

## Research Article

# PATTERNS OF PATIENCE AND ITS RELATIONSHIP TO SELF-COMPASSION AND SOCIAL INTERACTION AMONG LATE-MARRIAGE WOMEN IN THE CITY OF RIYADH

*Razan Fallah Alqhtani<sup>#</sup>, Yahya Mubarak Suleiman Khatatbeh*

Department of Psychology, Imam Mohammad Ibn Saud Islamic University (IMSIU), Riyadh 11564, Saudi Arabia

### Abstract

The study sought to uncover the relationship between style, patience, self-compassion, and social interaction among marriage arrears in Riyadh. The study sample consisted of (300) girls in exchange for marriage, who were chosen in a simple random manner among those who are late for marriage, and this relationship was positive, and there was a statistically significant correlation at the level (0.01) between the pattern of patience with the hardships of life and the variable of social interaction, and there was no statistically significant correlation between the pattern of patience with the hardships of daily life and the variable of social interaction, and there was no statistically significant correlation between the pattern of patience with the and the absence of statistically significant differences between the patterns of patience with daily hardships and patience in the interpersonal context, as well as self-compassion and the variable social interaction of latecomers to marriage according to the age variable, as well as the absence of statistically significant differences between the patterns of patience, self-compassion, and social interaction according to the work sector variable, and the presence of statistically significant differences between the patterns of patience, self-compassion, and social interaction according to the work sector variable, and the presence of statistical the ability to predict self-compassion through patterns of patience used, but not social interaction through patterns of patience used in late marriages in Riyadh. *ASEAN Journal of Psychiatry, Vol. 24(3) March, 2023; 1-19.*

**Keywords:** Patience Patterns, Self-Compassion, Social Interaction, Arrears in Marriage

### Introduction

Although the degree of its occurrence and severity varies from society to society, depending on its customs, traditions, economic and social conditions, delaying marriage is a reality that almost no society is free [1]. Women benefited greatly from them due to the advancement and development that Arab society, in general, and the Kingdom of Saudi Arabia, in particular, experienced in a number of fields. Consequences on social life led to putting off getting married and starting a family, which was reflected in the desire to put off getting married [2]. The proportion of marriages in arrears in the

Kingdom of Saudi Arabia was 10.1% (General authority for statistics). This could subject the girl who is late for her wedding to psychological pressures, cause her to feel unsuccessful, and result in weak social ties, a lack of social interaction, and future anxiety [3].

For this reason, women who wait too long to get married may experience a multiplicative effect on their psychological and social difficulties due to their own negative perceptions of themselves, their capacity for self-compassion and acceptance, and the effects of these perceptions on their compatibility and psychological and social adaptation. and overall happiness and

contentment with life [4], the women study found that a women who waits too long to get married may experience negative emotions such as sadness, anxiety, an imbalance in self-confidence, and disappointment as a result of her long wait and built-up expectations and dreams. Self-compassion, defined as "empathy directed inward," "self-interest," and "dealing gently when exposed to suffering rather than criticizing or blaming it," may be used by the person who is late for her wedding as a means to alleviate her mental anguish and free her mind of disturbing thoughts [5]. Longo-Martos research shows that self-compassion plays a role in stimulating the parts of the brain responsible for the emotional and social aspects [6], which helps those who are late for marriage wait calmly and deal with the stressful problems of life and the attainment of inner bliss, the degree to which she enjoys patience and its various patterns, including patience with the adversities of life, patience in the context of interpersonal relationships, and patience with one's own impatience. The ability to wait it out and face adversity calmly and with self-control is regarded as an asset in accepting life, and success, and adapting to it positively; thus, one's level of patience with life's pressing problems and in achieving inner bliss is correlated [7].

Being patient with women is one of the fundamental characteristics of psychological compatibility because it strengthens their ability to deal with the stresses of everyday life and to make sound decisions when faced with emotionally charged social situations [8]. Schnitker et al, research's confirmed this, what this meant was that patience was linked to a lower risk of developing mental health issues like depression, anxiety, and stress, as well as a resistance to external and internal stresses [9].

In addition to the aforementioned, it is possible that the late-married women's feelings of inadequacy and her inability to form effective relationships with others, as well as her isolation and distance from her surroundings, are the result of her giving in to negative internal feelings, facing pressures, confronting them, dealing with psychological and social problems,

and overcoming the negative self and some of the concepts that control it [10].

#### *Study questions and problems*

- What are the most common patterns of patience among latecomers in the city of Riyadh?
- What is the relationship between patterns of patience and self-compassion among latecomers to marriage in the city of Riyadh?
- What is the relationship between patterns of patience and social interaction among latecomers in the city of Riyadh?
- What is the relationship between self-compassion and social interaction among latecomers to marriage in the city of Riyadh?
- What are the differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to demographic variables (age, educational level, and work sector)?
- Can self-compassion and social interaction be predicted from the patience patterns of late-marriage women?

