

## **Chapter One**

### **Introduction**

#### **1.1 Background to the Study**

The importance of self-congruence, mental health, and quality of life among academic staff is a significant discourse for stakeholders, particularly those involved in marriage and family life. These stakeholders work to promote accord, cohesion, unity, and harmony within families to enhance the overall well-being of each family member. This is because observably, marriage is a respected institution with its impact on personal and social coherence, transmissible peace, leadership potentialities and economic viability. Considering the family's role as the essential building block of society, it is imperative for married academic staff at institutions of learning to prioritise the establishment and preservation of a happy marriage. Happiness, fulfilment and impactful living appear to find expressions in many roles that individuals play within their community. This is essential for achieving high job performance, quality of work life, job involvement, work engagement, and overall life satisfaction and functioning<sup>1</sup>.

Experiences of teaching staff can impact the education system, students, and their families due to the cyclical nature of influence and effects on societal behaviour. For example, marital discord among married individuals can have significant implications on those in their social circle. As academic staff educate students and interact with their employers and colleagues in the educational setting, there is certainly no end to their sphere of influence. Academic staff are not only teachers, but also facilitators, coaches, influencers and models in the social environment in which they work. In order to provide high-quality care and effective role modelling, individuals must possess congruence, optimal mental health, and overall wellness<sup>1</sup>.

Marital harmony, resulting from the interaction and agreement between spouses' expectations and the benefits of marriage, has a role in physical, mental, social, and occupational well-being. An enriching marriage may be the most fulfilling experience life can provide. It can provide a sense of adequacy, desirability, approval, and fulfilment to a level that cannot be achieved through any other type of human connection. Marital pleasure may significantly influence the development of positive personality traits. From observation, longer marriages often correlate with increased levels of marital contentment and less instances of partner aggression. Marital happiness and unhappiness can be influenced by the sexual behaviour of both partners. Parenting which entails adopting new duties and responsibilities, adjusting social behaviours, enhancing reasoning, and improving quality of life stem from quality of marriage<sup>2</sup>.

Marriage is primarily an institution that facilitates procreation, can go a long way in fostering healthy interpersonal connections, and enables individual and social self-fulfillment. Marriage is the joining of two individuals with distinct qualities, forming a family within society and striving to maintain it. The Greek word harmonia is where the English word "harmony" comes from. In this context, "harmony" means agreement. When two people are in harmony, it should show in all their soul-powers, which include compassion and understanding. To ensure marital peace, the codified Jewish laws of marriage call for the establishment of a marriage contract<sup>3</sup>. It is common sense that marriage equates to a man and a woman coming together in some capacity to start a family. Numerous types of marriage have existed throughout human history. The structure, length, and conclusion of marriage vary significantly depending on component of human capital, education level is the most important socio-economic indicator<sup>3</sup>.

A person's degree of education could have a direct impact on who they marry and, by extension, how happy they are in their marriage. Individuals with greater levels of education

appear to exhibit a reduced divorce rate. Wives' incomes tend to rise when their wives get bachelor's degrees, according to research<sup>4</sup>. Using marital happiness as a starting point, this study offers empirical evidence of the effect of education level on marital harmony, which is relevant because the divorce rate is increasing in some nations alongside economic and social change<sup>4</sup>.

Although it is important for the academic sector as a whole and for long-term social progress that couples work on improving their marital harmony, studies on the topic have been few at Oyo Town's colleges of education, despite the fact that this is a topic that deserves more attention. It is possible for married people and individuals in committed relationships to change their ways of thinking, communicate their needs and emotions more clearly, and embrace and value one another's unique qualities. Dedication, skill acquisition, and skillful application are necessary for the creation of good, harmonious partnerships. The key to a happy and successful marriage is not some hidden formula<sup>1</sup>. The "behind the scenes" effort is really quite simple; it's the ongoing maintenance of open lines of communication and love. There must be open lines of communication between spouses in a marriage. When everything is crystal obvious, it's much easier to take decisive action<sup>5</sup>. Satisfaction in a relationship can be conditioned by communication that focuses on understanding and accepting one's partner's perspective and safely expressing feelings. Relational fulfilment is fostered by honestly communicating one's emotions and worries. Additionally, study have shown that sharing pleasant experiences from one's day-to-day life can have a favourable impact on both the individual and their relationships<sup>5</sup>.

