The Reliance of the Jordanian Youth on the Social Media Networks in Promoting the Culture of Dialogue

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Abstract--- *The study aimed to find out the extent of the Jordanian university's youth relied on social networks to establish a culture of dialogue between each other. The study relied on the theory of dependence on the media. The survey methodology was used in a simple random sample of Jordanian university youth. Its size is 400.The results indicated that there are different aspects of the commitment of the Jordanian university youth to the ethics of the culture of dialogue and ethics on the social networks. The first place was for the acceptance of opinion and the other opinion (35.8%), and in the last place "Tolerance during the dialogue between young people on social networks" (19.3%)the findings also indicated that there are many institutions responsible for establishing a culture of dialogue among Jordanian youth, the family was in the first place (71.5%), then the Educational Institutions (65.5%), then the media (52%), following by religious institutions (32.3%) ،and in the last place the political institutions (18.8%).*

Keywords--- *University Youth, Social Networks, Culture of Dialogue, Theory of Dependency.*

I. INTRODUCTION

Media is the most influential force in people's lives, directions and values; and it is, by itself, is a highly effective too life well used. If it adopts information policies, it will work, in a positive way, as a form of the modern digital media.

Dialogue is a means of understanding, a humanitarian demand as well as a civilized way by which a person reaches the intellectual perfusion and to the acceptance of cultural variance which leads tostay away from rigidity and open communication channels with the other societies; also, it is a characteristic of civilized communities, an effective tool that helps solve their problems and strengthen the social cohesion; where the youth are inter-communicating through the social media networks.

Therefore, this study aims to reinforce the culture of dialogue, particularly among the youth who, continuously, depend on the modern media. Also, it tends to reach the youth through the media, and implant the values of dialogue among them. In a social media forum, the youth from Jordan, Palestine, Lebanon and Syria emphasized on the importance of the culture of dialogue, co-existence, the acceptance of the other as well as spreading moderation among the youth; considering that as a base to the success of any general dialogue or debate, without clutching to own opinion and not understanding the other side's view.[1]

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The culture expansion, which was created by the technological communication means, has led to the possibility to separate place from identity, jump over the cultural and political borders and achieve maximum integration, shattering the traditional media breaks and mass communication, as well as expanding the freedom of receiving and the free direct interaction between the sender and the receiver [3]. Digital communities have availed a great amount of information through the scientific, civil and ideological councils, whether intentionally or unintentionally, in order for knowledge to be the most important source of development and national revenue; thus, the economic models are altered giving the leadership to the intellectual and creative industries [4].

II. PROBLEM STATEMENT

Based on the above, and in the light of the youth's increasing use of the social media networks which have become a means of convergence to them, the researcher aims to monitor and describe how dependent the Jordanian university youth are on the social networks in reinforcing the culture of dialogue among them.

III. RESEARCH SIGNIFICANCE

1. To monitor and describe the reliance of the Jordanian university youth on the social media networks, as a significant and effective human energy in the society.
2. To recognize the impact of the social media networks on the culture of dialogue of the university youth.
3. To be aware of the kind of the subjects the youth talk about on the social media.
4. To recognize the dominant language of dialogue among the youth so as for universities to conduct training courses aiming at raising it.
5. To identify the common means and methods of dialogue used by the youth on the social media networks.
6. To present results, on scientific basis, that can help the administrations of the Jordanian universities establish strategies in order to strengthen the culture of a good dialogue among the university youth.
7. To present to the administrations of the Jordanian universities, and all concerned persons, a specialized study about the reliance of the university youth on the social media networks to strengthen the culture of dialogue among them.

IV. RESEARCH OBJECTIVES

This study is aimed to achieve the following objectives:

1. Defining the intensity of the Jordanian university youth's usage of the social media networks, and their preferred ones.
2. Observing the motivations of the Jordanian university youth to use the social media networks.
3. Recognizing the most important pages followed by the Jordanian university youth on the social media networks.
4. Recognizing the influence of the social media networks in improving the dialogue behavior of the Jordanian university youth with others.
5. Recognizing the extent of commitment of the Jordanian university youth to the Etiquette and ethics of dialogue over the social media networks, and the influential parties in strengthening this culture.

6. Recognizing how benefitted are the Jordanian university youth from making a dialogue, over the social media networks, in developing the culture of dialogue among them.

7. Defining the behavioral consequences resulted from the reliance of the university youth on the social media networks.

8. Reaching to views and conclusions that contribute to strengthening the culture of dialogue among the Jordanian university youth, and publishing mechanisms.

