

Psychosocial Factors as Determinants of Marital Satisfaction of Married Civil Servants in Oyo Town

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Abstract

*The Study investigated the influence of psychosocial factors as determinants of marital satisfaction among married civil servants in Oyo, Oyo State. The study adopted a survey research design. A sample of 300 (120 male and 180 female) civil servant couples selected through simple random sampling partook in the study. The measuring instruments used for data collection include; Hudson index of marital satisfaction, ($\alpha = .96$); Schutte emotional intelligent ($\alpha = .78$), Rosberg self-esteem scale, ($\alpha = .86$) and Religious value of ($\alpha = .75$) respectively. *t*-test statistical tool was used to analyze the data. The result of the study posits that there are significant influence of emotional intelligence, self-concept and religiosity on marital satisfaction of married civil servants in Oyo town. This implies that the three variables are good predictors of marital satisfaction. Recommendation made include the involvement of counsellor and other behaviour modification agents to make use of the potent variables in counselling the married civil servant and intending couples so as to facilitate better satisfaction in their marriage.*

Key words: Marital satisfaction; Emotional intelligence; Self-Concept and Religiosity

Introduction

Marriage is widely believed to be the oldest social institution instituted by God as a social formal agreement to fulfill an obligation between two opposite sex. Marriage as instituted by God gives legitimacy to sexual relationship and reproduction for legitimate children (Amina, 2008). The institution of marriage entails all the following; behavior, norms, roles, expectations and values that are associated with legal union of a man and woman (Ojukwu, 2013). The definition of marriage is culturally bound as many cultures have come up with different definitions of marriage. The concept of marriage is referred to as legal union of a man and a woman to become husband and wife. Bell (2001) opined that marriage institution is the only institution in which interpersonal relationships usually intimate and sexual interaction are acknowledged. When considering marriage in a broader form it is a cultural and universal phenomenon and is usually formalized through a wedding ceremony in many cultures. Marriage, also called matrimony or wedlock, is a socially recognized union or legal

contract between spouses that establishes right and obligation between them, their children and their in-laws as well as the society in general.

Marital satisfaction is a mental state that reflects the perceived benefits and costs of marriage to a particular person. The more costs a marriage partner inflicts on a person, the less satisfied one generally is with the marriage and with the marriage partner. Similarly, the greater the perceived benefits are, the more satisfied one is with the marriage and with the marriage partner. Marital satisfaction can also be defined as an adaptation of a person's anticipation from wedlock and what he himself experience in life. (Madden & Janoff-bulman 2012). In the opinion of Winch and, Spanier (2004) marital satisfaction is an adjustment between the current condition and the expected or ideal condition. Some scholars are of the opinion that marital satisfaction is expected to be the natural cycle of life, for example, Haghghi and Khalilzadeh (2013) defines marital satisfaction as: feeling happiness, pleasure and satisfaction by the wife or the husband, when considering all the aspects of conjugal life. Satisfaction can be considered as an attitudinal variable, therefore it could be seen as an individual variable. Marital satisfaction is a complex process and is affected by a variety of factors such as education, socio-economic class, love, commitment, marital communication, conflict, gender, existence of children, sexual relations, Emotional intelligence, Religiosity, Level of education and the division of tasks at different times (Hendrick & Hendrick 1992, Schoenfeld. Loving, Pope, Huston,& Stulhofert, 2017). Marital satisfaction has long been a popular topic in studies of the family, probably because the concept is believed to be closely related to the stability of a given marriage.

One of the variables of interest for this study is emotional intelligence. Boyatzis and Sala (2014) define Emotional Intelligence as "a set of competencies or abilities to recognize and use emotional information about oneself and others that leads to or causes effective and superior performance. Emotional Intelligence is the ability to fathom and manage one's emotions, and that of the other people. People with emotional intelligence understand their feelings, what their emotion are, and how other people can be affected by these emotions. Emotional intelligence redefines the picture of the world and human kind. In present times we know that emotions are the most important human resources. Boyatzis and Sala (2014) define Emotional Intelligence as "a set of competencies or abilities to recognize and use emotional information about oneself and others that leads to or causes effective and superior performance. The contributions of emotional intelligence to marital adjustment will lead to useful information that will strengthen how couples relate in marriage. When emotional intelligence is managed effectively it aids playing an important role in the affection of husband and wife (Cooley, 2016). Bradbury, Fincham and Beach (2010) believe that half of all the newly wedded couples end in separation because they cannot manage their emotion. Looking at the contribution of emotions in marital adjustment it may provide constructive information on marital relations. Coping with emotions would be helpful to play an important role in the feelings of people about their spouse (Cooley, 2016).

