to influence their general functioning and relational styles (Swisa, 2010).

In another South African study, Naidoo (2001) investigated the attitudes and perceptions of marriage and divorce among eight Indian Muslim students. She further explored the question of religion and ethnicity as a source of family diversity, to determine the type of family ideology that these students embraced. Family related issues were addressed such as marriage, gender roles, the division of labour, extended families, divorce as well as polygamy. The findings of this qualitative study revealed that the students largely adopted

the traditional Muslim family ideology. Moreover, religion and ethnicity were found to play an important role in the students' perceptions of marriage and family life and a strong preference for married life was shown (Naidoo, 2001).

2.9   Appraisal of the Reviewed Literature and Gaps in Knowledge

In this chapter, relevant literatures were reviewed to give both theoretical and empirical support to the study. Specifically, the review of literature was based on the variables being investigated in the study. Thus, marriage by definition refers to the act, ceremony or process by which the legal relationship of husband and wife is constituted. The legality of the union may be established by civil, religious or other means as recognized by the laws of each country. Marriage unites a man and a woman sexually and economically and it allows them to give birth to, adopt or rear children (Strong, de Vault & Cohen, 2005). This union of marriage is assumed to be permanent, even though it can be dissolved in reality by separation or divorce.

The choice of marriage partner as well as the age of getting married varies greatly in different cultures and societies. For instance, in some societies, children as young as six years old may marry other children and only live together when older; furthermore in some cultures, marriages are arranged by their family members who choose a suitable partner for their child according to the family's preference (Sanni and Eneh, 2003; Strong et al., 2005). In religious societies, marriage is often regarded as a divine institution, traditionally being arranged between families and only validated if performed by a priest. However, in secular states, marriage is regulated by the government and legalised through government-issued marriage licences (Strong et al., 2005).

The meaning of marriage within different societies has been subjected to diverse interpretations and significance depending on the historical and cultural underpinnings at the time. Hence, marriage is argued as being socially constructed. It is not defined or understood based on its unique characteristics, but its meaning has evolved and changed through various social times, by different people and cultures. Traditionally, marriage was seen as beneficial as it provided a source of intimacy and companionship and was revered as the only socially acceptable way to have sexual relationships necessary to give birth to or adopt children in order to start a family which was highly valued for its many benefits (Lawson, 2000). Hence, the most important function of marriage was the raising of the family. Central to the family was its ability to fulfil critical functions in society. These functions included providing social and emotional support, protection from loneliness and isolation, affection and sustaining healthy relationships as well as the socialisation of children with regard to learning the norms, values and language of a culture. Furthermore, the family was responsible for the stipulation of social status, economic co-operation by means of dividing its labour by gender, defining standards of sexual behaviour and importantly reproduction which contributes to the survival of society (Huyssteen & Hagemeier, 2008; Strong et al., 2005).

However, more and more young men and women are described as gamophobic as young people are harbouring feelings of fear of uncertainly about marriage that stem from rising rates of divorce among their parents' generations. There is a lot of fear percolating around marriage; young adult men and women want to get it right. But studies (Smock, et al 2002; Andrew, 2010; and Cherlin, 2009) on the evolution of marriage among young people pointed to a number of factors that may be affecting their decision to hold off on tying the knot. Pamela (2006) observed that delayed marriage may be due to the fact

that 70 percent of couples who go on to get married chose to live together first. Cohabitation is continuing to grow and it's become the modal way of life. Also, fear of divorce is one major factor in the decline of marriage.

More, importantly, studies over several decades have revealed a strong tendency for people to select mates who are similar to themselves with respect to a variety of demographic characteristics (Atkinson & Glass, 2005, Glenn 2002; Labov & Jacobs, 2006, Rockwell, 2006, Berardo & Berardo, 2005). These characteristics include, but are not limited to, age, race, religion, nationality, education and income. Two major theories explain the tendency toward marital homogamy, or 'like' marrying 'like' (Warren, 2008). The first pertains to the effect residential propinquity, or nearness has on our pool of potential mates and the second involves cultural norms of endogamy, or the choice to marry within a group.

Conclusively, cultural influences, however, have been found to extend far beyond the interpretation and expression of interpersonal interactions. Culture has been found to influence not only the external (i.e., behavioural) but also the internal (e.g., representational) aspects of relationships. Currently, it is becoming more common to delay marriage into the 40s, with more couples choosing to live together rather than committing to marriage. Also, the psychological attributes is seen as resulting from the interplay of personality traits, stressful experiences and adaptive processes and with personality traits. The most consistent predictor of marital dissatisfaction is a spouse's emotional instability. In sum, research indicates that men and women are willing to compromise their ideal mate standards by paying attention to external factors (e.g., selection time) that affect mate

choice, by taking into account their own mate value and by selectively choosing one characteristic or combination of characteristics over others.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter discusses the research design, area of study, population and sample, sampling techniques, instrumentation, procedure for data collection and method of data analysis.

3.1   Research Design

The study adopted the quasi-experimental design. The researcher administered questionnaires to generate data for the assessment, to measure how the respondents felt about marriage. This process served as the pre-test session of the study. The quasi-experimental design was used to subject the participants to experimental condition with the use of symbolic modeling as treatment of fear of marriage.

In the second aspect, the non-randomized pretest-posttest control group design was used for this study. Being a quasi-experimental, the design comprised two experimental groups, that is, one treatment group and one waiting group, used as a control group. According to Cohen, Manion and Morrison (2008), the structure of the quasi-experimental design is as follows:

$$R \qquad 0_1 \qquad X \qquad 0_2$$
$$R \qquad 0_3 \qquad C \qquad 0_4$$

Where 0_1 and 0_3 = Pretest; 0_2 and 0_4 = Posttest; X = Treatment; C = Control group

The R denotes random assignment into groups. 0_1 and 0_3 are the pretest while 0_2 and 0_4 are the post-test observations. X represents experimental treatment while C is the Control group. Also, the reasons for using both form of research designs is to allow the researcher to gain deeper understanding of the phenomenon of interest regarding young adults' fear

of marriage and to simultaneously contextualize the information collected during the pre and post assessment of the participants and during the field survey of the data through questionnaire.

3.2   Area of Study

The study was carried out in tertiary institutions in Abeokuta, Ogun State, Nigeria. Abeokuta is the capital of Ogun State in the southwestern part of Nigeria. It is situated on the east and west banks of Ogun River, near a group of rocky outcrops in a wooded rain forest region of Nigeria. It is located between longitude 7^0 9' 39" N and latitude 3^0 20' 54" E of the Greenwich Meridian. It is about 77.8km north of Lagos. Abeokuta metropolis has two Local Government areas; Abeokuta North and Abeokuta South.

Abeokuta was chosen for this study because it is the largest urban centre in Ogun State and doubles as the administrative headquarters of the State. It has three public tertiary institutions, Moshood Abiola Polytechnic, Federal University of Agriculture and Federal College of Education. The town has a fairly mixed population of indigenes and non-indigenes. This unique position of Abeokuta therefore attracts many young adults to the city for greener pastures. The town is also the most proximate metropolis to Lagos, the economic nerve centre of Nigeria.

3.3   Population of the Study

The target population of this study comprised male and female young adults who were students and workers in the three government owned tertiary institutions in Abeokuta metropolis. In the selected public tertiary institution, the selected Colleges were coded A, B, C and D for ease of reference. The decision to use the selected public tertiary institution

from Abeokuta was based on the consideration that the institution had a high number of people that would be representative of the population of the study. The young adults were within the age range of 19 and 40 years comprising men and women, students, academic and non academic staff workers who were from different social, economic and educational backgrounds.

3.4   Sample and Sampling Techniques

With the use of hat and draw simple random sampling, the Federal University of Agriculture, Abeokuta was selected for the study from the three public tertiary institutions in the metropolis. The three public tertiary institutions in Abeokuta metropolis were the Federal University of Agriculture, Federal College of Education and the Moshood Abiola Polytechnic. Simple random sampling was also used to select four (4) Colleges from the ten (10) Colleges in the University as the institution adopts the collegiate system. The Colleges selected for the study were Management Sciences, Environmental Resources Management, Engineering as well as Agricultural and Rural Development. The four selected colleges were respectively coded A, B, C, D. Using the multistage sampling, the students and workers were considered while the worker category was also stratified to academic and non-academic workers categories. Therefore, using the simple random sampling, to select one from the stratified workers group for study, the non-academic workers category was selected. Therefore, all students and non-academic staff (workers) of the four randomly selected colleges comprising their respective departments were considered eligible for the study. Four hundred and seventy five male and female respondents consisting of 234 students and 241 non-academic staff in the four selected Colleges of the selected institution participated in the assessment aspect of the study, which formed the baseline data, using the Fear of Marriage Questionnaire (FMQ).

