Marriage and its Obstacles in Technology Era

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ABSTRACT

The goal of this research was studying the problems of young people's marriage in technology age in descriptive method in which is a kind of library information. The findings in this research show that coming new technology in human's life, until new technology relates to speed of interchanging information, furthermore new technology has made possible to access knowledge easily and fast, but new technology has it's retribution effect on construction of life, also it effects on effective factors on solidity of family, new technology has effect on easy and in time young person's marriage. Increasing the age of marriage, non-tendency to acceptance responsibility arisen of organized family, any permanent and vividness in new family and drooping social relationships are some difficulties in marriage that have produced by new technology and accessing human to a lot of information. This research tries to study this subject that how we can use the orders of Islam, while we use the advantages of new technology, and how we can manage bad traces of new technology in relationships between human and technology. Increasing family's media literacy, designing beautiful face of marriage in Islam, technology time and content management, designing and production safe replacement, strengthening the inter family connections, special attention to marriage by managers and cultural and economic responsible are some solutions for solving the problems of marriage in this critical situation.

KEYWORDS: marriage, problems of marriage, young, technology, family's permanents.

1. INTRODUCTION

The method of this study was descriptive-analytic and of qualitative type (library information); also it used a semi-structured interview. In this method, the written questions form was given to twelve experts and elites to respond to the questions in an essay form. After receiving the answers, the oral interview was held to clarify ambiguities in the answers. Then the interviews were implemented and after reviewing them the important factors in marriage and technology from the point of view of the interviewees were extracted. These issues have been duly used in the findings section of this study.

Data gathering method was the documentary-library method in which the needed written and electronic information was collected on pieces of paper. The scope of this study included all of the existing and available documents (including documents, books, records, theses, etc.) and if required for better understanding the research questions were given to the twelve elites and experts in marriage subject who answered the questions both orally and in a written form. Their views have been used in this research. The main method of gathering data has been indexing from the related sources (books and articles, information banks, software packages, and related sites on the Internet) though the interviewing method has also been used. The advancement of science and technology in the past few years on different grounds especially in information technology has left a great impact on the data collection methods. Anyone can have an equipped library at his own home. Even s/he can travel in the virtual world without suffering and can have access to the related resources in other countries. In addition to the world of the Internet, prepared software from thousands of books, articles and publications by the authors provide the possibility of searching for researchers. Comprehensive software 'Figh Ahlalbait' "peace be upon them" by the Computer Research Center of Islamic jurisprudence as a specialized library, 1248 legal treatise in 3019 volumes of books by 413 authors, as well as comprehensive software Alahadys by the Computer Research Center of Islamic Sciences with translation and explanation, 431 books in 1160 volumes are now available in the market which make writing and researching easier. The author also appreciates the efforts of the producers of these resources which have been used in the preparation of this article.

Family is the earliest and the most expansive organization or institution in the world. This shows that family is the most basic need of human and the most natural and important factor for the survival of the individual and the type of man (1). Marriage construction is different in various communities and in fact every society has created different styles and forms in marriage based on its culture and life style. In Iranian culture, family and its constructive factor that is marriage has been always emphasized in a way that it can be rightly claimed that family has been and is the most basic pillar of the culture in Iranian society. When people reach the age of marriage according to their culture they are expected to marry. In many cultures, there is no place for single adults and adults' position is defined based on marriage (Ghalili, (2), quoted Eagleman, 2004). Also, according to Islam getting married and making family is the dearest and the most beloved institution before God. Marriage has a decisive role in social-mental processes, particularly in social and individual

