

Marital Adjustment as a Function of Spiritual Intelligence

Sharmila Dhote

ABSTRACT:

At the end of the 20th century and beginning of 21st century, Spiritual Intelligence (SQ) was considered as the ultimate intelligence. This umbrella intelligence, which includes Rational Intelligence (IQ), and Emotional Intelligence EQ, allows human beings to be creative, adaptive and enable moral judgements and listen to the inner voice. The Human brain is wired for activation and utilisation of Spiritual Intelligence but in most cases, it remains dormant, missing out on a richer quality of life.

Modernization and industrialization are rapidly transforming family life, marital role structure, and the status of women. There are ample indicators suggesting that marriage in Indian society is becoming a troubled institution. Also, today is the culture of dual career families. There is a strong need to consider the role of psychological factors in motivating women to balance the dual role of work and marital and family life, thereby adding meaning and value to their existence. This paper is an attempt to examine the influence of Spiritual Intelligence on the marital adjustment among working women. The statistical population of the study consisted of working women from the city of Mumbai. The results obtained indicated that there is a significant relationship between Marital Adjustment and Spiritual Intelligence. Therefore, it is recommended that marital therapists also consider the role of spiritual strategies as an important factor in resolving marital conflicts.

Keywords: *Marital Adjustment, Spiritual Intelligence, Women*

INTRODUCTION

Since time immemorial, marriage has been the greatest and most important of all institutions in human society. In Indian culture, marriage is considered a pious duty and is deeply related to the emotions of Indian women. Marriage and family dominate the life of women. The status of the Indian woman has changed drastically over the years, from the traditional pativrata image to the modern educated career woman of today. In cities and

villages, women today are breaking the social and psychological barriers and are assuming new responsibilities.

Globalisation has revolutionised the values, culture and lifestyle of Indian society. So also, the concept of marriage has undergone a radical change. Marriage is a major life-changing unit which is more challenging to the wife than the husband, since overnight the woman assumes a different identity. Also, today is the culture of dual career families. Hence, the onus

is always more on the woman to maintain the balancing act between household responsibilities and work.

There is a strong need to consider the role of psychological factors in motivating women to balance the dual roles of work and marital and family life, thereby adding meaning and value to their existence. The need today, is not just for measures of each psychological factor, but the linkages of these factors with marital or family life.

The terms 'marital adjustment', 'marital quality' and 'marital satisfaction' are used interchangeably. The research in the area of marital relationship frequently utilises concepts like marital success, satisfaction, consensus, companionship, or some such synonyms reflective of the quality of marital life. Marital happiness is synonymous with marital adjustment and satisfaction. It expresses in resolving conflicts, a feeling of satisfaction with each other, an affectionate intimacy, a desire to continue the relationship and activities.

Family is the generator of manpower and the path of other social institutions such that normality or abnormality is dependent on the general conditions of family and no social harms could occur without the influence of family (Hamidi et al, 2004). Marital satisfaction is one of the major influential factors in the stability and persistency of family and also the mental hygiene of couples and children (Hatami et al, 2009). Marital relationship has been the main source of social support for many individuals and acts as

a protective factor against mental diseases as well as destructive consequences of negative events of life (Perrone-Mc Govern et al, 2012).

Instability in married life puts individuals' mental and physical health in danger. There are a number of factors influencing marital adjustment such as age, education level, number of children, nuclear or joint families etc. But there are still other underlying factors which may be responsible for promoting and maintaining marital adjustment. Therefore, identifying the factors which may decelerate the decline in marital satisfaction is of particular importance (Murray et al. 2011). One of the factors related to marital satisfaction is religion and spirituality (Marks et al, 2008)

Spiritual intelligence is a relatively new concept which results from a modern viewpoint in psychology, i.e. paying attention to spirituality. Although in the history of psychology, some famous psychologists such as William James (1902), Karl Jung (1969) and Gordon Allport (1950) have paid attention to the field of religion, special attention has been paid to this subject during the recent decades (Rajae, 2010). During the past few decades, the importance of spirituality and spiritual growth in humans has increasingly attracted much attention of psychologists and mental health professionals.

