

Emotional Intelligence, Religiosity and Forgiveness as Predictor of Marital Satisfaction among Non-Academic Staff of Ebonyi State University, Abakaliki South Eastern Nigeria

Ofoke S. Mbam¹; Ronald C.N. Oginyi²; Ernest I. Onyishi

^{1,2} Department of Psychology, Ebonyi State University, Abakaliki

³ Department of Psychology, University of Nigeria, Nsukka

Corresponding Author: Ofoke S. Mbam

Abstract

The Study Investigated Emotional Intelligence, Religiosity And Forgiveness As Predictors Of Marital Satisfaction Among Non-Academic Staff Of Ebonyi State University, Abakaliki. South-Eastern, Nigeria. The Sample Of This Research Comprises 180 Married Couples Of Non-Academic University Staff. The Results Of The Regression Statistical Analysis, Indicated positive prediction of emotional intelligence, religiosity and forgiveness on marital satisfaction ($R= 0.40$, $R^2= 0.16$, Adjusted $R^2= 0.15$, $F (3,176)=11.27$, $P<0.05$). The implications of the findings to psychologist, family therapist, religious counselors, behavioural scientist and policy makers to get insights in and improve marital satisfaction among couples. The purpose to the present research will address the issues of emotional intelligence, religiosity and forgiveness as it relates to marital satisfaction. It will help to make future plans and to improve effective marital satisfaction among old and new marital couples. It will also contribute to set an obstinate ground for psychological counseling and therapy on marital satisfaction.

Keywords: emotional intelligence, religiosity, forgiveness, marital satisfaction, married couples,

INTRODUCTION

Marital satisfaction refers to an individual's subjective evaluation of the marital relationship (Taylor, Peplau, & Sears, 1997). Marital satisfaction is an essential element for successful family life and personal growth. In this regard, marital satisfaction is a pertinent ingredient to the stability of any nation, given that the family is the basic unit of any nation (Samson, Micheal, Peter, & Naftali, 2015). Also marital satisfaction is a complex process that has over time been thought to be influenced by many factors, including education, socio economic status, love, commitment, marital communication, conflict, gender, length of marriage, the presence of children, sexual relations and the division of labour (Hendrick, & Hendrick, 1992). Aldous (1996) defined marital satisfaction as how couples feel about each other. Khodabakhsh, Esfandiari and Seyed (2008) see marital satisfaction as a special case of relationship satisfaction, and is the degree to which partners in marriage assess their approval of different aspects of their marital relation. Onyishi, Piotr, Agnieszka, and Nathan (2012) see marital satisfaction as the number of children produced by couples. In Africa it is observed that emotional intelligence tend to influence marital satisfaction.

Emotional Intelligence (EI) describes the ability, capacity, skill or, in the case of the trait emotional intelligence model, a self-perceived grand ability to identify, assess, manage and control the emotions of one's self, of others, and of groups (Abi & Jijo, 2012).

Emotional intelligence can be defined as the ability to monitor one's own and other person's or people's emotion, to discriminate appropriately and to use emotional information to guide thinking and behaviour (Coleman & Andrew, 2008). However, substantial disagreement exists regarding the definition of EI, with respect to both terminology and operationalizations.

Currently, there are three main models of EI (1) Ability model (2) mixed model and (3) Trait model; (1) Ability model (Mayer, Salovey, Caruso & Sitarenios; 2001) define emotional intelligence as the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth. However, after pursuing further research, their definition of EI evolved into the capacity to reason about emotions, and of emotions, to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (Salovey, Peter, Mayer, John & David, 2004). The model proposes that individuals vary in their ability to process information of emotional nature and in their ability to relate emotional processing to a wider cognition. This ability is seen to manifest itself in certain adaptive behaviours. The model claims that EI includes four types of abilities: (1) perceiving emotion-the ability to detect and decipher emotions