Goleman (1995) defines five major qualities of emotional quotient that can be useful for marital satisfaction, they are; Self-awareness, mood management, self-motivation, impulse controls an Interpersonal Emotional Quotient. Teodora (2016) provides the following as the reasons why Emotional intelligence are important in family relations, these are;

- i. Provision of survival and any dysfunction of emotional that may lead to a less inspired modality to face a situation;
- ii. Structure personalities, attitudes, individualize and define our identity;

- iii. It signal significant events to the individual and motivate behaviors centered on managing emotions;
- iv. It facilitate decision-making (researches show that when the nerve centers from the cerebral hemispheres are afflicted, people can't take even the smallest decision because they don't know what they will feel about the decision);
- v. It contribute to deeper imprint of events in memory;
- vi. It set limits (help in drawing boundaries that are necessary to protect our mental and physical health);
- vii. It help communication (if we are more responsive to emotions of others, we are able to make them feel important, understood and loved);
- viii It unites: emotional intelligence harmonizes us with the environment and with ourselves.

Studies have shown that components of emotional intelligence can be influential on marital satisfaction. Couples' intimate relationship needs communication skills such as: paying attention to other person's viewpoint, being able to empathize perception with what their partner has experienced, and also being sensitive and aware of his / her needs (Gottman & Levenson 2014). Anagha, Pradnya and Pranita (2015) also in their study on emotional intelligence and marital satisfaction found that there positive correlation between the two independent and dependent variables.

Self-esteem as a concept which is another variable for discussion in this study has many parts or aspect that is usually interrelated than ones expectation, because of this scholars have come up with different definitions of self-esteem, however Kernis (2006) gave three ways that can encompasses all the definitions which are a person's worthiness, competence, or a combination of both. In psychology, the term self-esteem is used to describe a person's overall sense of self-worth or personal value. In other words, how much a person appreciates and like oneself. It involves a lot of beliefs about oneself, such as appraisal of one's own appearance beliefs, emotion and behaviour. Self-esteem has been defined as, "a positive or negative orientation towards oneself; an overall evaluation of one's overall worth". Self- esteem is like a collection of outcomes and beliefs which has been stated in relation between person and his outer world (Mohammad & Elham 2015). High self-esteem aids positive character while reverse is the low self-esteem. Self-esteem is an important ingredient for life success and progress and the role of environment in shaping this cannot be overemphasized. There is unified and coordination between anxiety and a person with high self-esteem but a person with low self-esteem has ability for clamping down their citation ability for sexual and marital satisfaction (Murray, Holmes, & Griffin 2009). The study of Nkwam, Judith, Richards and Benard (2016) on Influence of Self-Esteem and Gender on Marital Satisfaction among Igbo Married Couples in Owerri-Urban Area indicated that self-esteem significantly influences marital satisfaction among Igbo married couples. Similarly, Robinson and Cameron (2012) both identified that marital satisfaction is positively correlated with self-esteem such that higher self-esteem was associated with greater satisfaction. They further emphasized that lower self-esteem individuals and their partners reported lower satisfaction and commitment to their relationships than did higher self-esteem individuals and their partners.

Another variable of interest for this study is religiosity, the concept of religiosity is difficult to define, but many scholars have seen it broadly as religious orientations and