#### *Theoretical framework and previous studies*

**The concept of patience for latecomers to marry:** Patience is "the feeling of gratitude and gratitude that arises through the interaction between the person and the situation," according to McCullough, et al [11]. Schnitker defines patience as the tendency to wait quietly in the face of frustration and suffering, with behavioral emotional and emotional components [12]. "The individual's ability to endure and wait to achieve a desired goal and to adapt to difficult situations and circumstances with calmness, deliberation, and self-control" was the study

*Some abroach explaining patience when arrears in marriage*

1. **Schnitker's model:** In contrast to previous studies, which focused on patience through a religious and practical lens, the present investigation relied on this model and is one of the first psychological studies that sought to explain patience from the psychological side. Considering things from a philosophical stance. The model is used to quantify patience. They fall into three distinct groups, which are:

- **Patience for life's hardships:** this refers to an individual's capacity to deal with the stresses of daily life and major setbacks with composure, fortitude, and resolve. Resilience, adaptability, and a sense of purpose can be reflected in one's ability to persist in the face of adversity and realise one's ambitions.
- Patience with others, or one's tolerance for annoying or irritable behavior from those around them. A strong social network relies on this pattern of behavior.
- Reactions to life's smaller daily obstacles and the ability to manage daily frustrations in a calm manner, indicative of stamina and emotion regu.

2. Patience, as defined by the owners of the Dudley model is the positive cognitive, emotional, and behavioral processes and results in response to delaying gratification or achieving the goal. This theory proposes that there are six distinct elements that together make up patience.

- **Postponement:** The individual's response to postponing the achievement of the goal, and his ability to wait in order to achieve the goal.
- **Time urgency:** The individual's ability to use time and not be bound by it when satisfying his needs.

- **Flexibility:** The individual's ability to employ his cognitive and emotional capabilities and capacities in the face of external demands.
- **The ability to forgive:** The ability of an individual to understand the mistakes of others and accept them with an open mind.
- **Time regulation:** the individual's ability to regulate his motives and emotions, to overcome negative emotions, to calm urgent needs, and to employ them in a manner consistent with external reality.
- **Comfort with ambiguity:** Tolerating ambiguity, unclear, and confusing situations [8].

This can be explained by the girl who is late for marriage's ability to wait to achieve the goal of marriage without becoming bored, and her ability to respond calmly and flexibly in the face of stressful situations without a sense of crisis and tension, controlling her emotions, and not losing her temper during anger, as evidenced by her ability to complete tasks. Calmly, confidently, and without haste, with complete belief in the necessity of waiting and not facing delay because it has negative consequences.

*Compassion in particular for those who are late in marriage*

1. **The concept of self-compassion:** Neff explained that self-compassion means the individual's ability to transform his feelings of suffering into a sense of warmth, communication, and understanding of negative feelings. The researcher defines self-compassion as "the individual's positive response to himself rather than criticism. This is blame when he experiences pain and frustration" [13].
2. **Dimensions of self-compassion:** Neff divided self-compassion into three main dimensions and indicated that these

dimensions interact with each other to create an emotional and tolerant framework for the mind, and these dimensions are:

- **Self-kindness versus self-judgment:** It means an individual is understanding himself in situations of failure, frustration, and suffering instead of issuing judgments and self-criticism. Self-blame and self-blame help individuals who are confronted with negative experiences to go through them and deal with them objectively.
- **Common humanity versus isolation:** The understanding that one's own experiences are intertwined with those of most people and do not exist in isolation from other people's perspectives. As it enables the individual to see his own experiences and the experiences of others without distortion or separation, the individual then feels a strong connection with them and is aware of their suffering, which from his point of view is part of the suffering of each individual and a common human experience. Self-compassion is a participatory issue between the individual and others.
- A state of balanced awareness in the person towards seeing and identifying painful thoughts and emotions rather than over-identifying and identifying with negative feelings, mindfulness practice ties that involves being non-judgmental and aware of and open to one's thoughts, actions, feelings, and painful sensations in the present moment. Instead, examining these ideas and emotions could aid in reducing stress and other issues.

In light of the foregoing, it can be concluded that self-compassion is exemplified by the late-married woman's capacity to treat herself with acceptance, consideration, and concern rather than harsh self-blame and judgments, and to do so while maintaining a firm conviction that flaws and weaknesses can be changed and strengthened.

When confronted with situations that threaten them. Self-compassion enables the latecomer to shift her perspective and approach her painful experiences and pressures with equilibrium and flexibility, because she realizes that others are suffering from what she suffers from and that her shortcomings are part of human nature.