in faces, pictures, voices, and cultural artifacts, also include the ability to identify one's own emotions (ii) using emotions. The ability to harness emotions to facilitate various cognitive activities such as thinking and problem solving (iii) understanding emotions- the ability to comprehend emotion language and to appreciate complicated relationships among emotions. For example, understanding emotions encompasses the ability to be sensitive to slight variations between emotions, and the ability to recognize and describe how emotions evolve over time (iv) managing emotions- the ability to regulate emotions in both ourselves and in others. The emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended goals. (2) Mixed model (Goleman, 1998) view emotional intelligence as a wide array of competencies and skills that drive leadership performance. The model outlines five main EI constructs as to include (1) self-awareness- the ability to know one's emotions, strengths, weaknesses, drives, values and goals and recognize their impact on others while using gut feeling to guide decisions (ii) self-regulations- involves controlling or redirecting one's disruptive emotions and impulses and adapting to changing circumstances (iii) social skill- managing relationship to move people in the desired direction (iv) Empathy- considering other people's feeling especially when making decision. (v) motivation- being driven to achieve for the sake of achievement. (3) Trait model (Petrides & Furnham 2000) trait model of emotional intelligence refers to an individual's self-perceptions of their emotional abilities. This definition of EI encompasses behavioural dispositions and self-perceived abilities. Bar-on (1997) defines emotional intelligence as effectively understanding oneself and others, relating well to people, and adapting to the immediate surroundings. Toga & Thompson (2005) defined emotional intelligence as the tendency to abandon negative emotions, thoughts and behaviours towards a transgressor and transforming them into more positive emotions, thoughts and behaviours. According to Petrides & Furnham (2001). Emotional intelligence factors include flexibility, assertiveness, awareness, expression, management and control of emotions, self-esteem, low impulsiveness, communication skills, self-motivation, stress management, social competence, trait empathy, trait happiness and trait optimism.

Zohr, Sayed & Hojaollah (2014) defined emotional intelligence as the set of skills that allow us to use emotions to adapt, in other words, to perceive, understand and regulate our moods and use emotional information to improve cognitive resources. Behnammoghadam, Hashem, Biram & Yarian (2014) examined the relationship of marital satisfaction and religious beliefs, emotional intelligence and coping strategies in veterans and physical Handicaps. Using

150 subjects from physical disabled selected using purposive sampling method and they were matched based on type and degree of disabilities and age. Result indicated that there was a significant difference between marital satisfaction, emotional intelligence, religious beliefs, and problem-centered coping strategies scores of the two groups. The correlation between the predictor variables (emotional intelligence, religious beliefs, problem-centered coping strategy and emotion-focused coping strategy) was 0.91 with marital satisfaction. These variables predicted 82% of marital satisfaction significantly ($P < 0.001$).

Agha, Mokharee, Sayadi, Nazer, & Mosavi, (2012) investigated the study of emotional intelligence and marital satisfaction in academic member of Refsanjan university of medical sciences. Using 120 participants selected through purpose sampling techniques. The result revealed that all the variable of emotional intelligence and marital satisfaction had a significant meaningful relationship. 37% of marital satisfaction is predictable by emotional intelligence.

Grieco (2001) examined emotional intelligence, levels of commitment, and network of social support as predictors of marital satisfaction. The result figured out that in the first marriage there is a dependency and a correlation between the dimensions of emotional intelligence and satisfaction. Inter and intrapersonal communications, adaptation, stress management, and the general temper are meaningfully predictors of marital satisfactions especially in the components of emotional intelligence. But among the many different components of emotional intelligence, only about the general temper, sub-scales of happiness, optimism, general feeling of satisfaction and life perspectives is predictors of meaningful quantity of variance in marital satisfaction. He add that the link between emotional intelligence and marital satisfaction may be of a reciprocal nature, and marital satisfaction may inculcate a sense of happiness and optimism in an individuals. Furthermore, happiness and satisfaction may be conditions to increase the sense of satisfaction. Roya, Noorain, Azlina & Afsaneh (2011) investigated the relation between emotional intelligence and forgiveness with marital satisfaction. Using 200 Iranian married couples whom were randomly selected. The result shows that there are significant relation between emotional intelligence and marital satisfaction as well as significant relation between forgiveness and marital satisfactions.