involvement which includes experiential, ritualistic, ideological, and consequential. Creedal, communal, doctrinal, moral and cultural dimensions. It could also be referred to people's varying tendencies to commit themselves to religious beliefs, principles and activities. Religion and human life around the universe cannot be separated as they have a closer interaction in several communities around the world. Scholars have described the imperative role of religiosity practices and their effect on marital satisfaction. In most societies of the world marriage is seen as a symbol of spiritual reality and this is why newly wedded couples do vow to spend the rest of their live together. (Eckstein, Eckstein & Eckstein 2013). Religion accentuate wedlock and married couples who believed in religion make a rugged marital commitment, which helps in making things work for them (Davies, 2011). Many who are into marriage are of the opinion that the marriage lifetime responsibility, being kind to each other, supporting life calmness, faithfulness, and commitment to the spouse would be profited and spelled out by the religion and this indicates that the marital relation is effected by the religion (Mahoney, 2001). Furthermore, Sociologist affirmed that religion and foundations of family focus on the same virtue and are interconnected to improve socialization, therefore, there should be a mutual relation between the religion and family. This brings the impression that religion can brace and reinforce the couple's relation (Call & Heaton, 2007). Religion can have positive effect on marital relations because it has effective guidance to life improvement and effective system of beliefs and values to life reinforcement. (Hunler & Genchuz, 2015).

Many researchers have shown the relation between the religiosity and the marital satisfaction. 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. The findings of Jaffar, Jaffar, Mohammad and Shaher (2019) on the relationship of religiosity and marital satisfaction: the role of religious commitment and practices on marital satisfaction among Pakistani respondents indicated that religious commitment and religious practice are vital for a happy married life. Mohammad, Rouhollah and Saeid (2013) also agreed in their findings on religiosity and marital satisfaction among married students of university of Tehrah that the religious attitude had a more significant relation with dyadic consensus than other three dyadic adjustment subscales. Findings also indicate that there is no significant differences between marital satisfaction and religiosity among married male and female students. Call and Heaton (1997) in a study of 4,587 couples reported that among the various factors of religiosity that responsible for marital satisfaction going to church have the most significant relation with marital stability and couples disagreement on going to the church has negative marital satisfaction.

Statement of the Problem

Marriage institution is established to perform many functions and it is expected to be exiting and beautiful adventure relation between husband and wife as long as they are still alive but many homes today have derail from this type of adventure. Many steps were taken before couples say I do among which are; courtship before marriage to give room for better understanding of how they can live together after wedding, consulting marriage counselor and involvement of the spiritualists for guidance. Despite all these and many others, the stability which is expected in marriages is fading away on daily bases to the extent that many couples all over the world, Oyo metropolis inclusive file motion for divorce weeks after their wedding as a result of many factors which include low level of emotional intelligence and self-esteem, differences in religiosity among others of which evidence is noticed at most of the customary

and other courts across the metropolis. The negative effect of this is enormous, most of the broken marriages result to emotional imbalance, psychological disorder and single parenting which give room for adultery, low self-esteem and children from these homes are products of social vices in the society

. It has been observed that if this menace of marital dissatisfaction is not curbed it is going to increase the social ills of the society, many young individual that are of marriageable age may be discouraged to venture into marriage and there is likelihood for more children to come from single parents. There is no doubt that many researchers have considered many variables that could have responsible for marital dissatisfaction with the aim of making marriage more satisfactory among couples but there have not been much improvement as the rate of marriage violence and divorce is increasing on daily bases. With this development this study is set to consider some psychosocial factors (emotional intelligent, self-esteem, religiosity and level of education) as determinant of marital satisfaction among couples in Oyo town.

Research Questions

1. To what extent does emotional intelligent influence marital satisfaction of married couple in Oyo town?
2. To what extent does self-esteem influence marital satisfaction of married couple in Oyo town?
3. To what extent does religiosity influence marital satisfaction of married couple in Oyo town?

Null Hypotheses

1. There is no significant influence of emotional intelligent on marital satisfaction of married civil servant in Oyo town.
2. There is no significant difference of self-esteem on marital satisfaction of married civil servant in Oyo town.
3. There is no significant influence of religiosity on marital satisfaction of married civil servant in Oyo town.