#### *The social interaction of the late marriage*

**The concept of social interaction:** Erving Goffman is considered the first to put the term social interaction in the context of study and research, and defined social interaction as the process through which the individual acts and response to the actions and responses of others, and those actions that people take towards each other and the responses given in return [14]. It was defined in the current study as "the mutual influence that is based on communication between one individual and another, or a group of individuals in the social milieu."

#### *Dimensions of social interaction*

El Materi and El Hersh referred to the dimensions of social interaction [15], which are:

- **Dimension turning to others:** It means moving towards them and making sure to cooperate with them, communicate with them, and be among them.
- **Dimension cooperating with others:** It means being keen to cooperate with them and feeling happy about that.
- **Dimension contacting others:** It means the ability to establish and maintain good relationships and friendships with others, to be in constant contact with them, and to observe the rules of general social decency in dealing with them.
- **Dimension caring for others:** It means the individual's preoccupation with others and the pleasure of being with them and their presence with him, and working hard to attract their attention and interest towards him and their emotional participation.

### *Previous studies*

Schnitker presented three studies of patience and its patterns on a sample of university students [12], and their findings were reviewed in chronological order, from the oldest to the most recent. The participants in this study of the interpersonal relationship between "patience over life's hardships" and contentment was 389 college students: 296 women and 85 men. According to the study's findings, these three occurrences are linked. One looked at the connection between patience and contentment, while the other investigated the function of patience and success as a moderating variable in the link between optimism and joy. Expecting success is facilitated by patience, which is especially valuable when dealing with obstacles. The third experiment used a training program to teach people how to be more patient and less depressed. Seventy-one males, sixty-one females, and ten males made up the study sample. Patience was found to be increased and depression decreased, indicating the program's success. Reason being that patience served as a moderator.

With this in mind, Aghababaei and Tabil [16] set out to conduct a study that would probe the connections between patience, contentment with one's life, and mental and physical well-being. The results showed a high correlation between the two groups, which in this case were (252) college students (128 males and 123 females). Patience in interpersonal relationships, hardship, and daily challenges all contribute to greater life satisfaction and lower levels of depression and anxiety, but there is a third kind of patience that can help you in all of these situations levels of contentment with one's life and other measures of psychological well-being.

Saleh and Munshed's study also sought to confirm the relative contribution of patterns of patience in the emergence of perseverance among students at Al-Qadisiyah University's college of education [8]. Male and female students (250) participated in the study. In addition, they enjoy perseverance, and the findings revealed that patients with life's difficulties contribute to predicting perseverance among college students.

Rachel, et al, also conducted a study aimed at identifying the relationship between self-compassion, self-coolness, and psychological well-being [17]. The study sample consisted of

(427) university students. The results of the study indicated that there is a positive relationship between self-compassion and psychological well-being. In addition, the existence of a negative relationship between self-pity and self-coolness, and the results indicated that the relationship between self-compassion and psychological well-being is higher among first-stage students at the university, while the relationship between self-compassion and self-coolness is higher among students of the last stage at the university.

While the study of Al-Talawi aimed to identify the relationship between self-compassion and both psychological resilience and violence against divorced women in Al-Mina Governorate, and the study sample consisted of (185) women [19]. The results of the study indicated that there is a statistically significant positive correlation between self-compassion and both psychological resilience and violence against divorced women. Psychological resilience and violence against divorced women can predict self-compassion among the study sample.

The study of Al-Rushoud aimed at revealing the possibility of predicting self-compassion through shyness and tolerance among newly divorced women in Riyadh [19]. Shyness and tolerance among a sample of newly divorced women, and the presence of a negative correlation between shyness and self-pity among a sample of newly divorced women, and the presence of a positive correlation between tolerance and self-compassion among a sample of newly divorced women, and the contribution of shyness and tolerance in predicting self-pity among newly divorced women.

Al-Jarfi's study aimed at knowing the relationship between self-compassion and social interaction among university students [20]. The study sample consisted of (400) male and female students. The results of the study concluded that students have a high level of self-compassion and social interaction, and there are differences in the level of self-compassion and social interaction between males and females of university students in favor of males, and the existence of a positive correlation between self-compassion and social interaction among university students. Kurjono studied the effect of the point of control and social interaction on motivation for entrepreneurship [21]. The study sample consisted of (340) students, and the

results of the study concluded that the point of control and social interaction had a positive effect on increasing the motivation for entrepreneurship. The study of Al-Hindawi also aimed at identifying psychological resilience and its relationship to social interaction among university students in the Arar region [22].