Fitness (2001) pointed out that emotion perception, understanding and reasoning about emotion and regulating or managing emotions are important in marriage. However, fitness further suggests that the link between marital happiness and these aspects of emotional intelligence may not always be related. In

another study, married couples with higher self-reported emotional intelligence reported higher marital satisfaction (Schutte, Malouff, Bobik, Coston, Greeson, Jedicka, Rhodes, & Wendorf, 2001).

Zohr, Sayed & Hojatollah (2014) investigated the relationship between emotional intelligence and marital satisfaction: 10 year outcome of partner from three different economic levels. Using 159 couples whom were selected through clustered sampling techniques. Result shows that emotional intelligence value ($M=333.1$) and marital satisfaction ($M=3000.77$) were high in the under-rich region ($P<0.05$). Also, there was no significant relationship between interpersonal and marital satisfaction within the under-rich region. On average, emotional intelligence accounted for 40.8% of marital satisfaction within those three regions ($P<0.01$). Some studies showed a strong correlation between the couples' emotional intelligence and marital satisfaction (Najm, 2005; Fabien, 2014; Targari, Asghamezhad, Bayanzadeh, & Abedin, 2006; Soleymani & Mohammadi, 2009; Lavaleka, Kulkarni & Jagtap, 2010; Ratra & Kaur, 2004). Marital satisfaction is related to religiosity in the fact that every couples tends to use religiosity as a tools for marital satisfaction and stability in our African context today. Since religion and the family foundations emphasis on the same values and related to strengthening socialization, stabilization and harmonization within and outside marital relationship. This assumption brought the idea that the religion can fortify, stabilize and support the couple's relationship or marital satisfaction (Call & Heaton, 1997; Mohammad, Rouhoollah, & Sued, 2013). The religion can affect marital relations, because it has effective guidance to life improvement and effective system of beliefs and values to life reinforcement (Hunler, & Genchuz, 2005).

In Africa context, many believe that when marriage are accompanied with religiosity, it increases couples responsibility to be kind, supporting life calmness, faithfulness, forgiveness, understanding and commitment of spouse which have implications to the marital satisfaction and relationship of couples (Mahoney, 2005). Matthews (1996) religion is an organized system of beliefs, practices and symbols, designed to enable closeness to God. Levin & Shciller (1987) defined religiousness as the degree of one's involvement and personal significance attached to such a system (Baldachino, 2003; Nonnemaker, Mc.Neclyb, & Blum, 2003).

Muhammad (2012) defines religiosity as the state of one's belief in God, characterized by his piety and religious zeal. The higher his piety and religious zeal are, hence the stronger his/her belief in God, the higher his/her religiosity is. Kucukcan (2010) see

religiosity as numerous aspects of religions activity, dedication, and belief (religious doctrine).

One of the significant determinants of marital satisfaction seems to be the religiosity (Khodabakhsh, et al, 2008; Petrut, Paraschiva & Maria-Nicoleta, 2011; Muhammad, 2012; Holdcroft, 2006; Bergan, & McConatha, 2009). Panagiota, Micheal, Adamantios and Vansteen Wegen (2006) investigated the association between religiosity and marital satisfaction among first-married and remarried adults. Results showed that religiosity had a significant positive correlation with sexual-satisfaction problems and marital instability. Khodakhs, et al (2008) investigated the influence of religiosity on marital satisfaction among 660 hetero sexually hetero-sexually couples from Tehran, using cluster sampling. The results showed that heterosexually couples who observe religious beliefs have higher rate of marital satisfaction. Also there is a significant correlation between religiosity and marital satisfaction. Thus, with the increase in religiosity, material satisfaction rate will increase and vice versa.