Spiritual Intelligence is an ability of an individual to act purposefully, to think

about the sacred or divine force and to deal effectively with his/her environment through his/her religious faith and practices. This newest intelligence or Spiritual Quotient comes from the Latin word 'Spiritus' which means 'the vitalising principle of an organism', coined by Danah Zohar and Ian Marshall in 2000. According to them, this new intelligence gives us access to a deep meaning, fundamental values and a sense of abiding purpose in our lives and the role that the values and purpose plays in our lives, strategies and thinking processes.

As defined by Nasel (2004), spiritual intelligence is an individual's ability to utilize spiritual talents to know more, searching for the meaning and analyzing the existential, spiritual and practical issues (Hosseini et al, 2010). Individuals with higher spiritual intelligence have more flexibility, self-awareness, insight and holistic approach in life (Ebrahimi et al, 2012)

REVIEW OF LITERATURE

Several studies show the positive relationship between spirituality and life satisfaction and purposefulness, as well as physical and mental health and well-being (Pargament & Sanders, 2007; Fallah Joushani, 2010). In their investigations, Ahmadi et al, (2006) showed that religious beliefs could affect all aspects of human life, such as family and marital relationships such that family therapists could consider religious beliefs as an important factor affecting both the

incidence and solution of family and marital conflicts.

The research done by Mahoney et al, (2003) on the role of closeness and distance structure on marital interactions, illustrated that the religious closeness structure variables were reflected directly in marriage integrity and were correlated with more general marital adaptability, less marital conflicts, more verbal cooperation and closeness, less verbal aggressiveness and not experiencing a dead end in lieu of disagreements.

Moreover, Shahabi & Akhbari (2007) and Roohani & Manavipoor (2008) have confirmed that couples' happiness and marital satisfaction increased by doing religious affairs and worship. Hashemi (2004), Hatami et al (2009), and Haditabar et al (2011) showed the impact of teaching the components of spiritual intelligence on increasing marital satisfaction.

Glein (1988) showed that individuals who have lived together for a long time consider religion as the most important factor in marital satisfaction. Giblin (1994) concluded that religion is the best stabilizing factor in marriage and marital life. Saundra and Hughey (2003) examined the relation between spiritual and life satisfaction in African American women showed that, women who are more religious have higher life satisfaction. Jain and Purohit (2006), proposed SQ as an experienced ability that enables human in acquiring more

knowledge and understanding, and provides a foundation to achieve perfection and advancement in life, which in turn leads to increased marriage satisfaction in couples.

Lotfi and Sayyar (2008) in a research study concluded that, the relation between spiritual intelligence and mental health and couple's satisfaction of life, is positive and significant. Couples who enjoy this intelligence can adjust with problems and challenges of life.

Badie et al. (2010) in a research aiming at investigating relation between spiritual intelligence and marriage satisfaction on workers in Ahvaz, Iran concluded that, a positive and significant relation between spiritual intelligence in the field of self-awareness, love, passion, and satisfaction with marriage of female workers was observed.

Others studies including Monjazi et.al, (2011); Demaris et al, (2010), also showed that correlation between spiritual intelligence dimensions and marriage satisfaction dimensions of subjects is directly significant. Marital happiness has been claimed to be determined by spiritual intelligence levels of both the partners, along with other factors. Ajwani and Alex (2011) studied the role of spiritual intelligence in marital happiness.

In the twenty first century, Indian society is undergoing significant political, legal, and social changes. Modernization and industrialization are rapidly transforming

family life, marital role structure, and the status of women. There are ample indicators suggesting that marriage in Indian society is becoming a troubled institution. According to 'Hindustan Times' statistics (2016), the rate of divorce in the year 2010 was 5,225 cases which increased drastically in 2014 to 11,665 cases. There seems to be a definite need to investigate the underlying causes and find solutions to add to the quality of the marital relationship and to help reduce the chances of being influenced by an escalating divorce rate.