V. PREVIOUS STUDIES

The researcher has reviewed many studies related to the field of this paper. Following, a summary of some of the studies is presented:

- (Mennat Allah Bahjat,2018) [5] aimed to identify how reliant the Egyptian youth are on the news websites, on the social media sites, to attain information about the ongoing incidents; and to realize the role of these websites in providing the youth with information, the political ones in particular.

- (Amira Ahmad Kokash, 2017) [6] investigated the role of the social media networks in spreading the culture of forgiveness and positive co-existence in accordance to the students of the Jordan University. The results showed the presented topics about the culture of forgiveness, on the social media networks, were high and of statistical significance. This assured the role of these networks in spreading the culture of forgiveness and implanting humanitarian values.

- (Kholood Al- Faleet, 2015) [7] conducted a study to put mechanisms to strengthen the culture of dialogue and respect of the others opinions among the Palestinian university students, an important class of the Palestinian society. One the most important outcomes of this study was to invite the officials, of the Palestinian universities, to focus on investing in the students' brains; spread the culture of dialogue among students as well as the respect of the others' opinions away from intolerance and biasing.

- (Ahmad Rifai, 2014) [8] investigated how reliant the Egyptian youth are on the social media sites, as a source of information about political issues and gaining some political values. The study was conducted on study sample of Egyptian youth.

- (Bandar Al-Harthi, 2014) [9] studied the effect of the reliance of the Saudi young people on the social media networks (Facebook and Twitter) to get information about the social issues of the study sample, and its impact on the formation of their directions towards those issues; in addition to exploring to what extent the social media networks could motivate the youth to participate in providing solution to these issues, through a field study

- (Yasmeen Mohammad, 2014) [10] elaborated the way of establishing the social capital through using Facebook- the social media site – due to its extreme importance to the users in: communicating with others; getting information; exchanging knowledge; achieving social and emotional support; civil and political participating and maintaining relationships and friendships.

- (Andrew Keenan & Ali Shiri, 2009) [11] have made a research to identify the social interaction level within the virtual communities on the social sites, and the factors affecting it through making a comparison among 4 social networks, namely: Facebook, Twitter, My space and LinkedIn

- (Ibrahim Al- Obaid, 2009) [21] aimed, from this study, at rooting the concept of dialogue, clarifying the reasons and the justifications of strengthening the culture of dialogue and its skills among the students. Also, he aimed to identify the required skills, and how to strengthen them.

- (Jane Lewis &Ann West, 2009) [13] aimed to reveal the reasons why the British university students use Facebook. The study results showed that Facebook, for the British students, is an essential and important tool for social communicating in London; and that most of the Facebook users spend most of the time browsing the pages of friends or other persons within the network.

VI. THEORETICAL FRAME

Reliance on Media Theory:

It is based on a group of assumptions, as follows:

- Reliance on the means that present important information to the individual; the kind of information that satisfies more of the individual's needs. Therefore, some media have more power influence than others [14]. In other words, the more reliant the individual is on media in achieving his/her goals, the more important become the media's role in the lives of individuals and the society as a whole.

- The degree of the general social stability, or change. In case of disputes and crisis, the individuals' reliance on media increaser, in order for them to re-evaluate their standings and take new decisions [15]. On the other hand, that reliance is decreased at times of social stability [16].

The effects of individuals' reliance on media [17]:

The effects of the public communication of the three fields are related, to a far extent, to the degree of reliance of the public on the information provided by the media. These effects are as follows:

- The Cognitive Effects:

The cognitive effects are characterized for revealing the mystery problem resulted from the information provided to the individual are contradictory, not complete or not able to provide the proper explanation of a phenomenon, establish directions towards the society's issues, define and arrange the recipients' interest regarding subjects, or thoughts, published by media, in addition to affecting the beliefs and values of the individuals by increasing them.

- The Emotional Effects, The Behavioral Effects

The change- in directions, beliefs or emotional states- is of a concern to everyone, since it affects, explicitly, their behaviors. Melvin Deflare & Rakitch mentioned that the behavioral effects, resulting from the reliance of the individual on media, can be limited to two fundamental behaviors: activation and inactivation.

VII.   QUESTIONS AND HYPOTHESES

The Questions:

- How densed is the Jordanian university youth's use of the social media?

- What social media networks do the Jordanian university youth prefer?

- What are the motives of the Jordanian university youth to use the social media?

- What websites are most followed by the Jordanian university youth over the social media?