Rayya and Motkal (2007) examine acculturation, Christian religiosity, marital satisfaction and psychological well-being among the European wives of Arabs in Isreal. The result revealed that Christian religiosity of the wives was positively statistically significantly related to self-esteem and positive affect and negatively correlated with negative effect, marital satisfaction and marital intimacy. Mohammad, et al (2013) investigated the relationship between religiosity and marital satisfaction among married students of university of Tehran. Using 56 married students', results revealed that there is a significant positive relation between religious attitude and marital satisfaction. Results also indicated that religious attitude had a more significant relation with dyadic consensus than other three dyadic adjustment scale. Results reveal no significant differences between marital satisfaction and religiosity among married male and female students. Sullivan (2001) reported that people who are in higher level of religiosity are more stable in their marriage and have a higher satisfaction compared to the people who are in lower level of religiosity. Several studies (Mahoni, 2005; Russ, Westfield, & Ansli, 2001; Petterson et al 2000) on religiosity and marital satisfaction showed that religiosity had a significant positive effect on marital satisfaction.

One of the most important variables that seem to correlate with marital satisfaction in our global world today is forgiveness. Forgiveness is the process sparing fault and easing its consequences that individual perform it with the purpose of achieving internal calmness for self, improving family relations, and freeing himself from hate, and reach the following consequences; (i) freedom from negative

feeling towards wrong doing person (ii) erasing the effects of hurt (iii) Avoiding anger, separation, and retaliation and other hostile behaviours towards wrong doer (Bagher, Fatimah, Akram & Fatemeh, 2014).

Gordon, Hughes, Tomcit, Dixon and Litzinger (2009) and Fincham, Halland, Beach (2006) defines forgiveness into two-dimensional, including positive forgiveness in marital relationships has been defined as lower levels of blame, increased understanding of one's spouse, decreased levels of anger in regard to the betrayal, behaviours which reflect moving on from the betrayal and a sense of emotional peace experienced by the forgiver. While negative forgiveness is defined as high levels of blame, lower understanding of one's spouse. A review of current forgiveness literature reveals that most researchers and psychologist view forgiveness as adaptive (McCullough, 2000; Thompson, & Snyder, 2003; Thompson, et al; 2005). Forgiveness has been linked to psychological health and well-being in general (Enright, 2000; Scobie & Scobic, 2002; Worthington, 2002; Sandage, & Berry, 2000; Rippley & Worthington, 2002; Thompson & Snyder, 2003). The likelihood of forgiveness in intimate relationships has been found to have an influence on couple's satisfaction level (Fincham, Paleari & Regalia 2002). Also individuals who are in a long-term marriage report that willingness to forgive is an important construct that elongates and maintains marital satisfaction or relationship (Paleari, Regalia & Fincham (2005).

Maryam and Reza (2012) investigated the relationship between forgiveness and marital satisfaction in Band-Abbas married women. Using 200 participants. Result indicated a significant positive relationship between marital satisfaction and forgiveness. Results also suggest the existence of multiple relationships between forgiveness and marital satisfaction and that forgiveness was the best predictor of marital satisfaction.

Gordon, et al (2009) found a negative relationship between negative forgiveness and marital satisfaction for both husbands and wives such that higher levels of negative forgiveness were associated with lower levels of marital satisfaction.

Bagher, Fatimah, Akram and Fatemeh (2014) examined the relations between forgiveness, marital satisfaction, and mental health between mothers of children with mental retardation and mothers of non disabled children. Using 100 participants who were selected randomly. Result revealed that a significant correlation existed between symptom, checklist sub scales of SCL 90 R, forgiveness and, marital satisfaction. Data indicated that with increment of forgiveness in individuals symptoms decrease.