It would appear that communicating is even more crucial than expressing emotions or engaging in frequent interaction when it comes to love relationships (e.g.). Concurrently, it's one of the qualities that makes a spouse desirable<sup>6</sup>. Being open is a big element of any relationship, but it really shines when it comes to determining the level of communication between partners.

Key to dyadic coping, it takes into consideration how each partner perceives the relationship from their own perspective<sup>6</sup>. Both overt and covert forms of miscommunication raise the likelihood of arguments and, by extension, relationship breakdown. Both men and women report higher levels of relationship satisfaction when good events are communicated directly. On the other hand, talking about tough times might be risky for relationship happiness in the short term because it undermines the other person's sense of control and effectiveness. Conversely, when one partner is able to express themselves clearly and compassionately during a trying time, the other is more likely to respond appropriately, which boosts the chances of a positive outcome. Relationship satisfaction is higher among couples who are able to freely express their thoughts and feelings to one another<sup>7</sup>.

Marital harmony is essential for a happy and successful marriage. Harmony is the highest level of enjoyment, without which all other things are seen as lacking. Marital pleasure is recognised as the key component in determining global harmony. Marital harmony, satisfaction, and well-being are similar but not identical concepts sometimes used interchangeably. Harmony and contentment are closely connected. One's level of satisfaction determines their amount of harmony, hence a contented married life is viewed as a joyful married life<sup>1,4</sup>.

Because of this similarity, these phrases have been investigated in the analysis of research that have been conducted in the past. Fulfilment in one's marriage is an essential component in the process of obtaining general harmony. Harmony in marriage is essential for both the successful functioning of a family and for one's own personal growth. When a couple's relationship is consistent and satisfying, they are only able to achieve fulfilment and excellent progress in their relationship. The level of happiness or contentment that is experienced within a marriage is reflected in the level of marital harmony. It is an effective method for determining

the quality of a marriage. There is a correlation between marital harmony and factors such as household income, open-minded attitudes, traditional perspectives on marriage, religiosity, and the interconnection of family and friendship networks. As a result of the town's tight-knit and traditional culture, married workers observably display signs of marital instability and lack of marital commitment. Also, there appears to be indications of office romance extra martial affairs and over attachment to coworkers among some academic staff of colleges of education. Research has shown that these behaviours have an effect on workers' self-perception, identity, and professional reputation<sup>7</sup>.

Marital harmony is necessary because it can lead to personal and social adjustment, career advancements, positive health behaviours and career aspirations, future health, and overall wellness. However, there have been reports, personal experiences, and observations of married people whose marriages do not appear to be harmonious<sup>8</sup>. It is believed that one's life is touched by everything that happens to them. It seems to have an effect on the person's other parts of life if there are some minor things happening during development. It is common for married academic personnel to spend extra time at work due to their demanding schedules. Because their work-life balance doesn't appear to have taken root and because they appear to have extremely low levels of self-congruence, which impacts their marital harmony, it's concerning that they might start to develop other friendly and personal relationships with people other than their wives<sup>8</sup>.

Marital disharmony is a phenomenon that destabilizes the couple, disrupts their joy, and is primarily felt by women, despite being the least recognised human rights abuse in the world. The rising prevalence of marital discord, exemplified by the escalating divorce rates in contemporary society, supports the notion that disharmony exists inside marital households.