## **Methodology**

### *The study population and its sample*

The study population consisted of all females working in the private sector (companies, hospitals, and schools) and the public sector (educational institutions, ministries, and hospitals) whose number reached (492,269) (General Authority for Statistics), who had never been married and whose age was (32-43 years), and the study sample consisted of (300) late-marriage girls who meet the conditions and criteria for selecting the sample represented by (age, qualification conditions for marriage) and other demographic variables referred to in the study hypotheses, and they were selected in a simple random way from female employees the public and private sectors in the city of Riyadh, and to achieve the objectives of the study, the descriptive approach was used in its two parts (relational and comparative), based on the objectives of the study and its questions, and to reveal the relationship between patterns of patience and its relationship to self-compassion and social interaction among women who are late for marriage in the city of Riyadh.

### *B. scale*

To achieve the objectives of the study, the following Scales were used:

1. The patience patterns scale prepared by Saleh and Munshed, consists of (21) items inspired by the skincare model [23]. The paragraphs are divided into three types of patience, and each style has a measure that is relatively independent from the other styles, with 7 items for the style of patience with hardship. Life, and (8) paragraphs for the pattern of patience in the interpersonal context, and (7) paragraphs for the pattern of patience with the hardships of daily life. The authors of the scale, Saleh and Munshed, confirmed the validity of the scale by calculating the apparent validity of the Patience Patterns scale, consisting of (21) items, by presenting it to experts and verifying the validity of the scale. Also, the validity of the construction was verified through the method of the two extreme groups and the relationship of the paragraph score with the total score of the scale, and the relationship of the domain score with the other domains of the scale, and the relationship of the domain score with the total score of the patience patterns scale, and the stability of the scale was verified by re-testing, and Cronbach's alpha equation.
2. Self-compassion scale prepared by Nif and translated into Arabic by Abd al-Rahman and al-Dabaa, and codified on the Saudi environment al-Safi. It contains three main elements distributed over six sub-dimensions: (self-kindness vs. isolation), and (mental alertness versus excessive autism). The validity of the scale was calculated by means of equivalence between the two translations, and the scale was presented to a group of arbitrators in the field of mental health, special education, and psychology. Finally, the validity was calculated through factor analysis and the validity was calculated through internal consistency on a pilot sample. The stability coefficients of the scale were calculated using Cronbach's alpha and half-partition methods using Spearman-Brown and Gutman methods.
3. Social interaction scale Prepared by Al-Abra [24], it consists of (27) paragraphs divided into four dimensions: (after turning to others), (after cooperating with others), (after communicating with others), and (after caring for others). The validity of the scale was verified by calculating the apparent validity by

presenting it to the experts and verifying the validity of the scale. The validity of the scale was also verified by applying it to a survey sample consisting of (50) students. The stability of the scale was verified using the test-retest method and Cronbach's alpha equation.

## Results and Discussion

The degree of prevalence of patterns of patience among latecomers to marriage differs in the city of Riyadh.

It is clear from Table 1 that the pattern of patience with the hardships of life is the most common pattern of arrears in marriage; as the arithmetic mean was (24.49), which is higher than its hypothetical mean (21), a standard deviation of (3.49), and a (T) value of (121.32) at a significance level of (0.05), and that the pattern of patience in the interpersonal context represents the least common pattern among latecomers marriage in the city of Riyadh; The arithmetic mean was (20.46), which is lower than the hypothetical mean (21), a standard deviation (5.32), and a (T) value of (66.58) at a significance level of 0.05.

Patience with the hardships of daily life represents the most common pattern among arrears in marriage in Riyadh city; as the arithmetic mean was (21.39), it is higher than its hypothetical mean (21), standard deviation (6.06), and (T) value (61.09) at a significance level of 0.05. This indicates that the pattern of

patience with the hardships of life is the most common pattern among the arrears of marriage in the city of Riyadh, followed by the pattern of patience with the hardships of daily life, while the pattern of the arrears of marriage was not characterized by the pattern of patience in the interpersonal context. The result of the current study agreed with the result of the study of Saleh and Monshid, which showed that the pattern of patience with the hardship of life is the most common pattern among students of the college of education, and perhaps the reason for this is a tendency those in arrears need to adopt means and methods that help them adapt to stressful events and respond to them with calmness, strength and determination, which helps them to agree, maintain emotional balance and psychological safety [3].

Although those who are late for marriage are characterized by a pattern of patience with the hardships of life and a pattern of patience with the inconveniences of daily life, they showed weakness in the pattern of patience in the interpersonal context. Marriage, as well as feelings of anxiety and depression, severe vulnerability to situations that others do not care about, exaggeration in reactions, fear of ridicule and hurtful insinuations.

There is a positive, statistically significant relationship between patterns of patience and self-compassion among latecomers to marriage.