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psychological health. Because of the importance of marriage in social and individual health, society should provide ways and facilities to marriage for its members and particularly for the young. If members of the community at the proper age of marriage encounter problems due to lack of organization between aims and ways such as weak education planning and incapable management in job creation, they would not be able to get married (3). As it is seen the Iranian community in recent decades has witnessed vast profound changes in various aspects of marriage. The most important of these changes can be indicated as the reduction in the tendency of the youth towards marriage, declining marriage rate, rising marriage age, and the rapid increase of divorce rate (4). Other social problems which have affected marriage problems and have risen marriage age can be indicated as increasing city dwelling, education level increase, establishing nuclear families, increasing premarital relationship between boys and girls, competing and vying, fear of divorce and failure in the future and fear of betrayal because of the increase in the divorce rate, prevalence of patriarchy and matriarchy and the competition between them (5). Marriage Compared to other aspects of human communication has a wider range and it has biological, economic, emotional, psychological and social dimensions (6). The main objectives and functions of marriage can be mentioned as peace and comfort, sexual needs, generation survival, fulfillment and personal development, health and personal safety, and the personal and emotional needs of the people (7). Although marriage satisfies emotional and individual needs it is affected by many emotional factors which influence marriage age and decrease the marriage tendency. Researchers in the field of the young problems in marriage indicate some factors such as decline in tendency for marriage by boys aging, fear of people to act as match makers, lack of motivation because of responsibility fear (8), variety longing (9), marriage expectation, readiness and attitudes towards marriage and sexual desire (10). Despite the continuing role of cultural and religious values and the lasting influence of the Iranian family behaviors, the institution of marriage and the family in recent years has experienced significant changes. Although these changes include various aspects of structural, functional, and ideological dimensions the main focus in research is on ideological changes such as values and attitudes towards marriage. As the community changed rapidly in recent years, it is expected to reflect changes in cultural factors such as values, attitudes, etc. (11). Regarding the cultural issues which decreases the marriage tendency and raised the marriage age, Baher (9) states that life modernization, imitation of the young from the West and their desire to live single, undermining traditional values and cultural migration. As the family plays an important role in socialization of their children and affects their behavior and decisions by its own behavior and actions. It is necessary for the family to regard the needs of its members and to satisfy their appropriate needs because otherwise the family would jeopardize the children's health and would have negative impacts on their lives aspects (12). One ofthe problems in which the family can play a very important role is the children's marriage that ignorance and lack of proper training can delay their marriages. Parents' ignorance of the importance of timely child marriages is one of the factors that sometimes cause some indifference mostly seen in disadvantaged and less literate families. Most of the young believe that the families do not seriously and educationally talk about their marriage. They just preach about the marriage problems by mentioning successful and unsuccessful marriages.

Parents are often unable to guide their children in such cases because they have not been trained. On the other hand, families' interference in the marriage of their children can create a sense of desperation in their children that lead to their reluctance to marry (13). The issue of marriage is also influenced by gender, age and demographic characteristics as well. Studies have shown that men are less likely to marry than women and this is attributed to several factors. On the other hand, findings show that age is an important factor which affects on tendency for marriage in a way that younger men and women are more eager to marry. In addition, it has been suggested that single men and women at the age of 55 to 69 have the highest propensity for marriage (14; 15).

After investigation, no research about "Marriage problems in the age of technology" was found in Iran and abroad; and if it is done it is not accessible but some research about marriage and its problems has been done which is mentioned in the following. Bankipourfard and his colleagues (16) in a study entitled "An Introduction to Marriage Statistics in Iran" have stated that cultural barriers have more effect on the current state of marriage than economic barriers, but have less been noticed. Also, the trend in the status of marriage is worrying in the recent years in a way that despite increasing population the marriage rate has declined and the divorce rate has sharply risen and the average age of marriage especially for girls has increased. Baher (9) in a study entitled "The 40 Reasons for Marriage Delay in Iran" about social and ethical barriers to marriage has mentioned the tendency to escape from society, variety seeking, responsibility aversion, fear of divorce and failure in later life, the prevalence of patriarchy and matriarchy. Family circumstances (parental education and religious upbringing of the family) have been considered effective in the young marriage. S/he also believes that children of the families, who are good guidance for their children and reinforce religious beliefs in them, have greater incentive to marry. In the investigation of the research done about the subject of this research, a study by Estelzenberg (1995) can be mentioned. The researchers have shown that people with stronger religious beliefs have higher willingness to marry. In addition, religious beliefs in different ages have different effects on marriage. A recent study by Wait and colleagues (18) show that young men who have high incomes and are financially self-reliant are more ready to get married, though this variable for women reduces their desire to marry. Considering what has already stated about the importance of this study, researchers have investigated the effective problems in the young marriage such as economic problems (including employment, rising living costs, ...), social problems (competing, enhancing relationships before marriage), family problems (divorce experience, or emotional abuse) culture problems (values, religious beliefs), personal problems (changing attitudes of girls and boys, variety seeking, responsibility aversion) demographic problems (age, sex). (19), but since most of these studies did not examine the marriage problems in the age of technology, awareness of advances in science, technology and modernity (including mobile facilities, satellite television, Internet, etc.)

seems necessary. This study has investigated the marriage problems in the age of technology in an analytical-descriptive method and has provided some solutions for easy marriages.

3.Findings

In this section, the technology and its general impact on all aspects of personal and social life is studied. Then its specific adverse effects on the sacred marriage are stated and after that the pretty easy face of marriage in Islam is shown. At last, suggestions and solutions for managing and containing the negative influences of technology on marriage process are presented.

3.1. The Reality of Technology

Technology is the skill of tool making and using the capabilities found in nature, relying on the creativity of the human mind. In recent years, the scope and scale of technology in all aspects of individual, family, community, national and international has been woven and has used its two principals namely velocity and accuracy to build comfort. Nowadays, technology has been able to narrow down time and space and create a global village.