- What is the social media sites' effect in improving the behavior of the Jordanian university youth's dialogue with others?

- How committed are the Jordanian university youth to the culture and the ethics of dialogue over the social media?

- What are the influential actors in strengthening the culture and the ethics of dialogue in the Jordanian university youth?

- What are the signs of the Jordanian university youth's commitment to the literature and the ethics of the culture of dialogue over the social media?

- How can the Jordanian university youth benefit from making a dialogue, through social communication sites, in enhancing their culture of dialogue?

- What behavioral effects are the Jordanian university youth exposed to as a result of their reliance on the social media sites?

- What do the Jordanian university youth suggest to help strengthen the culture of dialogue among them, and the ways to spread it?

VIII. HYPOTHESIS

There is a correlation with a statistical significance between the degree of the young people's reliance on the social media networks and its contribution to strengthening the culture of dialogue among the Jordanian university youth.

IX. METHODOLOGY

The researcher used the survey method, which is considered one of the main methods used in the field of social and behavioral researches. This method is the prime method used to study the media audience, and gather information about their state, social characteristics, directions and behavior [19]. The survey method is aimed to explore the effects resulting from the Jordanian university youth's reliance on the social media in strengthening and growing the culture of dialogue, based on the cognitive processing done, on it, in the websites followed by the young people, particularly the behavioral effect.

X. STUDY POPULATION AND SAMPLE

The study society consists of all of the Jordanian university youth aging 18-35 years. Since this society is massive in number, a random study sample, of (420) members, have been chosen; 20 of them were excluded due to incomplete information provision. Therefore, the study sample has become (400) members. The sample characteristics are as follows:

Personal Data	Personal Information	Personal Data	Total
		K	%
Type	Males	186	46.5
	Females	214	53.5
	Total	400	100.0
Place of Residence	City	186	46.5
	Village	178	44.5
	The Badia	36	9.0
	Total	400	100
Age	Less than 22 years.	87	21.8
	22-26 years.	116	29.0
	26-30 years.	90	22.5
	30-35 years.	107	26.8
	Total	400	100.0
Family's Average Monthly Income	Less than 300 JD.	48	12.0
	300-500 JD.	136	34.0
	500-700 JD.	92	23.0
	More than 700 JD.	124	31.0
	Total	400	100.0
The University students go to	Mutah	77	19.3
	Jordan	168	42.0
	Yarmouk	155	38.8
	Total	400	100.0
Level of Education	Bachelor	270	67.5
	Masters	97	24.3
	Doctorate	33	8.3
	Total	400	100.0
The Colleges Students go to	Humanities and Social Colleges	232	58.0
	Scientific Colleges	168	42.0
	Total	400	100.0

Data Collection

The study depended on the questionnaire, as a scientific tool used to explore the sample members' opinions, directions and information about a given subject; and to investigate their demographic variables, such as: type, gender, age, place of residence, average monthly income, level of education, the university they go to and their major. The questionnaire consisted of (17) questions, aiming to collect the thesis data; and it was divided into five dimensions, as follows:

- The first dimension: the intensity of using the social media

- The second dimension: the motivations that lead the Jordanian university youth to use the social websites.

- The third dimension: the contribution of the social media in strengthening the culture of dialogue in the Jordanian university youth.

- The fourth dimension: the benefits that the Jordanian university youth gain from strengthening the culture of dialogue when interacting over the social media.

- The fifth dimension: the behavioral effect, regarding the culture of dialogue, resulting from the interaction of the Jordanian university youth over the social media.

The Test for Validity and Reliability

The validity of the questionnaire has been tested for reliability and validity [20], as follows:

- The virtual validity: means the honesty and accuracy of the used measurement tool in measuring the desired theoretical variable or concept [21].To be sure of the used measurement tool, the researcher presented it to four judges whose suggestions and directions were followed to make the questionnaire valid for this research.

- The Reliability test: aims to reach to a balanced agreement among the results achieved, in case they used the same bases and methods on the same media material; i.e.: the researcher would attempt minimizing the differences, to the least possible, through controlling the factors leading to the emergence of the difference, at each of the research's stages. This has been done by the researcher's application of the reliability test on 10% of the original sample after the judgement was completed. Two weeks later, this test was once again on 5% of the sample. The result of the test was 80.9%, which proved the reliability and validity of applying the questionnaire, and publish its results.

XI. THE STATISTICAL ANALYSIS

The researcher used the (SPSS) program for data analysis. In this study, the approved level of significance for the results of experimenting the hypotheses, correlations and regression coefficient, is as follows: confidence of 95% or more and significance a = 0.5 or less.