Additionally, it highlights that marital conflict is a source of tension inside a marriage. The interactions between cohabiting couples indicate that marital disharmony is a phenomena that leads to the pair experiencing tension<sup>9</sup>. It is a significant social issue that drains women's vitality, undermines their physical health, and diminishes their self-esteem. Marriage is a customary aspect of family upbringing, reinforced by religious and social advice on choosing a partner and fulfilling marital responsibilities. Marriage is a complex and multifaceted institution that poses challenges in its definition. Marriage is a social institution that unites a man and a woman in a bond that encompasses both physical and spiritual aspects. An interpersonal relationship refers to the bond between a man and his wife or wives. Marriage is a culturally sanctioned relationship involving monogamy (one man and one woman), polygamy (one man and two or more women), or polyandry (one woman and two or more men). It includes cultural acceptance of sexual relations between opposite-sex partners with the anticipation of having children. Marriages are diverse and can differ amongst societies, as implied by this definition<sup>10</sup>. Despite variations, marriage typically involves mutual agreement between a man and a woman to become spouses, following a legal process to establish the relationship as a legitimate means of engaging in sexual activity, and legally recognising any children resulting from the union. Additional common features may include financial transactions, gifts, or labour exchanged between partners or their families, as well as cohabitation or the freedom to visit each other if living separately. Marriages might be conducted following traditional rules, Christian rituals, or Muslim principles. Regardless of the choice made, individuals entering marriage must have clear reasons, intents, and aspirations<sup>11</sup>.

Instabilities and disharmonious events in marital life not only impact the couple involved but also have repercussions on other aspects it influences emphasised that discord has a tendency

to result in negative consequences for the partners<sup>10</sup>. Marital disharmony often leads to separation and ultimately divorce, which can be seen as a form of liberation but is considered by counsellors as a psychologically challenging condition. It is crucial to take immediate and sincere steps to address the deteriorating marriage to prevent negative consequences on the family and society. The children of the relationship may face challenges as they transition to a new phase of life without one parent, impacting their lifelong development and the family unit<sup>12</sup>.

Social issues like alcohol abuse, financial mismanagement, lack of communication between partners, domestic violence, and infertility have led to significant deterioration of marital relationships. Spouses have lost love, patience, and respect for each other, neglecting the effort required to establish a strong and enduring marital bond. The rapid rate at which these issues erode the sanctity of marriage demands immediate action. From a broader viewpoint, these variables lead to instabilities and disharmony in relationships, causing spouses to experience significant emotional distress. It is ironic that the majority of spouses are unaware of these scenarios. They perceive these issues as trivial and not worth addressing, often choosing to endure them or simply showing indifference towards them<sup>13</sup>.

Many relationships face emotional discord when family problems create significant pressure, causing disagreements that can escalate into strong feelings of wrath, grief, and dread. Several marriages have experienced significant discord due to the economic recession and various social problems. There is a lack of financial resources to meet family demands, caused by factors such as unemployment, retrenchment, inflation, extended family obligations, poverty, and pressure from friends. These numerous challenges create significant pressure on the family. Marital discord can greatly affect an individual's mental and emotional well-being. When spouses lack emotional connection, feelings of loneliness, dissatisfaction, and resentment

dominate. Consistent emotional upheaval negatively impacts mental health, resulting in heightened levels of stress, anxiety, and despair. People in toxic relationships may have a continual sense of misery and discontent, impacting their entire quality of life<sup>14</sup>.

Moreover, the adverse interactions in an unhealthy marriage can sustain a pattern of negativity, making it difficult to experience happiness and satisfaction. Insufficient emotional support and validation can diminish a person's self-esteem and self-worth, leading to feelings of unworthiness and inadequacy. An unhappy marriage not only impacts mental health but also has physical manifestations. For example; weight gain is a prevalent issue linked to an unhealthy marriage. Also, emotional anguish and stress hormones caused by ongoing conflict and tension can disturb the body's hormonal equilibrium, resulting in weight changes. Using emotional eating as a coping strategy might lead to harmful weight gain. Individuals in toxic relationships may also suffer from hypertension and an elevated susceptibility to cardiovascular disorders. Chronic stress and worry from an unhealthy marriage can increase blood pressure, potentially causing long-term hypertension. Research indicates that prolonged exposure to relationship stress is linked to a higher likelihood of developing cardiovascular issues, including heart attacks and strokes<sup>15</sup>.

Furthermore, various factors influence the harmony in a marriage. This study will explore how spousal communication methods and subjective social status impact the harmony in a marriage. A marriage lacking great communication is extremely prone to fail. Communication is a vital and enduring element in both marriage and other significant relationships<sup>13</sup>. For a failing marriage, it is the magic potion. There has never been a more pressing time to focus on improving husband-wife communication than now, when so many marriages end tragically in discord and divorce. When spouses are able to express themselves clearly and constructively

with one another, they are able to alleviate tension and bring their marriages closer together. Without open lines of communication, no marriage can make it through the chaos that is today's divorce rate<sup>16</sup>.