The maximum score obtainable by respondents was 200 and only respondents whose scores were above 165 were adjudged qualified for the experimental (management) aspect of the study as their fear of marriage is considered a concern (Stanley and Markman, 1992). The total sample for the experimental (management) study was 475 students and workers (male and female).

3.5   Baseline Assessment

The study was carried out in the four randomly selected Colleges of the randomly selected institution using both students and non-academic staff members of the Colleges as respondents. Table 1 below shows the distribution of respondents according to occupational status and gender.

Table 1: Distribution of Respondents according to Occupational Status and Gender

Colleges	Status	WITH FEAR Gender				WITHOUT FEAR Gender				N	%
		M	%	F	%	M	%	F	%		
A	Students	25	5.26	13	2.74	9	1.89	5	1.05	52	10.95
	Workers	22	4.63	22	4.63	15	3.16	11	2.32	70	14.74
B	Students	20	4.21	19	4.00	10	2.11	9	1.89	58	12.21
	Workers	24	5.05	21	4.42	15	3.16	7	1.47	67	14.11
C	Students	23	4.84	24	5.05	9	1.89	8	1.68	64	13.47
	Workers	25	5.26	8	1.68	8	1.68	10	2.11	51	10.73
D	Students	32	6.74	10	2.11	10	2.11	8	1.68	60	12.63
	Workers	21	4.42	16	3.37	10	2.11	6	1.26	53	11.16
TOTAL		192	40.42	133	28.00	86	18.11	64	13.46	475	100

Source: Field Study, 2014

Table 1 above shows that 192 males representing 40.42% of the sample indicated they had fear of marriage while 133 females representing 28% also indicated they had the fear of marriage. The table further shows that 86 males constituting 18.11% of the respondents (students and workers) indicated they did not have the fear of marriage while 64 (13.46%) female respondents (students and workers) indicated they did not have fear of marriage. A

total of 234 (49.26%) students and 241 (50.74%) non-academic workers participated in the survey. Table 2 below shows the distribution of the respondents according to age.

Table 2: Distribution of Respondents according to Age

Colleges	Status	19-23	24-30	31-35	36-40	Total
A	Students	5	16	21	15	122
	Workers	1	14	27	23	
B	Students	3	11	18	14	125
	Workers	4	21	25	29	
C	Students	2	13	17	23	115
	Workers	3	20	16	21	
D	Students	7	18	19	15	113
	Workers	2	19	19	14	
TOTAL		**27**	**132**	**162**	**154**	**475**

Source: Field Study, 2014

Table 2 above shows that respondents between ages 19-23 years were 27 constituting 5.68%, 24-30 years were 132 representing 27.79%, 31-35 years were 162 representing 34.11% while 35-40 were 154 representing 32.42%. Table 3 below shows the distribution of the willingness of the respondents to seek counselling intervention.

Table 3: Distribution of Respondents seeking Counselling Intervention

Colleges/Schools	Frequency
A	81
B	65
C	89
D	90
Total	**325**

Source: Field Study, 2014

Table 3 above shows that out of the total of 475 respondents, only 325 representing 68.42% of the total respondents indicated preparedness to attend counselling intervention sessions that could allay their fears while 150 respondents, representing 31.58% of the total respondents, indicated that they were not willing.

3.6   Samples for Experimental Study

The study sample size comprised 475 students and workers who returned their baseline assessment questionnaire (FMQ) having filled it. Only 325 respondents indicated willingness to undertake counselling therapy. However, only 300 male and female participants (162 students and 138 non-academic workers) correctly filled and returned the questionnaires administered at the end of the experiment. Table 4 shows the distribution of the participants according to Colleges.

Table 4:   Distribution of the Study Sample

Colleges	Frequency	Percentage
A	81	27.0
B	78	26.0
C	66	22.0
D	75	25.0
Total	**300**	**100.0**

Source: Field Study, 2014

Table 4 shows that 81 participants constituting 27% of students and workers samples were selected from College A; followed by 78 participants constituting 26% of students and workers samples were selected from College B. Sixty-six (66) participants constituting 22.0% of students and 75 participants constituting 25% of workers samples were selected from Colleges C and D respectively. Also, the subjects were distributed according to some socio-demographic variables in each college. This is as shown in Table 5.

Table 5:   **Distribution of Study sample by Gender and Age Variables**

Colleges	Gender	Age							%	Total	%
		19-23	%	24-30	%	31-35	%	36-40	%	Total	%
A	Male	12	4.0	10	3.33	12	4.0	5	1.67	81	27
	Female	8	2.67	13	4.33	14	4.67	7	2.33		
B	Male	6	2.0	10	3.33	14	4.67	9	3.0	78	26
	Female	9	3.0	12	4.0	12	4.0	6	2.0		
C	Male	5	1.67	9	3.0	11	3.67	8	2.67	66	22
	Female	8	2.67	8	2.67	13	4.33	4	1.33		
D	Male	13	4.33	9	3.0	12	4.0	5	1.67	75	25
	Female	5	1.67	9	3.0	18	6.0	4	1.33		
TOTAL		**66**	**22.01**	**80**	**26.66**	**106**	**35.34**	**48**	**16.0**	**300**	**100**

Source: Field Study, 2014

Table 5 shows that out of 81 participants selected from College A, comprising 27% of the total sample of 300, 6.67% (20 participants) were between the 19-23 age bracket, followed by 7.67% (23 participants) were between the 24-30 age bracket, 8.67% (26 participants) were between the 31-35 age bracket and 4% (12 participants) were between the 36-40 age bracket. Also, at College B, out of 78 participants selected comprising 26% of the 300 total sample, 5% (15 participants) were between the 19-23 age bracket, followed by 7.33% (22 participants) were between the 24-30 age bracket, 8.67% (26 participants) were between the 31-35 age bracket while 5% (15 participants) were between the 36-40 age bracket. At College C, out of 66 participants selected comprising 22% of the 300 total sample, 4.34% (6 participants) were between the 19-23 age bracket, followed by 5.67% (17 participants) were between the 24-30 age bracket, 8% (24 participants) were between the 31-35 age bracket while 4% (12 participants) were between the 36-40 age bracket. At College D, out of 75 participants selected comprising 25% of the 300 total sample, 6% (18 participants) were between the 19-23 age bracket, followed by 6% (18 participants) were between the 24-30 age bracket, 10% (30 participants) were between the 31-35 age bracket

while 3% (9 participants) were between the 36-40 age bracket. In addition, the subjects were distributed according to parental marital status variable. This is shown in Table 6.

Table 6:   Distribution of Study sample by Parental Marital Status

Parental Marital Status	Frequency	Percentage
Divorced	68	22.6
Separated	53	17.7
Intact	179	59.7
Total	**300**	**100.0**

Source: Field Study, 2014

Table 6 shows that out of 68 participants comprising 22.6% of the total sample of 300, confirmed that their parents are divorced, followed by 17.7 % (53 participants) who were from separated homes and 59.7% (179 participants) whose parents are still married together living under the same roof.

3.7   Research Instruments

Four research instruments were used for this study. These were validated through pilot study. They were:

i.   Fear of Marriage Questionnaire (FMQ)

ii.   Cultural Practices Questionnaire (CPQ)

iii.   Mate Selection Preference Index (MSPI)

iv.   Aversion to Polygyny Scale (APS)

i.   Fear of Marriage Questionnaire (FMQ)

This instrument was adapted from Stanley and Markman (1992) Fear of Marriage Index which was used to assess Fear of Marriage. It is a 50 item self report instrument that provides a direct measure of how the participants feel about marriage. The response format for the scale was the Likert type with 4-option ranging from Completely True (CT)

= 4, Mostly True (MT) = 3, Mostly False (MF) = 2 and Completely False (CF) = 1. The instrument has a minimum score of 50 points and a maximum score of 200 points. The author reported a reliability coefficient value of 0.91 for the instrument.