XII. THE RESULTS AND DISCUSSIONS

In this section, the researcher demonstrates the achieved field results of this study, through explaining the obtained answers to the pre-determined questions, in addition to exploring to what extent the hypotheses of the study are validated, as follows:

Answering the Study Questions:

The researcher, in this section, presents the obtained answers to the questionnaire's questions, as follows:

The First Dimension: The Intensity of Using the Social Media Networks

1- The Jordanian university youth's use of the social networks

Table 3: The Extent of the Study Sample's Use of Social Networks

Use Frequency	Number	%
Always	321	80.3
Sometimes	74	18.5
Rarely	5	1.3
Total	400	100.0

$(X^2 = 414.065; Df = 2; a = 0.000)$

Table (3) shows that (80.3%) of the study sample said that the always use the social networks, while (18.5%) use the networks sometimes and (1.3%) used them rarely. It is worth mentioning that all the members of the study samples were social networks' users, which is normal due to the popularity of these networks among the young people.

This result is consistent the statistical data, showed under the table, as there are differences between the frequency of the sample's use of social network, where the value of X² Reached (414.065); which has a statistical significance at a= (0.000).

That agrees with the previous studies. (Mennat Allah Bahjat, 2018)[23] affirmed the increase of the arithmetic mean, of the sample's members' use of the social media. Also, (Yasmin Mohammad, 2014) [24] proved that Facebook was the most used. Moreover, the achieved result goes along with the statistics produced by the Information Center, supported by the Egyptian Ministers Cabinet's resolution in 2011 [25], which confirmed the wide use of Facebook, particularly among the youth, in Egypt.

2- The Jordanian Youth's time of using the social networks

Table 4: Time of the Sample Members' Use of Social Networks

Time of Use	Number	%
Four years and more	308	77.0
One to less than four years	79	19.8
Less than a year	13	3.3
Total	400	100.0

(X²=359.555;Df= 2; a= 0.000)

Table (3) shows how long the sample members have been using the social networks. It appears that (77%) of the sample have been using the social networks for "four years or more", (19.8%) used them for "one year or less" and (3.3%) used the social networks for "less than a year". This result is consistent with the statistical data shown under the table, as there are differences between the time that the sample members spend using the social networks where X² reached (359.555) at a= 0.000.

3- The Number of Hours Spend, Daily, by the Jordanian Youth Using the Social Networks

Table 5: The Number of Hours the Sample Members Spend, Daily, Using Social Networks

Number of hours	Number	%
3 to less than 5	142	35.5
1 to less than 3	124	31.0
5 or more	110	27.5
Less than 1 hr.	24	6.0
Total	400	100.0

(X²= 82.160;Df= 3; a= 0.000)

Table (5) shows the number of hours the sample members spend, daily, using social networks. The majority of the sample,(35.5%),spend "three hours to less than five hours"; while (31%) spend "one hour to less than three"; while the least category, (6%), was those spending "less than an hour" proceeded by (27.5%) who use the networks for "more than five hours.

This result is consistent with the statistical readings shown below table (5) as differences exist between the number of hours that the sample members spend, daily, using the social networks, where X^2 = (82.160); at a =(0.000).

4-The Social Networks Most Preferred by the Jordanian Youth

Table 6: The Most Preferred Social Networks by the Sample Members

Networks	Very often		To an extent		Rarely used		Mean	Standard Deviation	Relative Weight	Rank
	N	%	N	%	N	%				
Facebook	279	69.8	98	24.5	23	5.8	2.64	.588	88.0	1
YouTube	164	41.0	169	42.3	67	16.8	2.24	.721	74.7	2
Instagram	134	33.5	117	29.3	149	37.3	1.96	.841	65.3	3
Twitter	37	9.3	58	14.5	305	76.3	1.33	.638	44.3	4

Table (6) indicates the social networks mostly preferred to use by the sample members.

This result agrees with the study done by the "Vision Center for Public Opinion Studies", in 2012, about the effect of the social media networks on the university youth, mentioning that Facebook ranked first in use (90.8%). Also, this result is consistent with findings of the study made by(Zizi Papacharissi, 2009) [27]which showed that Facebook is distinguished for the flexibility of use, and it avails many possibilities and tools that allow the members to present the topics and add comments to each other; and that increases the communicating efficiency.