Marital dissatisfaction can damage the spouses' ability to establish a satisfactory relationship not only with their children but also with others. The quality of marital relationship forms the core of each spouse's spiritual and social life. Marital adjustment and quality can be enhanced by the application of IQ, EQ and SQ in different degrees.

This study aims to find the causes of the social problem of marital adjustment by exploring Spiritual Intelligence as the factor responsible for promoting and contributing to it. This paper is an attempt to examine the influence of Spiritual Intelligence on the Marital Adjustment among working women.

OBJECTIVE OF STUDY

To measure the Spiritual Intelligence quotient and examine the extent to which it affects Marital Adjustment of working women.

VARIABLES

Dependent Variable : Marital Adjustment
 Independent Variable: Spiritual Intelligence

HYPOTHESIS

Working married women with high Spiritual Intelligence will show positive relationship with Marital Adjustment.

SAMPLE

150 working women were selected by random sampling method from Mumbai across various occupations. The age range was from 26 to 35 years and the minimum educational qualification was graduation. The sample did not consider women who were divorced and also those who were widows.

TOOLS USED

1) Marital Adjustment Questionnaire (MAQ)

To study marital adjustment Dr. Pramod Kumar & Dr. Kanchan Rohatgi’s Marital Adjustment

Questionnaire (MAQ),1999was used. It has 25 items and 3 components namely Sexual, Social and Emotional. Each item is to be answered by YES or NO manner. Reliability of the test by Split Half method is 0.70 and by Retest method is 0.80. Concurrent validity of the test with Marital Adjustment Inventory MAI(Singh, 1972) is 0.71

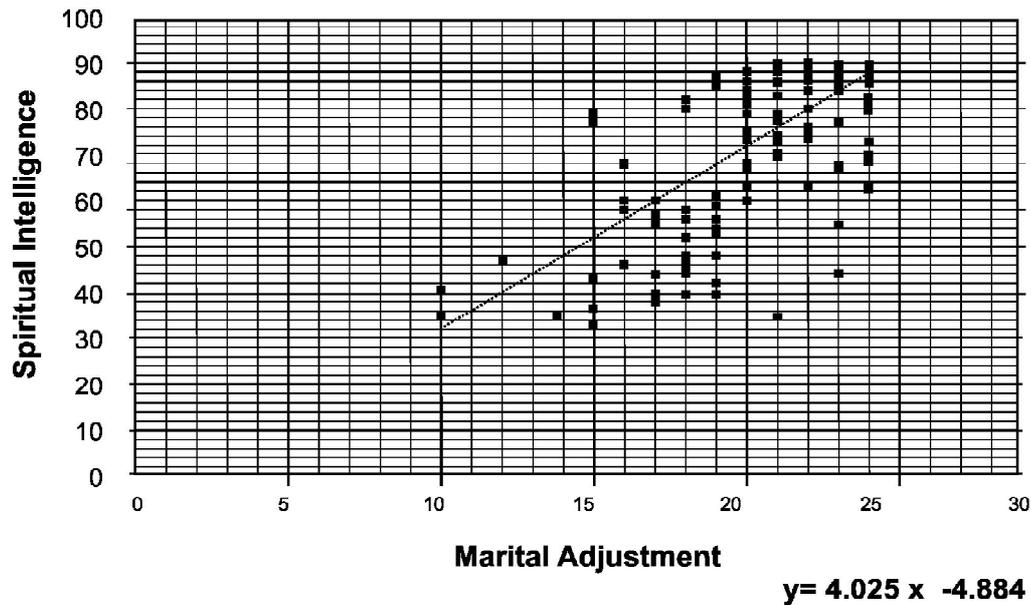
2) The Spiritual Intelligence Self-report Inventory (SISRI-24)

To study Spiritual intelligence, David King’s Spiritual Intelligence Self-report Inventory, 2008 was used. It has 24 items and 4 components namely, Critical Existential thinking (GET), Personal Meaning Production (PMP), Transcendental awareness(TA), Conscious State Expansion (CSE). Each itemhas to be scored on a 5-pointLikert scale ranging from 0 -Not at all true of me to 4-Completely true of me. Reliability of the test by Split Half method is 0.91 and Test re-test Reliabilityis 0.89 with a 4-month interval.