Jose and Alfons (2006) examined the effect of forgiveness on marital satisfaction in relation to marital stability among first-married and remarried adults. Using 787 Flanders regions in Belgium. The result showed that in the overall forgiveness, there was no significant difference between the first-married and remarried, the first-married significantly differed in two subscales of Enright forgiveness inventory (EFI) from the remarried. A significant difference in the married satisfaction was found between the first-married and remarried adults. Also there was a significant positive correlation between forgiveness and general-life adjustment. Some of the other researchers that reported on forgiveness were: within romantic relationships and marital satisfaction (Fincham, beach, & Davila, 2003; Finkel, rusbult, Kumashiro, & Hannon, 2002; Fincham et al, 2004). Since few studies have been done on the emotional intelligence, religiosity and forgiveness as predictors of marital satisfaction among non-academic staff in a non-western society: Nigeria. The purpose of this research is to determine the contribution of emotional intelligence, religiosity and forgiveness in predicting marital satisfaction among non-academic staff of Ebonyi State University, Abakaliki married couples. In view of this, the statement to the problem is stated: Does emotional intelligence, religiosity and forgiveness have significant relation on marital satisfaction?

HYPOTHESES

- (i) There is no significant relation between emotional intelligence and marital satisfaction among married non-academic staff.
- (ii) There is no significant relation between religiosity and marital satisfaction among married non-academic staff.
- (iii) There is no significant relation between forgiveness and marital satisfaction among married non-academic staff.

METHOD

Participants

The participants were all Christians of Igbo ethnic group. The Igbo are located in five states in south-eastern, Nigeria (Odimegu, 1998), and they are one of the largest and most influential ethnic groups in Nigeria (approximately 27 million people). They speak various Igboid dialects, with English frequently spoken as well (Fardon & Furniss, 1994).

In the present study, 160 people having a wife or husband participated. The participants were 90 men aged between 22 and 70 years (mean = SE= 5.5.10=12.1) and 70 women aged between 21 and 68 years (mean SE=40.8 = 19.1). They had between 0 and 9 children (mean= SI=4.6 = 3.1). The participants were academic staff members at the Ebonyi State University, South-Eastern, Nigeria. A large State government-owned institution. They level of

education was master's degree, N=95; postgraduate degree, N=50, Professors 15. University staff earn between N110, 000,000 (about \$210,00) to N500,000 (about \$250) monthly.

Instruments

Four instruments were used for this study are:

- (1) Emotional intelligence scale (EIS) developed Schutte, Malouff, Hall, haggerty, Gold and Dornhein (1998).
- (2) Religious affiliation scale (RAS) (Omoluabi, 1995)
- (3) Forgiveness scale (FS) developed by enright,1991)
- (4) Enrich Marital Satisfaction Scale (EMS) developed by Fournier, Olson, & Druckman (1983)

(1)Emotional Intelligence Scale (EIS) developed Schutte, Malouff, Hall, haggerty, cooper, Gold and Dornhein (1998). It is a 33 item scale that measure participants emotional intelligence. It is a 4-point likert scale format ranging from strongly disagree (1) to strongly agree (4). It contains statements like "I expect good things to happen", I help other people feel better when they are down", I have control over my emotion" etc. The scale has a high reliability coefficient 0.70 and with a Cronbach's alpha of 0.85. A pilot study was carried out using 150 non-academic staff of federal college Ikwo. The analysis yielded cronbach's alpha reliability of 0.86.

(2) Religious Affiliation Scale (RAS) developed by Omoluabi (1995). It is a 2-point scale consisting of a "True" and "false" response. The 21 item inventory was designed to measure the extent to which individuals engage, believe and hold strong religious activities and practices. It contains statements like "I believe in a supreme God/Allah", "I cannot marry a person who is not a member of my religious denomination", etc. The scale has a high reliability coefficient of 0.97; and a Cronbach's alpha of 0.86.