The Second Dimension: The Motives of the Jordanian University Youth to Use Social Networks

1. The Type of Websites and Publications - Over the Social Networks - Followed by the Sample Members

Table 7: The Type of Websites and Publications Followed by Sample Members Over Social Media

Type of Websites	N	%
Friends	264	66.0
NEWS	218	54.5
Groups	163	40.8
Daily Newspapers	143	35.8
Comic Sites	132	33.0
Governmental Sites	113	28.3
Media Personal Sites	103	25.8
TV Channels	94	23.5
Politicians Personal Sites	70	17.5
Total	400	

Table (7) describes the type of the websites and publication that are followed by the sample members over the social networks. The "friends' personal websites" come at the top with (66%), followed by "NEWS" with (54.5%), "groups" come third with (40.8%), then come the "cynical" sites with (33%), the" governmental sites" are fourth with(28.3%), the " media personal sites" are fifth with (25.8%) and the" politicians personal sites" come last with (27.5%).

This agrees with the study of(Jane Lewis & Anne West, 2009) [28]which showed that most of the Facebook users follow "the websites of friends" the most, then come websites of other persons within the network.

2. The Motives of the Jordanian University Youth to Use the Social Networks

Table 8: The Motives of Sample Members to Use the Social Media

Motives to use the social media	Number	%
To see the news	287	71.8
To know the resolutions and news updates always	161	40.3
To get periodically updated information	160	40.0
To exchange views and interact with other followers	159	39.8
Talk with friends and discuss the ongoing incidents	156	39.0
To be satisfied by just following dialogues among young people.	147	36.8
To freely express opinions, thoughts and feelings	121	30.3
To give the youth the chance to present their views and thoughts	74	18.5
Raising subjects for discussion and talking about them	70	17.5
Total	400	

Table (8) shows various motives of sample members to use the social media. From the table, the top motive is "to see the news on the social media" with (71.8%). Then, the motive of "knowing the resolutions and the continuously updated news" comes second with (40.3%); after that comes "getting periodically updated information" with (40%). Ranked fourth, the motive of "exchanging views and interacting with the following audience" with (39.8%); then, the motive "talking with friends and

This confirms the increase in the sample members' interest in following social websites to the new resolutions and information about the society, and to know the updated news as well. This agrees with the study of (Mennat Allah Bahjat, 2018) [29] which assured the individuals' use of the social media as an important source of news and information.

Also, the achieved result agrees with the (KatibFaris and AqoonDonya, 2016) [30] and (Bandar Al-Harthy, 2014) studies which show that the social interaction, making new friends and chatting on Facebook are among the most important motives for the youth to use the social sites.

The third dimension: the contribution of social media to strengthening the culture of dialogue among the Jordanian university youth with others

1. The Social Media's Contribution to Improve the Behavior of the Sample Members When Making a Dialogue With Others

Table 9: Social Media's Contribution to Improve the Sample Members' Behavior When Making a Dialogue with Others

The degree of contribution	Number	%
Improved to an extent	244	61.0
Highly improved	156	39.0
Total	400	100.0

(X^2= 19.360;Df= 1; a= 0.000)

Table (9) shows how effective the social media networks are in improving the behavior of the sample members when making a dialogue with others. (61%) of the sample said that "improved to an extent"; (39%) said that social media "highly improved" their dialogue behavior. That agrees with the statistical indicators shown below the table, where differences emerged between the degree of the social media's contribution to improve the sample members' behavior when making a dialogue with others, as X^2= 19.360 at a= 0.000.

2. The Contribution of the Social Media to Strengthen the Culture of Dialogue among the Jordanian University Youth

Table 10: The Degree of Contribution of the Social Media to Strengthen the Culture of Dialogue among the Jordanian University Youth

The degree of contribution	N	%
To an extent	221	55.3
To a great extent	110	27.5
No contribution	69	17.3
Total	400	100.0

(X^2= 92.765;Df= 2; a= 0.000)

Table (10) shows how the social media contribute to strengthen the culture of dialogue among the Jordanian university youth. The results indicate that (55.3%) believe that social media strengthen the culture of dialogue "to an extent"; (27.5%) of the sample believe the contrition was" to a great extent" while (17.3%) said that social media had "no contribution". These findings are consistent with the statistical readings shown below the table, as they show differences between the degree of the social media contribution to strengthen the culture of dialogue among the Jordanian university youth at values of X^2= 92.765 at a=0.000

3. The Commitment of the Jordanian University Youth to the Ethics and Morals of the Culture of Dialogue on Social Media

Table 11: To What Extent the Jordanian University Youth are Committed to the Ethics and Morals of the Culture of Dialogue on Social Media