**Table 1:** Sociodemographic characteristics of postpartum mothers.

<b>Patterns of patience</b>	<b>Maen</b>	<b>Hypothetical average</b>	<b>Standard deviation</b>	<b>(T)</b>	<b>DF</b>	<b>sig</b>
Patience for the hardships of life	24.49	21	3.49	121,31	299	0.001
Patience in the interpersonal context	20.46	21	5.32	66.58	299	0

Patience with the hardships of daily life	21.39	21	6.06	61.05	299	0
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**Table 2:** Results of pearson correlation coefficients for the relationship between patterns of patience and self-compassion for latecomers to marriage n=(300).

Patterns of patience	Self-compassion
Patience for life's hardship	0.407
Patience in the interpersonal context	0.415
Patience for everyday life	0.313

Table 2 clearly shows that there is a statistically significant positive correlation between the pattern of patience with the hardships of life and compassion in particular, as the correlation coefficient was (0.407), which is a statistically significant value at the level of significance (0.01), and this relationship was direct, meaning that the greater the pattern of patience with the hardships of life among those who are late to marry, the greater the pattern of compassion and the presence of a statistically significant positive correlation between interpersonal patience style and self-pity, where the correlation coefficient value was (0.415), which is a statistically significant value at the significance level (0.01). They have, and the lower the degree of self-compassion for latecomers to marriage, as shown by the table and the existence of a positive correlation with statistical significance, the pattern of patience with the hardships of daily life and between self-compassion, where the value of the correlation coefficient was (0.313), which is a statistically significant value at the level of significance (0.01).

This can be explained by the fact that self-compassion makes latecomers more accepting, kind, and merciful to them, and it helps latecomers understand themselves in situations of self-incompetence or suffering rather than passing harsh judgments and directing blame, increasing their ability to cope with pressure.

The various challenges that she encounters in daily life situations, and her ability to withstand and bear the hardships of life, increase, and this is consistent with what has been presented in the theoretical framework, and is consistent with the results of Allen and Leary [25-27], and the connection of self-compassion with patterns of patience can be explained in the light of the self-compassionate being loving it, appreciating its condition, not believing it calm and capable of bearing small daily obstacles and managing daily frustrations without exaggerating them through determination and perseverance. These are the traits of people who enjoy the three types of patience.

There is a positive, statistically significant relationship between patterns of patience and social interaction among women who are late for marriage (Table 3).

**Table 3:** Results of pearson's correlation coefficients for the relationship between patterns of patience and social interaction among latecomers to marriage, n=(300).

Patterns of patience	Social interaction
Patience for the hardship of life	0.368
Patience in the context of interpersonal	-0.044
Patience for daily life's inconveniences	0.024

Table 3 clearly shows a statistically significant positive correlation between social interaction and a pattern of patience with life's challenges. The correlation coefficient was (0.368), which is statistically significant at the level of significance (0.01), and this relationship was direct, i.e., there was no intermediate factor. The pattern of patience with life's challenges among those who marry later determines the degree of social interaction among them; the pattern of



patience with these difficulties among those who marry later determines the degree of social interaction less. Additionally, there was no statistically significant positive correlation between the pattern of patience in interpersonal situations and social interaction, as measured by the correlation coefficient, which was (-0.044), and there was also no such correlation between the pattern of patience in dealing with the challenges of daily life and social interaction, as measured by the correlation coefficient, which was (-0.044).

This finding shows that social interaction is linked to a pattern of patience with life's challenges, but interaction is not linked to a pattern of patience with people or with life's difficulties. She would be able to build strong relationships with others, endure trying circumstances, persevere in the face of adversity without giving up or losing hope, and approach problems calmly and deliberately. These traits would also help her cope with unpleasant experiences and behave wisely in social situations. This is in line with the theoretical framework that was put forth, as well as the research done by Arnout [28].

There is a positive, statistically significant relationship between self-compassion and social interaction among women who are in arrears for marriage.

It is clear from Table 4 that there is a statistically significant positive correlation between self-compassion and social interaction, as the value of the correlation coefficient was (0.131), which is a statistically significant value at the level of significance (0.05).

**Table 4:** Results of pearson’s correlation coefficients for the relationship between self-compassion and social interaction among latecomers to marriage (N=300).

Scales	Social interaction
Self-compassion	0.131

This relationship was direct, meaning that the greater the compassion Especially among those

who are late for marriage, the degree of their social interaction increases, and the less self-compassion among those who are late for marriage, the less their degree of social interaction.

The result of the current study agreed with the result of the study of Al-Jarfi [29], whose results indicated that there is a relationship. A positive correlation between self-compassion and social interaction among university students.