(3) Forgiveness Scale (FS) developed by Enright and the human development study group (1991) and validated by Rye, 1998 and adopted by Mark, Dawn, Brandon, Todd and Benjamin (2001). It is a 5-point likert scale format ranging from strongly disagree (1) to strongly Agree (5) response. The 15 item was designed evaluate wrong doing (forgiveness). It contains statements like "I can't stop thinking about how I was wronged by this person", I feel resentful toward the person who wrong me", I have compassion for the person who wronged me" etc. The scale has a high reliability coefficient of negative and positive forgiveness of 0.86 and 0.85. With a

Cronbach's alpha for the entire scale of 0.87. A pilot study was carried out using 150 academic staff of federal college Ikwo. The analysis yielded cronbach's alpha reliability of 0.86.

(4) Enrich Marital Satisfaction Scale (EMS) developed by Fournier, Olson, & Druckman (1983). The EMS scale is a 15-item scale comprising the idealistic distortion and marital satisfaction scale. With a 5-point response ranging from 1=strongly disagree to 5=strongly agree. The 15 items contains statement like "our relationship is a perfect success", I am very pleased about how we express affection and relate sexually", "I feel very good about how we each practice our religious beliefs and values". The instrument had Cronbach's alpha reliability of .86. Test-retest reliability 0.85. A pilot study was carried out using 150 academic staff of federal college Ikwo. The analysis yielded cronbach's alpha reliability of 0.89.

Procedures

The survey was administered individually in various offices in the Faculty of Social Sciences and Humanities Ebonyi state University, Abakaliki. South-Eastern Nigeria during the working hours by selected and trained research assistants (psychology students). Respondents were assured of the anonymity in their responses. The respondents were allowed to complete the survey at their convenience, and the research assistants would return to collect the completed questionnaire at a time agreed upon by the respondent and assistant. Out of the 170 workers surveyed initially, 160 (95.5%) completed and returned their surveys. Ten out of the 170 returned copies of the questionnaire were discarded as a result of incompletely filled, leaving 160 that were used for data analysis. All the respondents volunteered to participate, and they were not compensated for taking part in the study.

Design/Statistics

The design of the study was a Cross-sectional design and regression analysis was used to test the stated hypotheses. SPSS version 20 software was used for statistical analysis.

RESULTS

Table 1: show means and standard deviation of marital satisfaction, emotional intelligence, religiosity and forgiveness variables

Table 1: Mean and Standard Deviation of Variables

Variables	Means	Standard deviation
Marital satisfaction	52.04	9.255
Emotional Intelligence	96.60	10.757
Religiosity	130.98	10.457
Forgiveness	49.50	8.494

Note: N = 180

Results from table 1 shows that variables of emotional intelligence had (M= 96, SD= 10.757),

variable religiosity had (M=130.98, SD= 10.457), forgiveness had (M= 49.80, SD= 8.494) while the dependent variable had (M= 52.04, SD= 9.255). This implies that religiosity and emotional intelligence had the largest mean and standard, deviation than the forgiveness on marital satisfaction.

Table 2: Shows ANOVA summary on emotional intelligence, religiosity, forgiveness as predictors of marital satisfaction among non-academic staff of Ebonyi State University, Abakaliki

Variable model	SS	df	Ms	F	Sign
Regression	2770.141	3	823.380	11.266	0.000*
Residual	12862.587	176	73.083		
Total	15332.728	179			

- a. Dependent variable: Marital satisfaction
- b. Predictors: (Constant), forgiveness, emotional intelligence, religiosity P<0.05; F(3, 176) = 11.266, P<.0.000*

Results from table 2 showed that there was a positive significant relationship between Emotional intelligence, Religiosity and forgiveness on marital satisfaction among non-academic staff couples of Ebonyi State University, Abakaliki; F(3, 176)= 11.266, P<0.000*.

Table 3: shows the regression analysis for prediction of marital satisfaction through emotional intelligence, religiosity and forgiveness variable

Variable	B	B	t	p	SE
Marital satisfaction	85.32	0.000	8.47	0.000	10.08
Emotional Intelligence	0.007	0.008	.112	.911	0.59
Religiosity	-0.35	-0.40	-5.52	0.000	0.63
Forgiveness	0.23	0.21	2.00	0.003	0.08

R= 0.40; R²= 0.16; Adjusted R²= 0.15. F (3, 176)= 11.27, P<0.05.