RESULTS

	SI	MA
SI	1.00	0.6975
MA	0.6975*	1.00

Table 1: Correlation coefficient



Equation of Regression line is $y=4.0252 x -8.8846$

Table 2: Scatter-plot of Marital A

DISCUSSION

The correlational co-efficient was calculated by applying the Pearson’s product-moment formula. As shown in Table no.1, the co-relational co-efficient thus obtained was 0.69. The co- relation indicates that there is significant positive relationship between Spiritual Intelligence and Marital Adjustment among working women. This finding is consistent with the study results of Hashemi (2004), Hatami et al (2009), and Haditabar et al (2011), who showed that the components of Spiritual Intelligence have positive influences on Marital Satisfaction. Social support provided by religiousness helps increase Marital Satisfaction. Moreover, religious experience and praying cause women to sense a social communication

with the God. This communication enables them in some way, to seek satisfaction in married life. Women who believe in religion and who abide by their religious tenets will be more prosperous in terms of empathy, perception, responsibility and flexibility. Therefore, they will have great capabilities in improving their relationships and interactions and as a result, will have more consistency and satisfaction in their marital relationships (Roohani & Manavipoor, 2008).

Table no.2 shows the regression line obtained in the scatter-plot diagram of the two variables, Marital Adjustment and Spiritual Intelligence. The equation line is $y=4.0252 x -8.8846$ and is essentially linear thereby showing a significant relationship.

In Durkheim's (2005) view, by setting values and common norms, religion and spirituality create common behaviours and these common behaviours among the family members cause family dependency and inner integrity through the integrative function. Religion function is a semantic function, which covers the aspect of inner tranquillity in the family. Integrative and semantic functions are related to several different aspects of married life such as integrity, interdependency between spouses, inner tranquillity of family, security of family, etc. (Hatami et al 2009). Mahouni et al, (1999) found that as spouses establish a sacred aspect for their relationships, marital satisfaction increases and conflicts decrease and they can solve their challenges better.

A plausible explanation to this significant co-relation could be attributed to the fact that since working women are exposed to enriched environments in some form or the other, it helps stimulate spiritual questions, which enables the gradual development of spiritual intelligence.

CONCLUSION

There is a significant positive relationship between Marital Adjustment and Spiritual Intelligence

IMPLICATIONS

Considerable energy is devoted to the design and implementation of programs intended to prevent marital dysfunction before it occurs (Bradbury & Fincham, 1990). Spiritual intelligence as a growth model stresses the basic philosophy of the

human potential movement. Therefore, through marital adjustment enrichment programs, most of what is present psychologically in humans can be accepted and enhanced to produce a higher level of health and functioning; that is, one can more fully develop what is already healthy rather than attempt to remedy interpersonal and intrapersonal deficits.

Based on the results of the study, it is recommended that marriage counsellors should consider the impact of religious beliefs as an important factor both in the incidence of marital conflicts and in solving them. In addition, using spiritual strategies such as encouraging people to pray, discussing about divine affairs, using holy books in treatment and helping people to be coordinated with spiritual values are recommended.

REFERENCES:

- Ajawani, A.C., and Alex (2011): *Marital Happiness as the Function of Spiritual Intelligence*(9), pp. 06 -07.
- Ahmadi, K., Fathi Ashtiani, A., & Arabnia, A. (2006). *Assessing of relationship between religious adherence and marital satisfaction*. Family research quarterly, 2(5), 55-67.
- Badie, A., Savari, E., Baqeri Dasht-Bozorg, N., & Latifi, V. (2010). *Structure and Validating for Spiritual Intelligence Questionnaire*. Tabriz Payame Noor University
- Demaris A et al. (2010). *Satisfaction of Marriage and general religiousness as buffers of the effect marital inequity*. Journal of family issues, 2010, Vol. 37 (10), p. 78- 1255
- Durkheim, Emile. (2005). *The Elementary forms of Religious Life* (2nd Ed.). (B. Parham, Trans.) Tehran: Markaz publication.