The reason for this is due to the use of all delays in marriage methods and mechanisms to face difficult situations, suffering and the circumstances that surround them, and these methods include cognitive, such as self-compassion, and behavioral, such as social interaction. She is the one who does not be hard on herself, does not underestimate herself, and is more rational in dealing with all aspects of negative experiences, as she sees her own experience and the experiences of others without distortion or exaggeration, which leads to her feeling a strong connection with them, and is aware of their suffering, and is able to establish relationships good with them and keep them. This is consistent with the common humanity dimension indicated by Neff [30].

There are statistically significant differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to the demographic variable: Age, Educational level, and Work sector.

It is evident from Table 5 that there is a significant relationship between the age variable and the patience pattern for the hardship of life among latecomers to marriage in the city of Riyadh. The differences between the averages reached the level of statistical significance on the patience pattern for the hardship of life according to the age variable (0.03), which is a statistically significant value less than the significance level (0.05). Similar to how the patterns (patience in interpersonal contexts and patience with the challenges of daily life) according to the age variable reached the level of statistical

significance (0.35, 0.74), the differences between the averages did not reach the level of statistical significance, and all of them are non-statistically significant values higher than the level of significance (0.05), demonstrating that the age has no significant effect. According to the variable of width 0.1, which is a non-statistically significant value higher than the level of significance (0.05), the differences between the averages did not reach the level of statistical significance, just as they did on compassion in particular. This shows that there is no significant effect of the age variable on self-compassion among latecomers to marriage in the city of Riyadh. This shows that there is no significant effect of the age variable on the social interaction of arrears of marriage in the city of Riyadh because the differences between the averages did not reach the level of statistical significance, whereas it did on the social interaction according to the age variable (0.41), which is a non-statistically significant value higher than the level of significance (0.05). As well as to determine the direction and importance of the differences. According to responses from late marriages in the city of Riyadh about the pattern of patience with the hardship of life according to the age variable, one of the follow-up tests was used, which is the LSD test, and the results show that there are statistically significant differences at the level of significance (0.0) in the pattern of patience with the hardship of life among latecomers to marriage in the city of Riyadh. Their ages are (36-39 years) and among those who are late to marriage whose ages are (from 40 years and older), in favour of those who are late to marriage whose ages are (40 years and older), as the arithmetic average of those who are late to marriage whose ages are (From 40 years and older) (25.44) is the largest in comparison to the arithmetic mean of late marriages whose ages are (36-39 years), which suggests that The following table displays the results in relation to the educational level variable (7).

As can be seen from Table 6, the differences between the averages did not reach the level of statistical significance, even though they did for patterns (patience with life's hardships, patience

in interpersonal settings, and patience with the hardships of daily life), according to the educational level variable (0.14, 0.30, and 0.62 respectively), and they are all non-statistically significant values higher than the level of significance. It also shows that there is no significant effect of the educational level variable on compassion, especially among those who are late for marriage, as the differences between the averages did not reach the level of statistical significance, as they did on compassion in particular according to the educational level variable (0.15), which is a non-statistically significant value higher than the level of significance (0.05). The level of statistical significance on social interaction according to the educational level variable reached (0.16), which is a non-statistically significant value higher than the level of significance, and that the differences between the means did not reach that level (0.05). According to the educational level variable, this shows that there are no statistically significant differences in the patience, self-compassion, and social interaction behaviours of latecomers to marriage in the city of Riyadh. In order to determine the significance of differences in patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh according to the variable of the work sector, the "T" test was used for two independent samples (Independent-T test), and the results were as shown. In the table 7 below:

Table 7 shows the results of the "T" test to indicate the differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to the work sector variable, (N=300).

Table 7 shows that there is no statistically significant difference between the mean values of the three patterns (patience with life's difficulties, patience in the interpersonal context, and patience with the difficulties of daily life) when broken down by industry. The corresponding p-values are 0.22, 0.61, and 0.69, respectively (patience with life hardship,

patience in the interpersonal context, patience with the hardships of daily life). Riyadh's marriage debts and delays, that there is no statistically significant effect of the work sector variable on compassion, as the differences between the averages did not reach the level of statistical significance, as they reached the level of statistical significance for compassion in particular according to the work sector variable (0.11; non-statistically significant value higher than the level of significance (0.05)). Particularly among Riyadh's late-married population. Moreover, the significance level was not met for the differences in averages, as the significance level was met for social interaction according to the work sector variable (0.49), which is a value greater than the significance level but not statistically significant (0.05).

This demonstrates that the social interaction of marital arrears in Riyadh is unaffected by the employment sector variable. There are no discernible differences in Riyadh's late-married population's patterns of patience, self-compassion, or social interaction when controlling for their employment sector.