Methodology

The study adopted a descriptive survey research design. The population consists of all the 3,125 married civil servants. The sample of this study is made up of 300 married civil servants from Oyo town which were selected through purposive and simple sampling random sampling techniques of 180 women and 120 men. The participants age range between 25 and 53 years with the mean age of 39 years. (IMS) was developed by Hudson (1982). IMS is a 25-item inventory designed to measure the degree of satisfaction an individual has with his or her present marriage. The IMS items are in the form of statements scored on a 5-point Likert type response pattern from Most of the time (5); Good part of the time (4); Some of the time (3); A little of the time (2) and Rarely or none of the time (1). IMS items are scored directly and in reverse. Directly scored items include; 2, 4, 6, 7, 10, 12, 14, 15, 18, 22, 24 and 25 while the reverse scored items are items 1, 3, 5,8, 9, 11, 13, 16-17, 19-21 and 23. Omoluabi (1999) obtained Chronbach alpha coefficient of .96 for the IMS while Anene (1994) obtained a concurrent validity coefficient of .48 both using Nigerian samples; thus confirming the reliability and validity of the IMS among Nigerian samples. To obtain the final score for IMS, the participants' scores are added and then subtracted from 25. The score obtained after subtracting reflects the participants level of marital satisfaction. A score above 30 indicate

dissatisfaction of participants in their marital relationship while a score of 29 or less is regarded as satisfaction of participants in their marital relationship.

Self-Esteem Scale

(SES, Rosenberg, 1965) was used to assess participants' self-esteem. The SES is one of the most widely used and well-validated self-report measures of global self-esteem. The scale includes 10 items that are rated on a 4-point Likert-type response format from 1 (strongly disagree) to 4 (strongly agree). A sample item is "On the whole, I am satisfied with myself". Five of the items are reverse scored. Total scores are obtained by summing all responses (after reverse-scoring) and range from 10 to 40, with high scores indicating high self-esteem. The SES has a reported reproducibility coefficient of .92 and a test retest correlation over 2 weeks of .85. Convergent validity is reported between $r = .56$ and $r = .83$ (Robinson and Shaver, 1973). The Cronbach's alpha of the scale in the present study was .86, and the 2-weeks test-retest reliability coefficient was 0.79.

Emotional Intelligence Scale

Emotional intelligence scale (EIS) developed by Schutte et al, (1998) was used in this research. The emotional intelligence scale includes 33 items. Items are rated on a 5-point Likert scale ranging from 1 to 5. 1 as "strongly disagree" 2 as "somewhat disagree", 3 as "neither agree nor disagree", 4 as "somewhat agree" and 5 as "strongly agree". The scale was found to be correlated with theoretically related constructs such as Toronto Alexithymia Scale ($r = .65$), and the attention subscale of the Trait Meta Mood Scale ($r = .63$). A Cronbach's alpha of .78. The scale also showed evidence of validity as scores on the scale was shown to be related to eight of nine measures predicted to be related to Emotional Intelligence.

Religious Believe values scale

The questionnaire was prepared by the researchers who had considered religious factors of all sorts. The questionnaire included different aspects like spiritual, materialistic and human values, performance of religious duties, religious practical belief and abominable precepts. This questionnaire was prepared after content-validity evaluation and construct-validity using internal correlation (cronbach's alpha). The rate of internal correlation was 0.87 in this questionnaire.

Procedure

The researchers visited some selected primary and secondary school and the local government secretariat in Oyo, Oyo State to administer the questionnaire after permission was sought from the head teachers, principals and local government secretaries. The instrument was dropped and collected back the following week.

Data Analysis

The data collected was coded and t-test was used to analysed the data and the result is presented in the tables below.

Results

Null Hypothesis 1: There is no significant influence of emotional intelligent on marital satisfaction of civil servant in Oyo town. In order to test for the influence between the two variables t-test statistical tool was used and the result is presented below.

Table 1: related t-test showing influence of emotional intelligence on civil servants marital satisfaction in Oyo town.

Variables	N	Mean	SD	df	r-cal	r-crit
Emotional Intelligence	300	12.1	3.7	298	0.67	0.195
Marital Satisfaction	300	15.6	4.2			

$P < 0.05$; $df = 298$; $r\text{-crit} = 0.195$

The above result which shows t-calculated ($t\text{-cal} = 0.67$) is greater than the t-critical ($t\text{-crit} = 0.195$) with 298 degree of freedom at 0.05 level of significance. Thus the null hypothesis that stated that there is no significance influence of emotional Intelligence on marital satisfaction of married civil servant in Oyo town is rejected.

Null Hypothesis 2: states that there is no significant influence of self-esteem on marital satisfaction of civil servant in Oyo town. In order to test for the influence between the two variables t-test statistical tool was used and the result is presented below.

Table 2: related t-test showing influence of self-esteem on civil servants marital satisfaction in Oyo town.