The researcher adapted this instrument for the study. However, the researcher reconstructed some of the items and words that may be difficult for participants to understand. Typically, an answer of 1 indicates the least level of fear if items are positively worded. It could indicate a high level of fear when such item is negatively worded. Since the items in the questionnaire were 50, the highest obtainable score was 200, while the lowest obtainable score was 50. Thus, the mean (x) score was 38. 67; SD = 4.7. Hence, in this study, participants whose score was less than 165 were not selected for the study. The instrument had a test-retest reliability of 0.77 after two weeks of pilot study. Some of the items from the FMQ are as shown in Table 7.

Table 7:   **Examples of Items of FMQ**

Item	Descriptions	CT	MT	MF	CF
1	It has always been my dream not to marry.				
2	I accept the fact that in a romantic relationship, I may occasionally have to sacrifice my own needs.				
3	The success of my romantic relationship takes priority over any other aspect of my life.				

ii.   Cultural Practices Questionnaire (CPQ)

Cultural Practices Questionnaire (CPQ) adapted from Hatchett (2009) Cultural Practices Scale was to measure cultural practices and fear of marriage. The author reported a reliability coefficient value of 0.79 for the instrument. The researcher re-framed some of the items, words that may be difficult for participants to understand as well as reframed some of the phrases in the scale to be relevant to the Nigerian environment. It is a self report instrument that provides a direct measure of how the participants felt about the

influence of their cultural practices on marriage. The questionnaire consisted of 13 items. Each item was scored on a 4-point Likert Scale type ranging from 4=strongly agree (SA), to 1=strongly disagree (SD). Typically, an answer of 1 indicates the least level of fear if items are worded positively. It could indicate a high fear level when such item is negatively worded. However, the instrument had a test-retest reliability of 0.73 after two weeks of pilot study by the researcher. Some items of the instrument are as shown in Table 8.

Table 8: **Examples of Items of CPQ**

Item	Descriptions	SA	A	D	SD
1	Getting married in my culture requires a lot of spiritual sacrifice.				
2	It is a taboo in my village to marry someone of different language.				
3	Bride price stipulated by my culture discourages me from getting married.				

iii.   Mate Selection Preference Index (MSPI)

The instrument was adapted from Kalick, Zebrowitz, Langlois and Johnson, (2001) Mate Selection Preference Index. The wordings were simplified for better understanding and response by participants. It sets out to measure mate selection preferences which include Age, beauty, height, emotional stability and interpersonal relationship. This instrument consists 20 items of 4 point Likert scale ranging from 4=strongly agree (SA) to 1=strongly disagree (SD) and the scores reversed for a negative item. Kalick, Zebrowitz, Langlois and Johnson, (2001) reported a reliability coefficient value of 0.77 for the instrument. However, the researcher obtained a test retest reliability of 0.71 for the instrument after two weeks of pilot study. Some items of the instrument are as shown in Table 9.

Table 9:   Examples of some Items of MSPI

S/No.	Descriptions	SA	A	D	SD
1	Effective communication is necessary in the choice of mate.				
2	Women are more attracted to men who show dominant behaviours.				
3	Physical attractiveness in a mate is not necessary.				

iv.   Aversion to Polygyny Scale (APS)

This is a 15 item questionnaire designed by the researcher to elicit information on the participants' fear of marriage as it relates to polygyny. Series of items were drawn to find out their level of fear and probable effect. It is a 4 point Likert scale type ranging from 4=strongly agree (SA) to 1=strongly disagree (SD), for a positive item and the scores reversed for a negative item. A test-retest reliability of 0.78 was obtained by the researcher over a time interval of two weeks of pilot study. Some items of the instrument are as shown in Table 10.

Table 10:   Examples of Items of APS

S/No.	Descriptions	SA	A	D	SD
1	None of the two religious books such as bible and quoran condemn plural marriage by a man.				
2	When man marries more than a wife at a time, there is no fairness in the distribution of material things such as expenditure, fair division of wealth, gifts, time, emotional matters, such as love.				
3	When man marries more than one wife at a time he has no control over his innermost heart and emotions, as they are involuntary.				

3.8   Validation of the Instruments

The face and content validity of the instruments were determined through consultations with the thesis Supervisors who are experts in the fields of Guidance and Counselling, Psychology of Education and Measurement and Evaluation. The experts were able to review the items in the questionnaires in terms of relevance to the subject-matter, coverage

of the content areas, appropriateness of language usage and clarity of purpose. The experts' judgments revealed that the instrument had adequate content and face validity.

3.9   Reliability of the Instruments

To determine the reliability of the research instruments, a pilot study was carried out to determine their psychometric properties. The Olabisi Onabanjo University was randomly selected among tertiary institutions in Ogun State. A sample of 18 students, 10 academic and 12 non-academic staff (workers), consisting 17 males and 23 females, within the age bracket of 19 and 40 years were randomly selected from one randomly selected faculty of the University to participate in the exercise. Four instruments were administered to the respondents and after two weeks, they were re-administered to the same group of respondents. The results of the two administrations were collated and correlated using Pearson Product Moment Correlation Coefficient statistics to establish the test-retest reliability of the instruments. The reliability coefficients are presented in Table 11.

Table 11:   Test-Retest Reliability Coefficient of the Research Instruments

Instruments	No of Items	No of Respondents	Test Positions	Mean Scores	SD	r
Fear of Marriage Questionnaire (FMQ)	50	40	1st Test 2nd Test	36.70 35.20	5.94 5.62	0.77
Cultural Practices Questionnaire (CPQ)	13	40	1st Test 2nd Test	132.08 121.66	24.05 22.75	0.73
Mate Selection Preference Index (MSPI)	20	40	1st Test 2nd Test	93.60 107.70	9.65 9.87	0.71
Aversion to Polygyny Scale (APS)	15	40	1st Test 2nd Test	41.26 36.67	6.74 6.75	0.78

Source: Field Study, 2014

Evidence from Table 11 shows that the test-retest reliability coefficient of Fear of Marriage Questionnaire was 0.77, Cultural Practices Questionnaire was 0.73, Mate Selection Preference Index was 0.71 while Aversion to polygyny Scale was 0.78. The values were adjudged to be high. They were therefore found to be reliable since they were

stable over time. Hence, the instruments were suitable and reliable to be used for the study.

3.10   Appointment and Training of Research Assistants

The researcher recruited and trained five research assistants who were graduates of Social Sciences from the University of Lagos. These research assistants were trained to assist in distributing and collecting the questionnaire as well as in arranging the venues for the treatment. They were properly trained for two hours twice a week for a period of two weeks before the commencement of the study. The training included explanation on the nature and purpose of the research as well as to maintain confidentiality of information provided by the participants and to avoid undue interference with the participants' decisions during the course of the experiment. The training ended three days before the administration of the instrument so that the research assistants will maximally make use of what they have been trained for. They actively assisted in the conduct of the study and were well remunerated at the end of the field work which lasted for 9 weeks.

3.11   Procedure for Data Collection

The researcher obtained a letter of introduction from the Head of Department of Educational Foundations, University of Lagos. With the letter, the researcher obtained permission to conduct the research work at the Olabisi Onabanjo University, Ago Iwoye for the pilot study and the Federal University of Agriculture, Abeokuta for the main study. The research instruments were personally administered to the respondents by the researcher with the aid of the research assistants recruited for the purpose of this study. The participants were given assurance of anonymity and confidentiality throughout the period of the research. The research was carried out for a period of eight weeks. The pre-

test lasted one week while the analysis of the pre-test scores lasted for another one week. The post-test was carried out during the last contact session in the treatment phase. The treatment lasted for six weeks.

3.12 Treatment Procedures

The study was conducted in three phases:

Phase 1: Pre-treatment assessment

Phase 2: Treatment Programme

Phase 3: Post Treatment assessment

Phase 1: Pre-treatment Assessment:

The pre-treatment assessment instrument, Fear of Marriage Questionnaire (FMQ) was administered to respondents in the selected colleges of the selected tertiary institution. The pre-test which lasted one week was carried out one week before the commencement of the treatment.