The extent of commitment	N	%
Sometimes	232	58.0
Rarely	83	20.8
Always	51	12.8
Not committed	34	8.5
Total	400	100.0

(X^2= 244.700;Df= 3; a= 0.000)

Table (11) shows the extent of the Jordanian university youth's commitment to the ethics and morals of the culture of dialogue on the social media, as follows: (58%) were "sometimes" committed, the "rarely" committed were (20.8%), while the "always" committed were (12.8%) and the "not committed" category came last with (8.5%). The results are consistent with the statistical functions shown below the table, showing differences between the extent of the Jordanian university youth to the ethics and morals of the culture of dialogue on social media at X^2 = (244.700) at a = (0.000).

4. The Signs of the Jordanian University Youth's Commitment to the Ethics and Morals of the Culture of Dialogue on the Social Media

Table 12: The Signs of the Jordanian University Youth's Commitment to the Ethics and Morals of the Culture of Dialogue on the Social Media

The signs of commitment	N	%
The acceptance of opinion and other's opinion	143	35.8
Mutual respect among the youth during a dialogue about topics on the social media	128	32.0
The Jordanian university youth's dialogue is distinguished for its delicacy and etiquette	127	31.8
Not biased to a certain opinion	119	29.8
Every young individual accepts opposite views without anger or arrogance.	90	22.5
Forgiveness among the youth during a dialogue on social media	77	19.3
Total	400	

Table (12) shows the different signs of the Jordanian university youth's commitment to the ethics and morals of the culture of dialogue on social media

This result agrees with the study of (Amira Ahmad Kokash, 2017) [32], regarding the social media's role in spreading the culture of forgiveness and positive co-existence, according to the students of the Jordan University, which showed that among the topics raised on social media, forgiveness was the most raised, statistically.

The Fourth Dimension: how Benefitted the Jordanian University Youth are from Interacting on the Social Media in Strengthening the Culture of Dialogue

Table 13: The Effect of Sample Members' Interacting with Others on Social Media, When Raising Various Topics, on the Culture of Dialogue and their Interaction

The extent of the effect	N	%
Medium effect	245	61.3
Big effect	109	27.3
No effect at all	46	11.5
Total	400	100.0

(X^2= 155.165;Df= 2; a= 0.000)

Table (13) shows the extent of effect on improving the culture of dialogue at the sample members when interacting with others on social media upon raising various topics. The table showed that the effect was medium to (61.3%) of the researched; while the effect was big for (27.3%) and had no effect at all for (11.5%). This comes consistent with the statistical functions shown below the table where $X^2= 155.165$ at $a=0.000$

1. *The Type of Topics Preferred by the Sample Members to Talk about with other Persons on Social Media*

Table 14: The Topics that the Sample Members Prefer to Talk about with Others on Social Media

Type of topics	N	%
Social	245	61.3
Educational	208	52.0
Cultural	193	48.3
Political	122	30.5
Sports	112	28.0
Religious	103	25.8
Economic	72	18.0
Arts	71	17.8
Total	400	

Table (14) shows the type of topics the sample members prefer to talk about with others on the social media. The social topics were the highly preferred with (61.3%) followed by the educational ones with (52%); then, the cultural topics with (48.3%); the political topics with (30.5%); religious topics with ((25.8%); the economic with (18%) and, lastly, came arts with (17.8%).

2. *The Parties Responsible for Strengthening the Culture of Dialogue among the Jordanian University Youth*

Table 15: The Parties Responsible for Strengthening the Culture of Dialogue among the Jordanian University Youth

The responsible parties	N	%
Family	286	71.5
Educational institutions	262	65.5
Media	208	52.0
Religious institutions	129	32.3
Clubs and cultural centers	119	29.8
Political institutions	75	18.8
Total	400	

Table (15) shows the parties responsible for strengthening the culture of dialogue among the Jordanian youth. (71.5%) of the researched saw that family is the main responsible, (65.5%) picked the educational institutions, media came third with (52%); fourth was the religious institutions with (32.3%) and the political institutions came last with (18.8%).