Maintaining peace in a marriage is mostly dependent on open lines of communication. A lot of work and practice goes into being a successful communicator. Conflict resolution and partnership growth are next to impossible without communication. Body language, personal habits, and facial emotions are all forms of nonverbal communication that are integral to the communication process. Effective communication is essential in every facet of human existence. This pillar promotes peaceful coexistence and mutual understanding. In any human connection, but notably a marital one, open and honest communication is key. In order to maintain a solid and healthy relationship, communication is essential. Partners are able to experience affection and concern. Learning to listen attentively and articulate one's feelings are two of the most important communication skills<sup>16</sup>.

It is estimated that more than half of all broken relationships can be attributed to a significant lack of communication between the partners involved in the relationship. An individual must possess exceptional communication skills in order to build a connection that is long-lasting and harmonious within the context of a marriage. You need to be able to communicate your feelings and thoughts to your spouse, and you also need to be able to take in the feelings and thoughts that your partner is experiencing. The ability to hear is arguably more important than the talent of speaking one's mind. Couples may learn and grow much more in their relationships if they refrain from speaking at once and instead listen attentively to what each other has to say<sup>17</sup>.

Communication inside a marriage can be categorised into two types: low-level communication, which is detrimental, and high-level communication, which is beneficial. According to this viewpoint, inadequate marital communication is characterised by minimal self-disclosure, lack of negotiation, and listening without empathy among families. Conversely, a strong level of marital communication is marked by families participating in empathetic conversation, engaging in thorough negotiation, and fully sharing elements of themselves<sup>18</sup>. The lack of communication, verbal aggression, excessive talking, lack of confidence, and emotional neglect are some of the challenges found in the realm of fire communication among certain families. The incapacity of the families to communicate with one another is the root cause of the majority of marital issues. Explosions, tears (particularly shed by women), and quiet that is not necessary are all examples of elements that are known to impede successful communication between families. The premature drawing of conclusions and interpretations of the expressions of the other spouse, as well as the unneeded hiding of secrets from each other, are all potential factors that could undermine communication within a marriage<sup>19</sup>.

You may receive what you want from your spouse even if they don't say a word—all you have to do is pay close attention to their actions. However, marital strife occurs because most families fail to pay enough attention to themselves. Negative effects on relationships, contentment, performance, trust, self-esteem, confidence, and even physical health can result from ineffective communication techniques. Consistent with this, we know that poor communication is a root cause of many family issues, such as high levels of conflict, a lack of competence in problem-solving, a lack of closeness, and weak emotional bonds. Separation and divorce are more likely to occur when one partner has a poor communication style<sup>20</sup>.

Subjective social standing plays a crucial influence in establishing and maintaining marital peace. The perception of one's social status greatly influences a married individual's perspective on marriage and the overall quality of their interactions with their spouses. Studies on professional harmony have revealed a significant association between high and bad subjective social statuses. Furthermore, this suggests that marital discord is more common among groups with low subjective social standing. According to several studies, marital peace is affected by both financial stability and level of education<sup>21</sup>.

Children whose parents maintain positive relationships with those outside the family, such as neighbours, teachers, and coworkers, have an advantage over children whose parents have lower subjective social standing. Regardless of the couples' circumstances, the socio-economic element is found to significantly impact marital peace. Good, harmonious relationships can flourish in homes where both spouses are well-off economically, provided that both sets of parents' families are on board with the union <sup>22</sup>. Economic variables play a significant role in fostering a harmonious home environment. When either the husband or wife possesses wealth or comes from a prosperous family history, the pair is more likely to experience a conflict-free relationship, reducing the risk of divorce or disharmony<sup>23</sup>.