In the variable model three of the predictor variables were statistically significant, with forgiveness recording a higher beta value (β=0.21, P<0.05) than Emotional intelligence (β =0.01, P<0.05) and Religiosity (β =.40, P<0.05). This indicated that forgiveness had the highest predictive power on marital satisfaction followed by emotional intelligence and religiosity.

DISCUSSION

The current study investigated emotional intelligence, religiosity, and forgiveness as predictors of marital satisfaction among married non-academic staff of Ebonyi State University; Abakaliki South-Eastern Nigeria. For this purpose three hypotheses.

The first hypothesis, which stated that there is no significant relationship between emotional intelligence and marital satisfaction among married non-academic staff (β =0.01, P<0.05) was rejected. This implies that there was significant positive

relationship between emotional intelligence and marital satisfaction among married couples. This present researchis supported by (Vadnais, 2005; Najm, 2005; Fabien, 2014; Tirgari, Asgharnezhad Bayanzadeh & Abedin, 2006; Soleymani & Mohammadi, 2009; Lavalekar, Kulkarni & Jagtap, 2010; Orathinkal & Vansteenwegan, 2006; McCarthy, 2006; Kriegerlewicz, 2006; Nunes, 2008;Forooghi, Hoseinian, & Yazdi, 2005; Rauer & Voling ,2005; Roga, Nooraini, Azlina & Afsaneh,2011 Fitness,2001;Bricker,2005) all this studies showed that there was positive relationships between emotional intelligence and marital satisfactions.

The second hypothesis, which stated that there is no significant relationship between religiosity and marital satisfaction was rejected, due to the fact there were significant positive predictor of religiosity and marital satisfaction among married couples (β =.40, P<0.05).This result is in conformity with the findings of Margaret et al. 1990; Call & Heiton, 1997; Sulivan, 2001;Hanler & Genchuz,2005; Ortingal & Vanstiugen, 2006; (Mahoni, 2003; Mahoni,2005; Lotfabadi, 2005; Mahoni; Khodayarifard et al.,2002; Mahoni et al., 1999;Russ, Westfield, & Anslie, 2001; Ptresono et al., 2000) all these studies confirmed the positive relationship between the religiosity and marital satisfaction.

The third hypothesis which stated that there is no significant relationship between forgiveness and marital satisfaction was rejected, because there were observed positive prediction of forgiveness on marital satisfaction (β=0.21, P<0.05). This finding was in concordance with the findings of (Enright & Fitzgibbons, 2000; Baucom, 1998; Orathinkal & Vansteenwegan (2006); Fincham at el, 2007; Gordon & Baucom, 1998) finds that forgiveness and marital satisfaction are positively correlated.

LIMITATIONS OF THE STUDY

The present study has the following limitations: external validity and lack of generalizability. The current sample was very homogenous, with the majority of participants being highly educated and reporting significantly higher levels of marital satisfaction than the normative population. The sample is clearly not representative of the greater population and lack generalization.

SUGGESTION FOR FURTHER STUDIES

Considering the results of the present study and other researches in this field, the following can be suggested: Emotional intelligence, religiosity and forgiveness can be considered as one of the predictive criteria for a successful marital satisfaction of married non-academic staff. Devising an intervention program for parents to enhance their emotional intelligence, religiosity and forgiveness might

increase couples marital satisfaction. Further studies should look at demographic variables such as educational background, gender socio-economic status and age since it seem to influence marital satisfaction.

RECOMMENDATION

The researchers recommended the following:

The emotional intelligence, religiosity and forgiveness should be encouraged since it leads to marital stability and marital satisfaction among married couple. Emotional intelligence, religiosity and forgiveness guides couples for rules for sexual relations, sexual roles, sanctification, and removing marital conflicts and dissatisfaction. Family problems can be soothed using intervention religious method and application of forgiveness treatment method in family therapy to enhance marital satisfaction and among married couples.

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