3. The Benefits the Study Members Gain from the Dialogues of the Youth in Developing the Culture of Dialogue

Table 16: The Sample Members' Benefits Gained from the Dialogues among the Jordanian Youth in Developing the Culture of Dialogue

Benefits	N	%
Gain the experience of interaction and making a dialogue with others	232	58.0
Realize the importance and the necessity of strengthening the culture of dialogue among the Jordanian university youth	168	42.0
Recognize the ethics and the morals of the culture of dialogue among the Jordanian youth on social media	134	33.5
Find out how to use the culture of dialogue in solving emerging problems on social media	128	32.0
Tact and respecting the values of dialogue among the youth on social media.	117	29.3
Total	400	

Table (16) shows the benefits the study members gain from the dialogues of the youth in developing the culture of dialogue. From the table, the benefit of "gaining the experience of interaction and making a dialogue with others" came first with (58.0%); followed by " realizing the importance and the necessity of strengthening the culture of dialogue among the Jordanian youth" with (42.0%); in the third place, the benefit of " recognizing the ethics and morals of the culture of dialogue among the Jordanian youth on social media" with (33.5%); fourth came " finding out how to use the culture of dialogue in solving problems emerging on the social media" with(32.0%) and lastly came the benefit of being intact and respecting the values of dialogue among the youth on social media" with (29.3%).

This result agrees with the study of (Ibrahim Al-Obaid, 2009) [33], which aimed at rooting the dialogue concept; and clarifying the reasons of strengthening the culture of dialogue and its skills within the methods of education of the high school students

The Fifth Dimension: The Behavioral Effect on the Culture of Dialogue resulting from the Jordanian University Youth's Interaction on the Social Media

1. The Behavioral Effects Resulting from the Reliance of the Jordanian University Youth on the Social Media

Table 17: The Behavioral Effects on the Sample Members Resulting from their Reliance on the Social Media

The behavioral effects	N	%
Respect different opinions and thoughts, and all solutions they produce	153	38.3
Always interact with friends on the social media on all raised topics	148	37.0
Follow the problems and the suggested solutions, and comment on them in a polite way.	140	35.0
Post news and pictures, and share them with friends	124	31.0
Organize the time to spend as much time as possible in chatting with friends on the social media	113	28.3
Have the ability to converse with others using the ethics of dialogue.	113	28.3
Have the ability to express w views and thoughts about the topics under discussion.	97	24.3
Have the ability to convince the others with own views and thoughts regarding the topics being discussed	74	18.5
Have the sense of belonging to social groups supporting my views	56	14.0
Total	400	

Table (17) shows a group of the behavioral effects resulting from the reliance on the social media, and they are ranked as follows: first, "respect different opinions and thoughts, and the solutions they produce" with (38.3%); second, " always interact with friends on social media on all raised topics" with (37%); third, " follow the problems and the suggested solutions, and comment on them in a polite way" with (35%); fourth, " post news and pictures, and share them with friends" with (31%); fifth, " organize the time to spend as much time as possible chatting with friends on social media" with (28.3%); sixth, " having the ability to converse with others using the ethics of dialogue" with (28.3%); seventh, " have the ability to express view and thoughts about the topics under discussion" with (24.3%); eighth, " have the ability to convince the others with own views and thoughts about topics being discussed" with (18.5%)and in the ninth place came "have the sense of belonging to social groups supporting my views" with (14%) .

2. The Extent of the Sample Members' Interaction with others on Social Media about Topics under Discussion

Table 18: The Extent of the Sample Members' interaction with Others on Social Media about Topics Under Discussion

The extent of interaction	N	%
I talk about new topics eligible for discussion and dialogue.	192	48.0
Be patient in giving an answer till more views are presented.	134	33.5
Keep discussing till reaching to convictions about the topics	106	26.5
Make a dialogue with those who agree with my views	84	21.0
I don't talk so I don't get bored	83	20.8
I talk with those who disagree with my views.	79	19.8
Total	400	

Table (18) shows the extent of the sample members' interaction with others on social media about topics under discussion. In the first place came" I talk about new topics eligible for discussion and dialogue" with (48%); second was "be patient in giving an answer till more views are presented" with (33.5%); third came "keep discussing till reaching to convictions about the topics" with (26.5%); fourth came "I talk with those who agree with my views" with (21%) and in the last place came "I talk with those who disagree with my views" with (19.8%).

Suggestions Presented by the Sample Members to Strengthen and Spread the Culture of Dialogue Among the Jordanian Youth

The researched persons have presented suggestions to develop and strengthen the culture of dialogue among the Jordanian university youth, which are: to spread the culture of awareness among all persons with different ages; to get out of the personal frames because they are disputable relative concepts; to enhance the religious and media institutions in creating new opportunities to make dialogues at all levels; to strengthen the concept of cultural exchange for the individual to be able to experience world cultures and to enrich the awareness of dialogue.