- Ebrahimi, A., Keykhosrovani, M., Dehghani, M., & Javdan, M. (2012). *Investigating the Relationship between Resiliency, Spiritual Intelligence and Mental Health of a group of undergraduate Students*. Science Journal, 9(1). 67-70.
- Giblin, P. (1994). *Communication in marriage and family*. Journal of family therapy, 2(1), 48-53.
- Glen, N. D. (1988). *A note of family situation and global happiness*. Social forces, 57, 957-960.
- Hamidi, F., RasoolzadeTabatabaei, K., Afrooz, G. A., & Kyamnsh, A. R. (2004). *Runaways and effectiveness of family structure and family therapy, supportive therapy in the change*. Journal of Psychology, 8(30) 114-127.
- Hashemei, M. (2007). *Effectiveness of the training partners of veterans with traumatic stress disorder with Adler's approach to increase their marital satisfaction*. Master's thesis: university Allameh Tabatabaei
- Hatami, H., Habi, M. B., & Akbari, A. (2009). *Assessing the Impact of Religiosity on Marital Satisfaction*. Army Psychology Quarterly, 1(1), 13-22.
- Hosseini, M., Habibah. E., Krauss, S. E., & Aishah, S. (2010). *A Review Study on Spiritual Intelligence, Adolescence and Spiritual Intelligence, Factors that May Contribute to Individual Differences in Spiritual Intelligence, and the Related Theories*. International Journal of Psychological Studies, 2(2), 179-188.
- Jain and Purohit (2006). *Spiritual Intelligence: A Contemporary Concern with Regard to Living Status of the Senior Citizens*. Journal of the Indian Academy of Applied Psychology July 2006, Vol. 32, No. 3, 227-233.
- Lotfi M., Sayyar S. (2008). *The relationship between spiritual intelligence and mental health of persons older than 15 years*. M.A thesis. General psychology. Payam-eNoor University of Behshahr
- Mahoney, A., Pargament, k. 1., Jewell, T., Swank, A. B., Scotte, E., Emery, E., & Rye, M. (2003). *The role of proximal distal religious constructs in marital functioning*. Journal of Family psychology, 13(3), 321-338
- Marks, L. D., Nesteruk, O., Swanson, M., Garrison, M. E. B., & Davis, T. (2008). *Religion and health among African Americans: A qualitative examination*. Research on Aging, 27, 447-474.
- Monjazi F. (2011). *Investigating effect of Islamic relation and religious attitudes on improvement in marriage satisfaction*. Researches Journal of scientific and behavioral, period 10. No.1, P 30-37
- Murray, S. L., Griffin, D. W., Derrick, J. L., Harris, B., Aloni, M., & Leder, S. (2011). *Tempting Fate or Inviting Happiness? : Unrealistic Idealization Prevents the Decline of Marital Satisfaction*. Psychological Science, 22: 619
- Pargament, K. I., & Saunders, S. M. (2007). *Introduction to the special issue on spirituality and psychotherapy*. Journal of Clinical Psychology, 63(10), 903-907.
- Perrone-McGovern, K M., Boo, J. N., & Vannatter, A. (2012). *Marital and Life Satisfaction among Gifted Adults*. Roeper Review, 34(1), 46-52.
- Rajaei A. R. (2009). *Spiritual Intelligence, Approaches and challenges*. Educational Journal of Islamic Azad University of Bojnourd, 5(22), 21-49.
- Roohani, A., & Manavipoor, D. (2008). *The relationship between practice of religious beliefs and happiness and marital satisfaction in Azad University, Mobarake branch*. Knowledge and research in psychology, Azad University, khorasgan branch (Isfahan), 36, 189-206
- Zohar, Danah & Marshall Ian. (2000). *Spiritual intelligence - the ultimate intelligence* Bloomsbury Publishing Pic: London