Phase 2: Treatment Programme

The researcher screened the test of the 475 respondents that participated in the baseline assessment so as to select those that were qualified for the main study. The scores of the respondents were ranked from the highest to the lowest so as to determine the cut-off point of the scores in accordance with the recommendation of the author of the instrument. Respondents whose total score fell within the cut-off and who correctly filled the pre-treatment assessment instrument with respect to the bio-data section of the instrument were selected for the main study and were accordingly contacted through the telephone numbers provided in the instrument. This was done one week before the commencement

of the treatment. There was one experimental group and one control group. Participants in the experimental group were exposed to two hours session of treatment each week for six consecutive weeks. The control group received placebo treatment.

Phase 3:   Post Treatment assessment

At the end of the treatment sessions, the researcher administered the Cultural Practices Questionnaire (CPQ), Mate Selection Preference Index (MSPI), Aversion to Polygyny Scale (APS) and re-administered the Fear of Marriage Questionnaire (FMQ) to all participants in the experimental and control groups. This was done to ascertain the effects of the treatment on the participants. These were administered during the last contact session of the treatment.

Detailed Treatment Procedure

Treatment for the groups: Symbolic Modeling Therapy as a Behaviour modification Technique

Symbolic modeling is the use of videotapes to correct fear induced inappropriate behaviours. It provides the counsellees the unique opportunity of watching video plays that convey messages that are related to the fear of marriage being experienced and to draw useful lessons from the video plays on how to overcome the fear through the lessons internalized from the video plays. These internalized lessons, assist the individual in resolving emotional and behavioral problems and disturbances with a view to enabling people to lead happier and more fulfilling lives. They were also encouraged to stay on with the process till the end.

The objectives of this treatment were to assist the participants to:

a.   Identify their social interaction challenges relating to marriage either imagined or those experienced in real life situations.

b.   Analyze their challenges further by breaking it down into situational components which made it easier for them to see what specific things about marriage that occasioned their fear.

c.   Establish why they experienced fear in certain social situations involving the opposite sex.

d.   Situate the fear in a form that could be treated by watching scenes of relationships that could lead to marriage and how fruitful successful marriages could be.

e.   Reconstruct their views of reality through their language, evaluative beliefs, meanings and philosophies about the world, themselves and others.

f.   Participate in group dynamics among the participants.

The treatment focused on three major areas: (i.) self knowledge, (ii.) cognitive restructuring through modeling and (iii.) interpersonal relationships.

Treatment Week 1:

Session a: Creating Rapport

The atmosphere of mutual respect, free communication, friendly and trusting disposition were created. The researcher vouched for confidentiality and emphasized the need for trust and mutual respect. The participants were encouraged to see the counsellor as a friend who had come to assist them to identify and have insight into their challenges relating to marriage. They were encouraged not to be docile in the counselling process. They were further enjoined to take mental picture of the video tapes and to feel free to discuss areas that were not too clear to them. The groups were also encouraged not to see the videos to

be shown as mare entertaining ones but as those carefully selected to assist them in restructuring their thinking through their language, evaluative beliefs, meanings and philosophies about the world, themselves and others. The group rules, process and goals of the programme as it concerned confidentiality were emphasized. The time schedule for the contacts and duration of each session were discussed.

Session b: Cognitive Intervention: The video shown in this session had duration of one and half hour. It was a Nigerian video with the actors, actresses, locations/scenes wholly Nigerian. The video showed three typical Nigerian homes where love, strife, envy, rivalry and animosity were prevalent. Children born in these respective homes imbibe various ways of life. At the end of the video film, participants were made to discuss briefly what lessons were learnt. Series of comments were made but the participants were guided so as to refrain from jumping to conclusions.

Treatment Week 2 to Week 5: Cognitive Intervention:

Similar situations in Week 1 Session (b) were re-enacted with the use of different videotapes at each session with each video parading different actors, actresses and backgrounds.

Week 6: Review and termination of treatment

This final session came up in the sixth consecutive week of the treatment and was a plenary session. Experiences were shared while some self assumptions on marriage were shared in the question and answer form. Participants were encouraged to provide answers to most of the questions in a client centred scenario. The researcher only provided guides where necessary. Need for rational thoughts from age long beliefs about marriage were

emphasized while basic techniques of creating and maintaining valuable relationships were collectively identified. Some of these were:

i.   Attending social functions

ii.   Attending marriage retreats

iii.   Establishing and sustaining social relationship in their work place

iv.   Inhibit negative thoughts about marriage

v.   Understudy a live model whose marriage is seen to have been successful.

Phase 3: Post Treatment Assessment:

During the final session of the treatment, the researcher re-administered the Fear of Marriage Questionnaire as well as other post treatment instruments which were Culture Practices Questionnaire, Mate Selection Preference Index and the Aversion to Polygyny Scale to the participants in both the treatment and control groups. This was to evaluate the effect of the treatment (symbolic modeling therapy) on fear of marriage among the participants.

3.13   Data Analyses

Data generated with the instruments were coded and subjected to both descriptive and inferential statistics. The mean and standard deviation for the pre test and post test assessment measures were computed. Thus, hypotheses were analyzed with the use of One-way Analysis of Variance (ANOVA) and One-way Analysis of Covariance (ANCOVA) respectively while post-hoc analyses were done using Fisher's protected t-test. Similarly, Pearson product moment correlation coefficient and independent t-test statistics were used to analyze separate hypotheses.

CHAPTER FOUR

DATA ANALYSES AND RESULTS

This section presents the hypothesis-by-hypothesis analysis of the data, followed by the interpretation of the results, summary of findings and discussion of findings. Also, the results of the analyses of data based on the relevant tested hypotheses were presented in tables. All hypotheses were tested at 0.05 alpha level of significance.

4.1   Testing of the Hypotheses

Hypothesis One: There is no significant difference in the fear of marriage and parental marital background of young adults.

To test this hypothesis, One-Way Analysis of Variance (ANOVA) was used to determine whether difference existed in the participants' parental marital background with regards to fear of marriage among young adults. The results of the analyses are presented in Tables 12 and 13.

Table 12:   One-Way ANOVA on Difference in the fear of marriage and parental marital background of young adults

Parental Marital Status	N	Mean (x)	Sd	
Divorced	68	38.84	3.58	
Separated	53	38.73	3.99	
Intact	179	40.03	2.69	
Sources of Variance	**Sum of Squares**	**Degrees of Freedom**	**Means Sum of Squares**	**F-ratio**
Between Groups (parental marital status)	43.01	2	21.50	3.28*
Within Group (Error)	1945.06	297	6.54	
Total	1988.07	299		

*Significant, p< 0.05; df= 2/297: Critical F = 3.02

Table 12 shows that young adults whose parents are in marriage has statistically significant highest mean score in their fear of marriage (x = 40.03; Sd = 2.69), followed by young adults with divorced parental background which has statistically significant high mean score in their fear of marriage (x = 38.84; Sd = 3.58) than the young adults with

separated parents who has statistically significant lowest mean score in their fear of marriage (x = 38.73; Sd = 3.99). The result of the One-Way Analysis of Variance (ANOVA) shows that the calculated F-value of 3.28 is significant since it is greater than the critical F-vale of 3.02 given 2 and 297 degrees of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected, while the alternative hypothesis was accepted. This states that there was a significant difference in the parental marital background of young adults on fear of marriage. Further analysis of data, using Fisher's Protected t-test technique which enabled pair-wise comparison of group means (x) in Table 13 shows that young adults whose parents were in marriage significantly manifested the least trait of fear of marriage than either those with divorced parental background status (t = 2.19; df=245; critical t = 1.65; p<0.05) or those with separated parental background status (t = 2.03; df =230; critical t= 1.65; p<0.05). However, there was no significant difference in the manifestation of fear of marriage among young adults with divorced and separated parental background status (t = 0.07; df = 119; critical t = 1.65; p<0.05).

Table 13: **Fisher's protected t-test on difference in fear of marriage and parental marital background of young adults**

Groups	Divorced n = 68	Separated n = 53	Intact n = 179
Divorced	38.84	2.03*	0.27
Separated	2.19*	38.73	0.41
Intact	0.07	0.22	40.03

Significant; p< 0.05

Hypothesis Two: There is no significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices. To test this hypothesis, independent t-test statistic was used to determine whether difference existed in the cultural practices. The result of the analysis is presented in Table 14.