Second: Results of validating the thesis hypothesis

Through the achieved results, the researcher could validate the hypothesis of the study, as follows:

The hypothesis: There is a correlative relationship, with statistical significance, between the youth's reliance on social media and its contribution to strengthen the culture of dialogue among the Jordanian university youth

Table 20: The Relationship between the Youth's Reliance on Social Media and its Contribution to Strengthen the Culture of Dialogue among the Jordanian University Youth

The reliance of youth on social media / Contribution to strengthening the culture of dialogue among the Jordanian university youth	The reliance of the youth on social media		
	Pearson's coefficient	Significance level	Significance
The extent of its contribution to strengthen the culture of dialogue among the Jordanian university youth	0.170	0.001	Significant

Table (20) shows that there is a correlative relationship, with statistical significance, between the youth's reliance on social media and its contribution to strengthen the culture of dialogue among the Jordanian university youth. Pearson's coefficient is at (0.170), which is statistically significant at a significance level at (0.001). That means the more reliant on social media the youth are, the more effective the social media in strengthening the culture of dialogue.

So, the hypothesis is proven to be true.

XIII. CONCLUSIONS AND RECOMMENDATIONS

This study aimed to monitor and describe the level of the Jordanian university youth's reliance on the social media in strengthening the culture of dialogue among them. Following, the most highlighted results achieved herein:

1. The motives, of the sample members' use of social media, are different. The top motive is " to see the news on social media" with (71.8%), then " to know the resolutions and news updates" with (40.3%), followed by " to get periodically updated information on the social media" with (40%), fourth came " to exchange views and interact with the public on social media" (39.8%), then " to talk with friends and discuss current events" with (39%), while " just to read and follow the ongoing dialogue among the youth" was with (36.8%), then " to express my thoughts and opinions freely" with (30.3%) and last came " raising topics, discussing them and talking about them" with (17.5%).

2. Regarding the signs indicating the Jordanian university youth's commitment to the ethics and morals of the culture of dialogue on social media, they came as follows: the " acceptance of the opinion and the other's opinion" with (35.8%); the " mutual respect among the youth during making a dialogue on social media" with (32%); "The Jordanian university youth's dialogue is distinguished for its delicacy and etiquette" with (31.8%); " not biased to a certain opinion" with (29.8%) then " forgiveness among the youth during a dialogue on the social media" with (19.3%).

3. As for the type of topics the sample members prefer to talk about with others on the social media, the social topics were the highly preferred with (61.3%) followed by the educational ones with (52%); then, the

cultural topics with (48.3%); the political topics with (30.5%); religious topics with ((25.8%); the economic with (18%) and, lastly, came arts with (17.8%).

4. Regarding the parties responsible for strengthening the culture of dialogue among the Jordanian youth, (71.5%) of the researched saw that family is the main responsible, (65.5%) picked the educational institutions, media came third with (52%); fourth was the religious institutions with (32.3%) and the political institutions came last with (18.8%).

5. There are different benefits gained by the study members from the dialogues, of the youth, in developing the culture of dialogue. the benefit of "gaining the experience of interaction and making a dialogue with others" came first with (58.0%); followed by " realizing the importance and the necessity of strengthening the culture of dialogue among the Jordanian youth" with (42.0%); in the third place, the benefit of " recognizing the ethics and morals of the culture of dialogue among the Jordanian youth on social media" with (33.5%); fourth came " finding out how to use the culture of dialogue in solving problems emerging on the social media" with (32.0%) and lastly came the benefit of being intact and respecting the values of dialogue among the youth on social media" with (29.3%).

6. There is a correlative relationship, with statistical significance, between the youth's reliance on social media and its contribution to strengthen the culture of dialogue among the Jordanian university youth.

XIV. RECOMMENDATIONS

1. To conduct scientific researches and studies on how to spread the culture of dialogue on social media.

2. To conduct training courses that aim to: elaborate the importance of the dialogue among the individuals, teach them to respect each other, respect others' opinions, not to be intolerant to personal opinions, accept others and to reinforce and spread the skills and culture of dialogue among all individuals in the society through the educational and social institutions.

3. To reactivate the role of educational and media institutions in raising the young people's awareness of the importance of dialogue in building a better society; and assure that a difference in opinions must not ruin the relationship among the people.

4. To reinforce the school and college curriculums with methods and skills of communicating in order to develop new methods of listening, and renew the current ones.

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