In addition, the current study's findings that there are no statistically significant differences between patterns of patience (patience in the interpersonal context, patience with the hardships of daily life), self-compassion, and social interaction, by educational level variable and by work sector, suggest that these traits are intertwined and mutually beneficial. Divorced women are attributed to age and level of education, which contradicts the findings of Masooma and Al-Hussein, who found that divorced women over the age of 50 are more likely to experience difficulties in social interaction than divorced women under the age of 50.

This discrepancy may be attributable to the researcher's perspective that changes in Saudi

society including increased openness, social and cultural progress, technological progress, media openness, and the emphases on feminism. Because of differences in age, level of education, and industry [31-45].

The current study also found that there are statistically significant differences between the pattern of patience with the hardship of life due to the age variable of those who are late for marriage who are (40 years and more), and the reason may be due from the perspective of the researcher that with the advancement of the late for marriage and reaching the age of (40) years and more, the late for marriage tend to become more common [46-59]. As she grows in maturity, she will become more sensible and wise, and as her anxiety, tension, psychological stress, and emotional sensitivity diminish as a result of not getting married, she will be better able to withstand trying circumstances, bear adversity, and face problems with poise and confidence. Consistent with the findings of Nader [31], which found that women who marry later in life (between the ages of 40 and 45) are less emotionally sensitive, our study found that women who marry later in life (between the ages of 20 and 30) are less emotionally sensitive.

Self-compassion and social interaction can be predicted through the patterns of patience followed by late-marriage women."

It is clear from Table 8 the validity of the model for predicting self-compassion through patterns of patience followed by latecomers to marriage, given the significance of the calculated (q) value of (28.901) at a very low level of doubt, which is (0.00) and degrees of freedom (3,296), as shown in the table. The square of the multiple correlation coefficient ( $R^2$ ) or the coefficient of determination explains an estimated percentage of the total variance in self-compassion, which amounted to (0.227).

Based on the foregoing, it appears that it is possible to build a linear equation to predict the value of the dependent variable (self-compassion) through the independent variables (patience patterns). Table 9 shows the features of this equation.

It is clear from Table the statistical results presented in Table 9 that the values of (T) have reached (4.289, 3.590, 2.992), respectively, at the level of significance (0.00, 0.00, 0.023), respectively, and all of them are statistically significant values, and that the constant is statistically significant at the level of Significance (0.00), and therefore the effect of patience patterns on self-compassion is a statistically significant effect, as evidenced by the value of the slope of the linear equation (B) that the slope of the variable patterns of patience is positive, which means that the greater the patterns of patience among latecomers to marriage, the higher the degree of self-compassion. From the previous table, the multiple linear regression equation that helps predict self-compassion through patience patterns can be formulated, the multiple linear regression equation:

$(y=a+b_1x_1+b_2x_2+b_3x_3)$   $(y=54.671+0.916x_1+0.578x_2+0.311x_3)$  (Y) self-compassion (dependent variable) (x1,x2,x3) patience patterns (independent variables) (A): The value of the constant or segment which is the y-value when x is zero B): The coefficient of the independent variable “slope of the regression line” indicating In order to verify the validity of the hypothesis,

i.e. self-pity can be predicted through the patterns of patience followed by the latecomers to marriage.

To validate the sixth hypothesis, the analysis of variance was used to ensure the validity of the model to predict social interaction through the patterns of patience followed by the latecomers. Marriage and the results were as shown in the following Table 10.

Table 10 shows that the model to predict social interaction through the patterns of patience followed by latecomers to marriage is invalid because the calculated (q) value of (1.533) is insignificant at the significance level (0.20) higher than the level (0.05), and degrees of freedom (3,296), and because the square of the multiple correlation coefficient (R square) or the coefficient of determination explains only an estimated percentage of the variance (0.124). From this it follows that the value of social interaction cannot be predicted using a linear equation in which patterns of patience serve as an independent variable. The characteristics of this equation are shown in Table 10, and it is evident from the statistical results shown in Table 10 that the values of (T) reached (1.690), (1.806), and (0.865) at the level of significance (0.09), (0.07), and (0.38), respectively.

Each value is greater than the level (0.05), and except for the constant (which is significant at the level (0.00)), there is no statistically detectable effect of patience patterns on social interaction [60-63].

**Table 5:** shows the results of a one-way analysis of variance to indicate differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to the age variable, (N=300).