Table 14:   Differences in the fear of marriage between young adults with high and low cultural practices

Variables	N	Mean	SD	MD	t-cal	t-critical
High cultural practices	182	47.58	6.14			
				3.12	6.68*	1.96
Low cultural practices	118	44.45	5.28			

Significant, p<0.05

Table 14 shows that young adults with high cultural practices statistically has the highest mean score (x = 47.58; Sd = 6.15) than young adults with low cultural practices (x = 44.45; Sd = 5.29). The result of the independent t-test shows a calculated t-value of 6.68 which is greater than the critical t-value of 1.96 given 298 degree of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected and the alternative hypothesis was accepted; which means that there was a significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices.

Hypothesis Three: There is no significant difference in the fear of marriage among young adults due to age. To test this hypothesis, One-Way Analysis of Variance (ANOVA) was used to determine whether difference existed in the fear of marriage due to age. The results of the analyses are presented in Tables 15 and 16.

Table 15:   One-Way ANOVA on difference in fear of marriage due to age

Age	N	Mean (x)	Sd	
19-23	66	23.21	3.93	
24-30	80	23.07	4.01	
31-35	106	22.58	2.69	
36-40	48	22.95	4.31	
Sources of Variance	**Sum of Squares**	**Degrees of Freedom**	**Means Sum of Squares**	**F-ratio**
Between Groups	141.75	3	47.25	
Within Group (Error)	1698.07	296		8.23*
Total	1839.82	299	5.73	

Significant, p<0.05; df= 3/296: Critical F = 2.62

Table 15 shows that young adults with age group 19-23 has statistically significant highest mean score in their fear of marriage (x = 23.21; Sd = 3.93), followed by young adults with age group 24-30 has statistically significant high mean score in their fear of marriage (x = 23.07; Sd = 2.69) than the young adults with age group 36-40 who has statistically significant low mean score in their fear of marriage (x = 22.95; Sd = 4.07); and those young adults with age group 31-35 has statistically significant lowest mean score in their fear of marriage (x = 22.58; Sd = 4.31). The result of the One-Way Analysis of Variance (ANOVA) shows that the calculated F-value of 8.23 is significant since it is greater than the critical F-value of 2.62 given 3 and 296 degrees of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected, while the alternative hypothesis was accepted. This states that there was a significant difference in the fear of marriage of young adults due to age. Further analysis of data, using Fisher's Protected t-test technique which enabled pair-wise comparison of group means (x) in Table 16 shows that young adults with age group 19-23 bracket significantly manifested highest trait of fear of marriage than either those with age group 24-30 (t = 1.68; df=142; critical t = 1.65; p<0.05) or those with age group 31-35 and 36-40 bracket (t=1.49; df=170; critical t= 1.65; p<0.05) and (t=1.26; df=112; critical t= 1.65; p<0.05). Also, young adults with age group 24-30 bracket manifested high trait of fear of marriage (t=1.24; df=184; critical t=1.65; p<0.05); and than those 31-35 age bracket and 36-40 (t= -1.22; df=123; critical t= 1.65; p<0.05). However, there was no significant difference in the other group pair wise comparisons on their fear of marriage.

Table 16: **Fisher's protected t-test on difference in fear of marriage due to age**

Groups	19-23 n = 66	24-30 n = 80	31-35 n = 106	36-40 n = 48
19-23	23.21	1.49*	-0.84	1.26*
24-30	1.24*	23.07	-0.73	0.41
31-35	0.14	-1.22	22.58	0.03
36-40	0.37	0.12	1.68*	22.95

Significant; p< 0.05

Hypothesis Four: Mate selection preference will not be related to young adults' fear of marriage significantly. To test this hypothesis, Pearson product moment correlation coefficient statistics was used to determine whether relationship existed between mate selection preference and fear of marriage among young adults. The result of the analysis is presented in Table 17.

Table 17: Relationship between mate selection preference and fear of marriage among young adults

Variables	Mean	SD	N	DF	r-cal	r-critical
Mate selection preference	29.26	4.16				
			300	298	0.56*	0.19
Fear of marriage	28.62	2.77				

Significant, p<0.05

Table 17 shows that the mate selection preference among young adults has statistically significant higher mean score (x = 29.26; Sd = 4.16) than the expressed fear of marriage by young adults (x = 28.62; Sd = 2.77). The result of the correlation shows a calculated r-value of 0.56 which is greater than the critical r-value of 0.19 given 298 degree of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected and the alternative hypothesis was accepted; which means that mate selection preference significantly induce fear of marriage among participants exposed to experimental condition.

Hypothesis Five: There is no significant difference in the aversion to polygyny between the young adults who are students and the working class. To test this hypothesis,

independent t-test statistic was used to determine whether difference existed in the aversion to polygyny of the students and the working class. The result of the analysis is presented in Table 18.

Table 18: Difference in the aversion to polygyny between students and working class young adults

Variables	N	Mean	SD	MD	t-cal	t-critical
Students	210	39.48	4.01			
				0.15	0.04*	1.96
Working class	90	39.33	3.53			

Significant, p<0.05

Table 18 shows that the student participants exposed to treatment has statistically significant higher mean score (x = 29.26; Sd = 4.16) as aversion for polygyny than the worker participants with the mean score (x = 28.62; Sd = 2.77). The result of the independent t-test shows a calculated t-value of 0.04 which is less than the critical t-value of 1.96 given 298 degree of freedom at 0.05 level of significance. As a result, the null hypothesis was accepted and the alternative hypothesis was rejected; which means that there is no significant difference in the aversion to polygyny of the students and the working class young adults.

Hypothesis Six: There is no significant difference in the post test scores of young adults on fear of marriage between experimental and control groups. To test this hypothesis, One-way Analysis of Covariance (ANCOVA) was used to determine whether there was effect of the treatment on the fear of marriage among young adults. The results of the analysis are presented in Table 19. Also, post-hoc analyses were done using Fisher's protected t-test.

Table 19: **Mean and standard deviation on the effect of experimental condition of fear of marriage on young adults**

Groups	N	Pre-test		Post-test		
		Mean	SD	Mean	SD	MD
Treatment Group	117	49.58	6.15	42.63	4.76	6.95
Control Group	183	46.45	5.29	40.94	4.50	5.51

Table 19 shows that the mean difference in the fear of marriage of marriage between pre-test and post-test was 6.95, recorded by the participants exposed to experimental treatment (symbolic modeling) and while a mean difference of 5.51 resulted as between pre and post tests scores of the control group. To determine whether significant difference existed in the post test scores on the fear of marriage between the two groups, analysis of covariance was done. The results of the analyses are presented in Tables 20 and 21.

Table 20: **Analysis of Covariance on the effect of the treatment on the experimental group**

Source	SS	Df	MS	F_{ratio}
Main effect	495.84	3	165.28	7.29*
Covariate (Pretest fear of marriage)	220.66	1	220.66	9.73
Experimental Condition	334.18	2	167.09	7.37*
Within Group	6646.02	293	22.68	
Total	**5385.38**	**299**		

Significant, p< 0.05; df= 2/293; Critical F = 3.02

Table 20 shows that F- calculated value of 7.37 resulted as the difference in the effect of fear of marriage due to the experimental condition. This F-calculated value of 7.37 is significant, since it is greater than the critical F-value of 3.02 given 2 and 293 degrees of freedom at 0.05 level of significance. As a result, the null hypothesis was rejected while the alternative hypothesis was accepted. This states that there was a significant effect of the treatment on the experimental group. Further analysis of data, using Fisher's Protected t-test technique which enable pair-wise comparison of group means (x) in Table 21 shows that that young adults (participants) exposed to treatment significantly manifested lower

effect of fear of marriage than those participants in the control group (t = 4.16, df = 298; p< 0.05).

Table 21: Fisher's protected t-test on difference in the effect of fear of marriage due to experimental condition

Groups	Students n = 210	Workers n = 90
Experimental	42.63	2.77
Control	4.16	40.94

Significant, p<0.05

4.2 Summary of Findings

The findings of this study are as summarized as follows:

1. There was a significant difference in the fear of marriage and parental marital background of young adults**.**

2. There was a significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices.

3. There was a significant difference in the fear of marriage of young adults due to age.

4. That mate selection preference significantly induced fear of marriage among participants exposed to experimental condition.