3.2.General Effects of Technology on Personal and Social Life

Technology in itself is innocent of the concept of positivity or negativity because technology is the tool of transferring positive and negative implications. The way of exploiting it is dedicated to positivity or negativity. Technology in itself is not a culture, but it is a means of transmitting culture and as the source and origin of technology is the West, a notion of western culture moved to other lands. The impact of technology on personal affairs, family and community can be divided into positive and negative effects. In Table 1, the positive and negative effects of technology phenomenon is expressed .

Table 1. Positive and Negative Effects of the Phenomenon of Technology	
The negative effects of using technology	**The positive effects of using technology**
Little physical activity and reducing the physical dynamics	The speed and accuracy of data transfer
Conveying immoral and exhibitionism	Easy access to a wide range of scientific and humanistic concepts
Conveying uncultured concepts and unreligious beliefs in eastern communities	Easy and equitable access to human data for all social classes
Increasing breakdown and chronic psychosis	Facilitating visual and auditory communication between people
Loosening of national identity and indigenous beliefs	Access to the latest discoveries and scientific works in different grounds
Excessive consumerism and rising costs of living for families	Ability to convey positive cultural concepts among nations
Loosening Family Foundation	Ability for conveying art innovations
Living in cyberspace and staying away from the reality of life	Public health and sanitation promotion
Decreasing Personal and social skills	useful and positive Management of Leisure time
Reducing parental control over children	Reducing expenses

4 .Marriage Position in Religion

In view of Islam marriage has a divine backing and essential sanctity. Islam focuses on three essential aspects of marriage namely the necessity, the leniency and the sanctity of marriage. From the point of view of Islam marriage creates composure and increases blessings and has the following functions: satisfying emotional needs, satisfying the legitimate sexual needs, reproduction, child support, preparation for entry into the community .

Marriage in Islam has emotional and legal support and Islam's emphasis on emotional support is more than legal matters. Emotional support has been stated in this verse,

"And of His signs is that He created for you mates from among yourselves to dwell in tranquility with them, and He put between you love and compassion; most surely there are signs in this for a people who reflect". (Rum / 21)

The meaning of the verse deserves attention, the woman is for the tranquility and peace i.e. there is normally restlessness and mobility before peace and tranquility. Restlessness and mobility is usually for achieving perfection, namely an incomplete creature attempts to gain perfection and when completed it will rest. Man without woman and woman without man is imperfect and when the marriage takes place perfection will be attained and peace will be established. And the continuation of the peace requires tools and other forces that they have been mentioned in the verse. If you want this tranquility and peace to remain to the end of your life, you need to use the tool of affection, love and compassion. Love means external and apparent interest and compassion means internal interest from the bottom of the heart. The Almighty God gave the human beings these two tempers: compassion in the heart to feel mercy for their spouse internally and love to express their affection externally.

5 .Marriage Position in the National Customs

Iranian wedding ceremony finally goes back to ancient Persia and Zoroastrianism, which usually takes place after the Sweet Eating and introducing the families. The cost of the wedding ceremony is on the groom's family and the bride in return brings a dowry to the groom's house. Both the bride's and the groom's clothes were white and they had to be put on wreath in this event. This is a tradition of Zoroastrianism and is still customary in India and Pakistan. The white color symbolizes purity and innocence. Marriage ceremony in Iran gradually evolved and changed with the arrival of Islam; however, it still retains its originality and holding it is common with special ceremonies and rituals. Wedding ceremony has similar generalities such as proposing, engagement (Baleborun), henna ceremonies, sweet eating, dowries and

wedding shopping, dowry transfer, setting the table, wedding celebration, grinding sugar cone, reading vows (Aghdkonan), taking the bride and night of wedlock, the nightstand (Patakhti), greeting the mother in law (Madarzansalam), invitation (Pagosha), and in the new generations: the preparation of a wedding cake, filming, wedding car decoration, going to honeymoon have been added which usually runs across Iran. Nevertheless, each of the tribes and cities have special ceremonies which indicate the geographical and cultural characteristics of the region.

6. Negative Effects of Technology in Marriage and in Marriage Survival

Some of the negative consequences that can lead to delayed marriage and can devastate the survival and dynamics of the families have been stated in Table 2.