Variables	N	Mean	SD	df	r-cal	r-crit
Self- Esteem	300	10.2	3.9	298	0.58	0.195
Marital Satisfaction	300	15.67	4.2			

$P < 0.05$; $df = 298$; $r\text{-crit} = 0.195$

The result of the table above indicated that t-calculated ($t\text{-cal} = 0.58$) is significantly greater than the t-critical ($t\text{-crit} = 0.195$) with 298 degree of freedom at 0.05 level of significance. As a result of this the null hypothesis that states that there is no significance influence of self-esteem on marital satisfaction of married civil servants in Oyo town is hereby rejected.

Null Hypothesis 3: There is no significant influence of religiosity on marital satisfaction of civil servant in Oyo town. In order to test for the influence between the two variables t-test statistical tool was used and the result is presented below.

Table 3: related t-test showing influence of religiosity on civil servants marital satisfaction in Oyo town.

Variables	N	Mean	SD	df	r-cal	r-crit
Religiosity	300	9.9	5.3	298	0.83	0.195
Marital Satisfaction	300	15.67	4.2			

$P < 0.05$; $df = 298$; $r\text{-crit} = 0.195$

Based on Table 3, the t- calculated ($t\text{-cal} = 0.83$) is significantly greater than the t-critical ($t\text{-crit} = 0.195$) given 298 degree of freedom at 0.05 level of significance. Thus, the null

hypothesis which stated that there is no significance influence of religiosity on marital satisfaction of married civil servant in Oyo town was rejected.

Discussion of Findings

The primary aim of this study is to determine the influence of emotional intelligence, self-esteem and religiosity on marital satisfaction of married civil servants in Oyo town. The outcome demonstrated that all the predicting variables (Emotional Intelligence, Self-Esteem, Religiosity and level of Education) in one way or the other have a significant influence on marital satisfaction of married civil servant in Oyo town. Specifically, emotional Intelligence was found to have positive and moderate influence on marital satisfaction. The result of course is in tandem with the previous studies of researchers like (Gottman & Levenson 2014) and Anagha, Pradnya and Pranita (2015) who found positive influence between emotional intelligent and marital satisfaction. Correlation between the two variables are explicable this is because people with high emotional intelligence strike a balance between emotion and reason, they are aware of their own feelings, empathic and compassionate towards others.

Self-Esteem was also found to have positive influence on marital satisfaction of married civil servant in Oyo town this result was supported by the studies of Robinson and Cameron (2012) and Nkwam, Judith, Richards and Benard (2016) they all found in their separate studies that self -esteem have positive correlation with marital satisfaction . The core reasons for this outcome is that low self-esteemed individuals may not only have negative view of life, they could also mistrust others - their spouses inclusive, feel more unloved or unlovable in a relationship and tend not to complaints to their partner because they fear rejection (Nauert, 2015). Whereas those with high self-esteem operate in opposite direction. Religiosity is another variable of this study that was found to have positive influence with marital satisfaction and this support the findings of Sullivan (2001) that 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. So also Jaffar, Jaffar, Mohammad and Shaher (2019) indicated that religious commitment and religious practice are vital for a happy married life among Pakistan respondents. The reason for this outcome is that religious married couples tend to manage their stress, depression, anxiety, and physical illness better than non-religious couples.

Conclusion

The study discussed the influence of psychosocial factors (emotional intelligence, self-esteem and religiosity) on marital satisfaction of civil servants in Oyo, Oyo state. Based on the findings and results of this study, it was concluded that psychosocial factors are positively significantly to marital satisfaction a of civil servants in Oyo town. The finding could therefore assist married civil servants and intending couples to note the roles that the psychosocial variables discussed could play in bringing better marital satisfaction.

Recommendations

1. Married civil servants should be aware of emotional intelligence of each other to have better understandings in their marriage affairs which will in turn facilitate better marital satisfaction.
2. Married civil servants should improve upon their self-esteem this will enable them to open up when there are issues to discuss in marriage.
3. There should be respect for individual religious believe among married civil servants
4. Finally, counselors, ministers in churches and mosques and behaviour modification agents should take cognizance of the variable discussed in this study in their attempt to

help married civil servants and those that are planning to get married to have a better home.

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