5. There is no significant difference in the aversion to polygyny of the students and the working class young adults.

6. Young adults (participants) exposed to treatment significantly manifested lower effect of fear of marriage than those participants in the control group.

4.3 Discussion of Findings

In this section, the discussion was organized with respect to the corresponding hypotheses and major findings of the study.

Hypothesis One: The finding in Hypothesis one revealed that there was a significant difference in the fear of marriage and parental marital background of young. This finding supported earlier studies by Hughes (2005) and Vernon (2007) who respectively stated that most members of young adults had divorced parents; therefore, a large percentage of this cohort experienced multiple changes (e.g., separation and divorce of parents, joint custody and/or blending of stepfamilies) in family structure. Similarly, according to Vernon (2007), young adults have been largely affected by divorce. Most participants in this study reported that although their parents' relationship made them a little afraid of marriage, they still wanted to get married. This finding is consistent with Sheehy (2005) assertion that young adults are afraid to repeat their parents' mistakes and that they may be reluctant to make any commitments that are not carefully considered. Also, Boyer-Pennington (2009) reported that students who came from intact homes were found to have better expectations of their probable future marriage compared to students from single and multiple divorce families.

Likewise, the finding confirms the postulation that the perception of marriage as "romantic", however, is widespread as young adults also believe in romantic love even if they are children of divorce themselves (Jones & Nelson, 2006; Wallerstein, 2007). Specifically, Jones and Nelson (2006) surveyed single, never-married college students who as children witnessed inter-parental conflict to determine their attitudes toward marriage. Their study demonstrated that students from intact homes did not differ in their expectations for marriage from those from non-intact homes. Data were collected on 244 students from intact homes and 61 students from non-intact homes. However, the non-intact home group had parents who fell into the category of either divorced, or divorced with one or both parents remarried. The fact that there were still two parents in the home

may have affected the results. In contrast, another study (Kalter, 2007), found that children who view inter-parental conflict might later come to be pessimistic about their marriage. Bonds-Raacke (2009) had found that those who are engaged to be married have higher idealistic distortions than those who are married or are in a long term dating relationship. College students sometimes have a mythical image of marriage as wonderful, as demonstrated in a survey that indicated their level of agreement with statements like, satisfaction increases during the first year of marriage and sexual activity is the best predictor of relationship satisfaction.

Also, the finding confirms Bowlby (2009) assertion that the nature of the first close relationship determines a child's internal working model of what close relationships are like, so it should determine the nature of an individual's close relationships throughout the life course. There are three main early attachment styles which take precedence. Senior (2002) outlines each attachment style, the first of which is referred to as a secure attachment style, which is most commonly observed between infants and their caregivers. It is regarded as the ideal style as parents are readily available for their children and the child can easily explore novel stimuli and in so doing does not become distressed by the separation from their caregiver.

Anxious/ambivalent attachment is the second style and is formed when caregivers are inconsistently responsive to their infants. This results in infants who both crave for the closeness of their caregiver whilst simultaneously resenting them. The third style is known as the anxious/ avoidant attachment which describes a caregiver who has not been responsive to one's infant's needs, thus causing the infant to avoid contact with his caregiver and do not become distressed by separations. These different attachment styles

have been directly applied by Hazan and Shaver (2007) to the formation of adult relationships as they argued that close adult relationships are a reflection of the attachment developed in the early years of an individual's life and play a big role in shaping the nature and development of subsequent adult relationships. Therefore, being satisfied in one's relationship is largely dependent on the fulfilment of basic needs such as comfort, care and sexual gratification (Hazan et al 2004) and the success of a given marital relationship rests on whether each spouse trusts that the partner can fulfil those needs (Karney et al 2005). Hence, attachment theory views marital success or failure as being influenced by each partner's relationship history, family of origin and attachment style.

Moreover, this approach is valued for its ability to suggest links between childhood experience and adult relationships (Karney et al 2005); however, it is critiqued for being unable to provide a developmental view of marriage, as it overlooks the sources of change and variability within a marriage, as well as fails to explain how individual differences in personal history affect the development of marriage from beginning to end. Attachment theory also fails to address sources of variation between couples, since it asserts that individuals with a secure attachment style can have long lasting satisfying relationships, yet it also maintains that under certain circumstances individuals with either an anxious/ambivalent or an anxious/avoidant attachment style can also have lasting relationships. However, the variables that affect the success or failures in a marriage are not specified and it also fails to explain the time during the course of a marriage when unmet attachment needs lead to divorce.

However, the finding does not agree with those of Thornton and Young-DeMarco (2001) who had reported that young adults believed they could commit to someone for a lifetime

without getting married. Specifically, Thornton et al (2001) found that young men and women from the past two decades value individual autonomy and are more accepting the idea of unmarried cohabitation. Although the majority of the participants reported some type of divorce in their family, two thirds of the participants reported that they would still prefer to get married. This finding is consistent with Conway et al., (2003) who found that adult children of divorce rated relationship intimacy/loyalty and relationship passion as significantly more important than did adults from intact families. The researchers concluded that adult children of divorce value intimacy/loyalty ideals, such as commitment, affection, stability, support, acceptance and passion in relationships.

Hypothesis Two: The result of analysis of Hypothesis two showed that there existed a significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices. This implies that the norms, roles, rules, customs, understandings and expectations of interactions in relationships are primarily defined and transmitted by culture. Hence, differences in the interpretation and meaning of marriage and intimacy across cultures. The finding is consistent with Dion and Dion (2006) who alluded that cultural influences have been found to extend far beyond the interpretation and expression of interpersonal interactions. Culture has been found to influence not only the external (i.e. behavioural) but also the internal (e.g., representational) aspects of relationships. For example, there is a considerable body of evidence indicating cultural differences in the representations of emotions that underlie personal relationships. It is, therefore, not surprising to find that culture also influences the characteristics that make up our representation of an ideal romantic partner.

From the above discussion, one can imply that the worth or meaning a man attaches to

womanhood will influence his attitude in the marriage relationship. Although men and women from around the world value the same core group of dispositional features (e.g. emotional stability, honesty and trustworthiness, openness, a dependable character), robust cultural differences exist. For example, adults from collectivist cultures tend to value practical characteristics (e.g., good housekeeper, money-mindedness) and demographic similarity (e.g., same religion, caste) in a potential spouse or long-term partner more than do adults from individualist cultures (Buss et al., 2010). The emphasis placed on these particular constellations of features is understandable when we consider that many collectivist cultures have a history of (and still practice) arranged marriage. Selecting a partner on the basis of practical considerations and demographic similarity increases the likelihood that the partners will be compatible, that the marriage will function smoothly and that the couple will receive approval and support from their families and other social groups.

Also, the finding confirms Pinderhughes (2012) who found a significant relationship between cultural practices and urbanization among would be couples in his study. He concluded that stereotypes of African men play a powerful role in maintaining their status in the social system and therefore play a part in the problems between men and women. This problem has become evident with the recent decline in youth marriages. A possible reason for the rise in the never-married statistic is the perceived negative relationship between young males and females and some hostility between them as a result of the male's perception that the woman has too much control and power in their families. According to Franzoi (2000), stereotypes of marriage are another factor impacting Black males' perception of marriage. A stereotype can be defined as a fixed way of thinking about people that put them into categories and does not allow for individual variation.

Black men are often stereotyped as being irresponsible, abusive, lazy, exploitive and incapable of marital commitment. Pinderhughes (2002) stated that stereotypes of African men play a powerful role in maintaining their status in the social system and therefore play a part in the problems between men and women.

Hypothesis Three: The finding of Hypothesis three showed that there was a significant difference in the fear of marriage of young adults due to age. This finding agrees with Pinderhughes (2002) when he reported that age of African men play a powerful role in maintaining their status in the social system and therefore plays a part in the problems between men and women. According to McCrae and John (2010), marriage rates have dropped precipitously among young adults ages 25 to 34 during the past decade and the decline has accelerated since the onset of the recession. The data suggest that more young couples are delaying marriage or foregoing matrimony altogether, likely as an adaptive response to the economic downturn and decline in the housing market. Between 2000 and 2009, the share of young adults ages 25 to 34 who are married dropped 10 percentage points, from 55 percent to 45 percent. During the same period, the percentage that has never been married increased sharply from 34 percent to 46 percent. In a dramatic reversal, the proportion of young adults in the United States who have never been married now exceeds those who are married.