Table 2. Negative Effects of Technology in Marriage and in Marriage Survival
Loosening of family principles (induction of doubt, insulting religious sanctities, …)
Loosening family foundation (establishing broken and unrestrained families in front of the traditional structure of the family)
Destroying the family identity
Demolition of the healthy relationship between partners (normalizing cheating from both sides)
Change in the relationship between children and parents (disregarding the respect for parents)
Change in the kind of relationship between children (incest, ...)
Destruction of the modesty and chastity tent in the family and society
Normalizing the unlimited relationship between boys and girls to the pregnancy limit
Increasing secrecy and betrayal in the privacy and creating an atmosphere of distrust in the family
Normalizing abortion for girls before marriage
Increasing the divorce rate (holding divorce parties in some big cities)
Propagation of living together without being married (disinterest for marriage)
Promoting feminism and reducing the role of men in the family (as a means to meet the female sexual needs)
Raising and training children by the media not parents
Reducing the communication between family members (on the average, family members talk to each other just for 17 minutes every day and part of this talking is about movies they have seen)

7. Principles of Holding Weddings

There are many obstacles in the way of marriage with the advent of technology; and it has had negative effects on the organization of wedding which are stated in the following.

7.1. Tendency toLuxury (technology souvenir)

Marriage is a natural need and a simple matter and in realization of marriage man and woman satisfaction and implementation of marriage contract and a little dowry are all the only necessary conditions. What has made marriage difficult and in some cases impossible is irrational luxuries and formalities. Heavy luxurious dowry, ceremonial and unnecessary purchases, holding the wedding ceremonies in the sumptuous halls, sumptuous and ritualistic parties, much squandering are the factors that make marriage difficult. All of these happen because of competition and showing off. Rich upper classes that have access to a good financial support hold their wedding ceremonies in a sumptuous way to show off their wealth to the financially lower classes. The middle classes try to hold their wedding ceremonies like upper classes in every possible way to show off their wealth to the financially the same and lower classes. This problem is spread to the lower classes and gradually it becomes a social value in a way that everyone must participate in this public competition. So seeking luxury is the root of most marriage barriers and the main reason behind delaying marriage until older ages or even abandoning it for many boys and girls. This problem has its root in technology which is the west souvenir and leads to luxury and fashion following.

7.2.Relationships with the Opposite Sex before Marriage

With the advent of technology especially some satellite channels entrance into the families, the premarital relationship between boys and girls has been propounded and this behavior is on the rise.This is a new phenomenon in our country and it is increasing both at the level of behavioral and attitudinal level. The reasons for the rise these relationships are: modernism, access to international media, migration to cities and the widespread availability of new technologies (internet, chat, phone, etc.) communication facilitates and access to other cultures. Increasing the premarital relationship rise the marriage age in the society and it will cause many disadvantages.

7.3. Financial and Economic Problems

The bulk of the financial and economic problems are artificial and they are due to advertising bad examples of technology in our society. If our life is based on Islam and human nature, this problem will not exist or will be very limited because few young people can be found not to get married for financial problems.

8.Suggestions

raising the level of media information, portraying the sanctity of marriage and its beautiful look in Islam, technology management, outlining the dilemma of family and marriage in the West, producing religious and national content in cyberspace, designing and creating healthy alternatives, national commitment to family movement building, strengthening communication within a family, focusing on cultural and economic functions of government authorities, establishing marriage donors assemblies, designing the courses related to the topic of marriage

9 .Conclusion

 One of the gifts that God has given to human kind is communication technology by which he can overcome the problems of his time in a previously unimaginable speed. In the light of this new blessing, doing complex mathematical calculations in a short period of time has become possible. An unfamiliar guest who could only charm the children's mind is now so mingled with our life that living without it seems impossible. It seems as if the children tales have become true and the genie of the magic pot is kneeling in front of human as an obedient slave "Yes sir! What do you want me to do?" ready to make his wishes come true with the difference that this genie sees no limit to satisfy human's desires. Whatever he wants to do and whatever he thinks is presented in front of him and this is probably his only weakness because the ruling of the companies that only think about money over him has caused the most secret human desires to be presented. This goes too far that what yesterday was considered taboo is now presented so naked in front of him that invades moral boundaries. Loosening of marriage foundation, variety seeking, indifference to moral responsibilities, promoting illicit relationship, appearing out of wedlock children, disturbing the social norms, and the widespread of unknown diseases are some of the damages done by the ruling of these extravagant companies over this magic pot's genie. Destroying these damages is only possible by promoting the young knowledge and culture based on religious teachings. A fresh look to the teaching of religion, restoring culture and traditions can create immunity for young people against these damages. It is a must for the parents and the Islamic people and the authorities to do their best in facilitating marriage for young people and deleting wrong traditions and immunizing boys and girls against these sins. Parents should pay attention to the fact that if a gardener does not pick the fruits on time they become rotten if he does not pick the flowers on time they will fade. Children are like flowers; if they do not get married on time they will fade. Promoting the use and enjoyment of anything must be timely so when the children who are the flowers of life reach maturity a lot of materials should be considered and resolved. The marriage problem can be solved by putting aside selfishness, excuses, western culture, and financial competitions. Ignoring these issues will result in a catastrophe in a not distant future. All of the sexual corruption in human communities is taken from this direction.

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