Dimensions	source of contrast	sum of squares	df	mean of squares	(F)	sig
Patience for the hardships of life	between groups	84.170	2	42.085	3.500	0.03
	within groups	3570.800	297	12.023		
	Total	36540970	299			

Patience in the interpersonal context	between groups	59.698	2	29.849	1.055	0.35
	within groups	8406.639	297	28.206		
	Total	8466.437	299			
Patience with the hardships of daily life	between groups	22.323	2	11,162	0.302	0,74
	within groups	10977263	297	36.960		
	Total	10999.587	299			
Self-compassion	between groups	511.953	2	255,977	1.650	0.19
	within groups	46,063,767	297	155.097		
	Total	46,575,720	297			
Social interaction	between groups	0,247	2	0,124	0.862	0.41
	within groups	41,134	297	0.138		
	Total	41.381	299			

**Table 6:** Shows the results of a one-way analysis of variance to indicate the differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to the educational level variable, (N=300).

Dimensions	Source of contrast	Sum of squares	df	Mean of squares	(F)	sig
Patience for the hardships of life	Between groups	48.093	2	24.047	1.98	0.14
	Within groups	3606.877	297	12.144		
	Total	36540.97	299			
Patience in the interpersonal context	Between groups	66.95	2	33.475	1.184	0.3
	Within groups	8399.486	297	28.288		
	Total	8466.437	299			
Patience with the hardships of daily life	Between groups	34.288	2	17.144	0.464	0.62
	Within groups	10695.299	297	36.92		
	Total	10999.587	299			
Self-compassion	Between groups	583.395	2	291.698	1.884	0.15

	Within groups	4,59,92,325	297	154.856		
	Total	46575.72	299			
Social interaction	Between groups	0.507	2	0.254	1.842	0.16
	Within groups	40.874	297	0.138		
	Total	41,381	299			

**Table 7:** The results of the "T" test to indicate the differences between patterns of patience, self-compassion, and social interaction among latecomers to marriage in the city of Riyadh, according to the work sector variable, (N=300).

Dimensions/Scales	Business sector	N	Mean	Standard deviation	t	Sig
Patience for the hardships of life	Genera	171	24.701	3.440	1.209	0.22
	Private	129	24.209	3.569		
Patience in the interpersonal context	Genera	171	20.590	5.160	0.501	0.61
	Private	129	20.279	5.542		
Patience with the hardships of daily life.	Genera	171	21.514	5.960	0.398	0.69
	Private	129	21.232	6.222		
Self-compassion.	Genera	171	92,736	12.234	1.597	0.11
	Private	129	90.418	12.727		
Social interaction.	Genera	171	2.418	0.371	0.688	0.49
	Private	129	2,389	0.373		

**Table 8:** The results of the analysis of variance to ensure the validity of the model:

Dependent variable	Source	R <sup>2</sup>	Sum squares	df	mean of squares	f	sig
Self-compassion	Regression	0.227	10551.986	3	4906.777	28.901	0.00
	The error		36023.734	296	121.702		
	Total		46575.720	299			

**Table 9:** The results of the multiple linear regression analysis to predict self-compassion through the patterns of patience followed by latecomers to marriage (N=300).

Independent variables	B	Standard error	Beta	t	sig
Constant.	54,671	4.545		12.030	0.00
Patience for the hardships of life.	0.916	0.214	0.257	4,289	0.00

Patience in the interpersonal context.	0.578	0.161	0.246	3.590	0.00
Patience with the hardships of daily life.	0.311	0.132	0.164	2.992	0,03

**Table 10:** The results of the analysis of variance to ensure the validity of the model.

Dependent variable	Source	R2	Sum of squares	df	Mean of squares	f	sig
Social interaction.	Regression	0.124	0.641	3	0,214	1.533	0.20
	The error		40,740	296	0,138		
	Total		41.381	299			

### Conclusion

As a result, it is clear that the hypothesis's validity has not been established; namely, that the patterns of patience exhibited by people who are late for weddings cannot be used to predict their social interactions. She would be more accepting and self-understanding, and more sympathetic to herself when exposed to suffering without criticism or blame, if she were married. This is because marriage increases resilience, allowing one to withstand stressful situations and circumstances while feeling reassured and calm.

The present study's findings corroborated those of Al-Shafei, who found that the trait of patience is associated with a more optimistic outlook on the future. Patience also reduces an individual's internal conflicts and makes him more stable, considerate, and ready to deal with any changes that may come his way. Unlike previous studies, the current one found that individuals' patience patterns didn't help in predicting their social interactions

### Recommendations

Enhancing society's awareness through social, cultural, and educational institutions, changing society's attitudes towards women and its evaluation method, and avoiding using any title that would harm her psychologically. Expanding the study to include larger samples in different regions and to find out the differences between arrears in marriage in villages and cities.

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**Corresponding author: Razan Fallah Alqhtani, Department of Psychology, Imam Mohammad Ibn Saud Islamic University (IMSIU), Riyadh 11564, Saudi Arabia**

**Email:** bbcsdpub@gmail.com

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