Similarly, Mare and Winship (2011) reported that in 2000, 60% of young adult men ages 20-23 years old were single, by the mid 2010s, 90% of young men in this age group were single. Therefore, they revealed that 40 percent of young adult men and women who responded felt like they did not know if they wanted to be married. The reason was there were so few good marriages that were evident in their communities.

This problem has become evident with the recent decline in young adult marriages. Glick (2008) reported that 72% of young men between 20-29 years of age had never married. Young men and women have different perceptions and expectations of marriage. Some young women assume the marriage will be monogamous; some young men do not attach as much significance to monogamy. This explains the low marriage rates among young adult men and women. Also, these young adult men and women have few friends that are married. Considering if their friends are not married, they may be reluctant to marry. Studies (Kimberly, 2004; Lawson, 2000) have shown that discrediting stereotypes, in addition to institutional racism and economic marginality, have had an overwhelming effect on young adult males' relationships with women.

Hypothesis Four: The finding of Hypothesis four indicated that mate selection preference significantly induced fear of marriage among participants exposed to experimental condition. This finding is consistent with Taylor (2008) Mate Availability Theory, which accredits the decline in marriage to an imbalance in the ratio of available men and men, known technically as the sex ratio (Taylor, 2008). The sex ratio is defined as the calculation of the number of men per 100 women. Whenever there are more women than men, a low sex ratio is said to occur. On the other hand, when there is a surplus of men, a high sex ratio is the result. Bradley (2004) and Pinderhughes (2002) suggested that the ratio was 2 to 1, Black women to Black men. Others give estimates ranging from 4 to1, to the largest of 6 to 1, when considering the multiple factors that declare a Black man to be a desirable partner (Bradley, 2004). The 2000 U.S. Census reports the ratio being 85 Black men for every 100 Black women.

Moreover, the finding agrees with Khallad (2005) who examined mate preferences among a sample of men and women from a collectivist and highly conservative patriarchal culture in the Middle East (Jordan). He found that mutual attraction and love and positive personality attributes received the highest ratings, participants also emphasized characteristics associated with the traditional social values of their culture. They desired a partner who was religious, who possessed refinement and neatness and who wanted a home and children and they were strongly opposed to marrying someone who had been divorced. In sum, culture appears to be a very powerful correlate of mate preference (Goodwin, 2009).

Hypothesis Five: The finding of Hypothesis five revealed that there was no significant difference in the aversion to polygyny of the students and the working class young adults. This finding is not surprising as it supported Kinnon (2003) who discovered that some young men and women have different perceptions and expectations of marriage. Some young women assume the marriage will be monogamous; some young men do not attach as much significance to monogamy. A national survey conducted by Hatchett (2009) revealed that 40 percent of Blacks who responded felt like they did not know if they wanted to be married. The reason was there were so few good marriages that were evident in their communities. Considering, if their friends are not married, they may be reluctant to marry.

Also, the finding in this study supported Kinnon (2003) who discovered that many single men from Generation X grew up with separation and divorce and that most men still wanted to get married even though their parents' relationship made them a little afraid of marriage. These findings on the perceptions of marriage of men from Generation X

provide social workers with a better understanding of this generation. This may help social workers to better provide services to this population in private practice. Social workers may be able to better assist clients from this generation with counselling needs dealing with relationships. Social workers may also be able to better assist couples in counselling or clients who wish to seek premarital counselling. Trends in marriage and family life impact social workers involved.

Hypothesis Six: The finding of Hypothesis six revealed that young adults (participants) exposed to treatment significantly manifested lower effect of fear of marriage than those participants in the control group. This finding is in line with Bartell (2006) who proposed that there might also be a relationship between people's attitudes about marriage and their perception of the quality of their parent's relationship. He suggested that attitudes about marriage can be reliably predicted based on perceptions of divorce in the children of divorced parents. Kinsfogel and Grych (2004) demonstrated that witnessing parental conflict makes it more likely that children will come to think of conflict as a normal feature of relationships. The study also suggested that once these children are adults they will be prone to engage in behaviors which may entail verbal and physical aggression with their own partner. Kinsfogel and Grych (2004) concluded that behaviours observed in parents are likely to be applied in young adulthood.

Amato and Booth (2001) determined that marital discord viewed by offspring hindered the offspring's marital relationship and brought about marriage problems. These researchers (Amato and Booth, 2001) concurred that past family experience relates directly to how offspring will behave later in their marriages. Indeed, perceptions of negative aspects of parental marriages appear to have a more significant impact on offspring than perceptions

of positive aspects. Amato and Booth (2001) generally agreed that parents who have problems in their marriage relationship are likely to have children who end up with greater instability in their own marriages. Amato and Booth's study showed that parents who in 1980 reported problems, conflict and instability in their marriages had children who in 1997 reported that they experienced greater marital instability, less happiness, less interaction, more conflict and more problems. Amato and Booth (2001) reason that the children copy the parents' interaction and later act on what they witnessed in their parents' marriage.

Although Amato and Booth (2001) study found little support to suggest links between marital relationships and parent-child relationships, it did show that age, gender, jealousy, desire for dominance, irascibility, criticism, moodiness and lack of communication were the biggest predictors of offspring's marital success. Many researchers (Miller et al., 2005; Jones and Nelson, 2006) have suggested there is a relationship between people's perspectives on other people's marriages and their own attitudes toward marriage. People's attitudes may demonstrate a variety of approaches in their expectations about marriage. Reis and Rusbult (2004) pointed out that those with a romantic or passionate perspective about marriage were found to be unsatisfied in marriage and likely to be pining for an ideal marriage. Bartell (2006) also found that parental divorce is a factor that puts romantic relationships during adulthood at risk. Moreover, Katler (2007) suggested that the most important factor contributing to attitudes about marriage is the offspring's perception of conflict and resentment among the offspring's parents.

According to Bandura (1977), modeling is used as a treatment that involves improving interpersonal skills such as communication and how to act in a social setting. Techniques

involved in modeling are live modeling, symbolic modeling, role-playing, participant modeling and covert modeling. Live modeling involves the client watching a "model" perform a specific behaviour while the client imbibes the behaviour. Symbolic modeling involves the client watching behaviour indirectly such as a video.

Symbolic modeling has been found to be a reliable therapy in the treatment of young adults experiencing fear of marriage (Stanley and Markman 1992). Also, Tumuti, Ireri and Tumuti (2012) suggested that young adults who share the same fears about marriage could be brought together to encourage one another to develop confidence in the institution of marriage through church group-based interventions.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

This study assessed and managed fear of marriage among young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria. Thus, this chapter presents the summary of the study, conclusion from the analyses of research hypotheses, recommendations, contributions to knowledge, implication of the study for counselling, generalization of the study as well as suggestions for further research.

5.1 Summary of the Study

The main purpose of this study was assessment and management of fear of marriage among young adults in tertiary institutions in Abeokuta, Ogun State, Nigeria. To achieve this goal, this researcher generated six (6) research questions while six (6) hypotheses were postulated to tackle the various problems generated in the study.

The study was carried out in a tertiary institution in Abeokuta, Ogun State, Nigeria. Abeokuta is the capital of Ogun State in southwest Nigeria. The study adopted both descriptive survey design and quasi-experimental design. The study population comprised male and female young adults who were students and non-academic staff (workers) in the three government owned tertiary institutions in Abeokuta metropolis. The selected public tertiary institution was the Federal University of Agriculture, Abeokuta. The study sample size comprised 475 students and workers. However, only 300 students and workers were those that participated in the experiment and correctly filled and returned the questionnaires. The students and workers were selected by stratified random sampling technique using their colleges, sex, age and parental marital status as strata.

As a measure of assessment of fear of marriage among young adults, a slight modification of the adapted Stanley & Markman (1992) "Fear of Marriage Questionnaire" (FMQ) while the FMQ and three other instruments, Cultural Practices Questionnaire (CPQ) adapted from Hatchett (2009), Mate Selection Preference Index (MSPI) adapted from Kalick, Zebrowitz, Langlois and Johnson, (2001) and Aversion to Polygyny Scale (APS) designed by the researcher were used for this study. They were validated through pilot study. Data generated with the instruments were coded and subjected to both descriptive and inferential statistics. One-way Analysis of Covariance (ANOVA) was used to analyze the difference in the parental marital background of young adults on fear of marriage while Fisher's protected t- test was also used to calculate a pair-wise comparison of differences in group means (x) resulting from parental marital background of young adults on fear of marriage. Similarly, One-way Analysis of Covariance (ANCOVA) was used to analyze the difference in fear of marriage due to age while Fisher's protected t- test was used to calculate a pair-wise comparison of differences in group means (x) resulting in fear of marriage due to age. Independent t-test was used to determine the differences that existed in cultural practices. Also, Pearson product moment correlation coefficient was used to determine the relationship that existed between mate selection preference and fear of marriage. Analysis of Covariance (ANCOVA) was used to analyze the effect of the treatment on the experimental group while Fisher's protected t- test was used to calculate a pair-wise comparison of difference in group means (x) resulting in the effect of fear of marriage due to experimental condition.

From the analysis of data and the interpretation of results, the following findings were made:

1.   There was a significant difference in the fear of marriage and parental marital background of young adults.

2.   There was a significant difference in the fear of marriage between young adults with high cultural practices and those who engage in low cultural practices.

3.   There was a significant difference in the fear of marriage of young adults due to age.

4.   That mate selection preference significantly induced fear of marriage among participants exposed to experimental condition.

5.   There was no significant difference in the aversion to polygyny of the students and the working class young adults.

6.   Young adults (participants) exposed to treatment significantly manifested lower effect of fear of marriage than those participants in the control group

5.2   Implication for Counselling

A critical evaluation of findings of this study revealed that there is a meaningful interaction between parental marital background and fear of marriage among young adult men and women in the country. Hence, students and workers from intact homes did not differ in their expectations for marriage from those from non-intact homes. Therefore, young people are harbouring feelings of fear of uncertainty about marriage that stem from rising rates of divorce among their parents' generations. There is a lot of fear surrounding marriage as young adult men and women want to get it right. In view of the findings, systematic attempts should be made by therapists who engage in marital and family counselling to implement the proceeds of this study such as:

a. Osarenren (1997) noted that it is good to consider a number of factors before marriage. These factors include maturity, family background, religious background, ethnic background, educational qualification, financial ability and prospects, physical attribute, compatibility, trust, character, love and genotype.

b. Bandura's (1977), symbolic modeling technique of Behaviour modification could be used as a treatment of fear of marriage so as to improve interpersonal skills such as communication and how to act in a social setting. The technique involves use of video plays to model.

c. For effective intervention of fear of marriage, Nwoye (2001) suggested two options namely: issue of marriage compatibility and that of the communication network existing between couples in inter-personal relationship. The first issue dwells on role expectation which each couple holds of the other. If it is too high, problems may ensue. The second area considers active participation that is vital in marital union.

d. Enlighten young adult men and women on how to review their role orientations and authority display without bias to social stereotyped norms and values, so that individual young adults can overcome his/her nuptial-phobia and make an informed decision on whether or not to get married.

e. Using the findings of this study as a mirror to determine what exactly young adults are scared of. Most people do not fear marriage itself but rather its implications and potential failure.

f. Considering the findings in this study as therapeutic instrument in resolving young adults' fear of marriage; understand that every marriage is different; the fact that one's parents had a bad marriage and that because theirs was not healthy does not

mean ones cannot be or will not make the marriage work. Talking with significant others about their past relationships and try to determine why those did not work out., understanding what went wrong in the past can help young adults avoid the same issues this time around.

g. Employing the gains of this study for effective pre-marital and post-marital counselling outcomes through the provision of much information this study affords, so as to improve marital relationship, marital communication, marital satisfaction and positive attitudes towards marriage.

h. Recommending the findings of this study as strong antibiotics that eradicate infections from gamophobia thus giving a vital mutual relationship devoid of stress and frustrations.

i. Common issues that drive married couples apart are money, religion and children, in that order. Hitherto, many people have not given thought to some of these factors. To avoid breakdown of marriages, young adults need to know whom they are falling in love with as many other factors like those mentioned by Osarenren (1997) can cause love to breakdown.

5.3   Conclusion

On the basis of the findings of this study, it could be concluded that there existed a significant difference in the parental marital background status and fear of marriage among young adults, cultural practices, age and mate selection preference. However, a non significant difference existed in aversion to polygyny and fear of marriage among young adults. Most of the participants came from intact homes, but many from divorced and separated homes still remained optimistic about marriage. However, the exposure of young adults to symbolic modeling therapy treatment reduced the fear and re-constructed

their views about marriage. The treatment enabled them to identify their social interaction challenges relating to marriage imagined or those experienced in real life situations. It also assisted the participants to aanalyze their challenges further by breaking them down into situational components which made it easier for them to see what specific things about marriage caused their fear. The participants also had a better understanding of why they experienced fear in certain social situations involving the opposite sex. The treatment promoted group dynamics among the participants.

5.4 Contributions to Knowledge

This research contributes to knowledge in the following ways.

i. The study developed a conceptual framework that established the relationship between fear of marriage and young adults' marital expectations.

ii. The study established that appropriate mate selection enhanced the institution of marriage by eliminating the fear associated with marriage.

iii. The study established that not only victims of divorce were afraid of marriage but the younger ones who have not experienced marriage but have seen what marriage entails from significant others.

iv. The study confirmed that cultural practices discourage young adults from venturing into marriage.

v. The study demonstrated that the experiences an individual has relating to marriage either by themselves or those of significant others induces or reduces the fear of marriage.

vi. The study established that symbolic modelling as a counselling intervention helped to reduce fear of marriage among young adult, men and women.

5.5   Recommendations

The following recommendations are made on the basis of the findings of this study:

a.   There is an adage that says "prevention is better than cure". In the area of marriage, pre-marital counselor should be made available to as many unmarried young adults as possible. This is because many other things influence love, young adult men and women should be taught to give attention to such factors as character, background, compatibility, and the like to avoid breaking each other's heart culminating in nuptial-phobia or gamophobia.

b.   Counselling therapists can work effectively with people undergoing gamophobia particularly to help them understand marital role and expectations.

c.   Professionally trained counsellors can embark on "know your spouse" crusade or seminars to help marriages in the society. Marriage is so important it cannot be allowed to be deserted by young adults, nor be allowed to be destroyed.

d.   Efforts should be made by counselors to offer their professional expertise to salvage the marriage institution. Seminars can be held on marriages to address practical issues that can help couples to go through adjustment period smoothly. For instance, if parents are exposed to the harm done to their children by their unhealthy marital union, they will seek to do better.

e.   Symbolic modeling which involves the client watching behaviour indirectly such as video simulated situations that are relevant to their situations could assist the counsellor in modifying fear of marriage.

f. Marriage counsellors should explore other therapies such a real life model or role paying to assist their clients in overcoming their fears and there restructure their cognition on marriage to appropriate behaviours.

5.6   Generalization

This study was carried out in tertiary institutions in Abeokuta, Ogun State, Nigeria. Due to the area of the study, the researcher does not expect the results to be precluded to those institutions alone. Therefore, the results could be used for other young adults in other organizations within the town as well as other cities in the country. The generalization of the results should also transcend cultural, ethnic, socio-economic and religious barriers. Thus the findings apply to all young adults within Nigeria as a whole.

5.7   Suggestions for Further Research

a. Most importantly, the findings of this study are by no means finality; they are subjected to further researches. They could be referred to, with due acknowledgements from time to time. However, larger sample could be involved with more urban or even rural population representation in order to see the extent to which these findings would remain constant or altered. Providing this research could be helpful to men and women seeking to improve relationships. Future research studies should use larger samples with greater diversity. When using a larger sample, results could be applied to the general population and could be compared with other studies.

b. The symbolic therapy adopted for this study should be used for a larger sample so as to be able to establish its applicability.

c. It is further suggested that study could be initiated to establish the difference in the fear of marriage between married and unmarried young adults.

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