What people take away from their socialisation experiences influences their career paths, their responsibilities at home, and every aspect of their lives. Gender norms have an effect on people's daily routines. These changes may have had an effect on marital harmony, life satisfaction, marital quality, and family life. As previously mentioned, there are societal expectations regarding the roles of men and women in marriage in every aspect of life. Here, it's clear that a happy society is built on the foundation of individual harmony, specifically that

which exists between husband and wife. A healthy marriage, which brings joy to both partners and society as a whole, depends on mutual respect and understanding between the partners<sup>24</sup>.

A person's functional state greatly affects their relationships. There may be less reciprocity among married couples as a result of this increase in assistance. When one spouse is vision handicapped but comes from a wealthy family or has a lot of money, the other can still live well and the couple can enjoy life together without the problems that often cause a breakup. Marital harmony was better among people who were older and had a higher degree of education when they got married. This means that women have more opportunities to cooperate in relationships and men have less power dominance when they have more education. A disturbing trend has emerged in Nigeria: an upsurge in reports of intimate partner violence. The media has reported on instances where husbands have killed or severely injured their spouses<sup>25</sup>. Education and employment opportunities can promote autonomy, self-assurance, passion, and a sense of individuality within romantic partnerships. When both partners in a marriage are well-educated and have jobs, they have advantages such as the ability to gain new knowledge and exchange creative ideas, which can improve the overall harmony of their relationship. Employment can have a dual effect on couples, as it can enhance their harmony and contentment, but it can also create new obstacles that may potentially disrupt their marital harmony. In order to achieve satisfaction and happiness in their marriage, couples must acquire the necessary abilities and strategies to effectively manage the demands of their careers while maintaining a healthy relationship<sup>26</sup>. Each individual possesses their unique method of communication, nevertheless, there are four distinct forms of marital communication that are commonly observed in society: Good, Bad, Shy, and Aggressive. These methods are common in communication studies and have widespread recognition in the social sciences.<sup>27,28</sup>.

Positive communication involves essential activities such as intentionally showing compassion, actively engaging in listening, and validating our spouse. Encouragement has the potential to bring about profound changes, growth, and the recognition of one's skills. We instill a feeling of confidence that someone has trust in me. Encouragement is commonly understood as praise and assistance, although its scope extends beyond that. Praise is limited; it is a spoken expression of acknowledgment. Praise is a recognition that emphasises competitiveness and is typically given to those who have earned it by being superior. Encouragement is freely given. It could involve recognising a characteristic in a person that is disregarded by others or acknowledging something that others have observed but never expressed<sup>19</sup>.

Utilising positive communication techniques can have a transformative impact on your spouse's overall outlook on life. Here are some guidelines to assist you in becoming a source of encouragement for your spouse, enabling them to fulfil their true potential. Reciprocal communication, in the context of marriage, involves both spouses actively engaging in the acts of listening and appreciating one other. Conjugal communication is the capacity for married partners to openly and reciprocally exchange their thoughts, ideas, sentiments, and emotions. Negative communication is defined as ineffective communication between couples, which can result in blame, relationship anxiety, sadness, and resentment in marital conflicts. This is generally due to insufficient and unclear communication." Negative communication style includes a dearth of communication or the usage of negative words between couples during conflicts, an inability to understand the spouse's perspective, and the act of accusing, criticising, or shaming one another<sup>18</sup>.

Reserved communication limits self-expression and creates a barrier between spouses. One member of the partnership assumes a passive role, hindering communication. Reserved

communication occurs when one or both partners refrain from sharing their emotions, thoughts, or opinions, hindering the ability to enhance and unify the relationship. Miscommunication exacerbates conflict, resulting in distance, numerous debates, and heightened tension instead of resolution efforts. Having a harmonious marriage depends on several things, the most essential of which is effective communication that promotes marital unity, as well as trust, love, friendship, understanding, honesty, loyalty, and sincerity. If just one partner tries to discuss and resolve disputes, it is probable that both couples will feel discord, leading to instability in other aspects of the marital connection<sup>17,18,19</sup>.

Violent communication is classified as the fourth style of communication. This style includes not only the use of abusive words, gestures, and actions, but also any kind of communication that is perceived as hostile. Examined the association between partner's hostile responsiveness and three forms of withdrawal responses: avoidance of proximity, avoidance of confrontation, and withdrawal via rage. She found that aggressive and distant behaviors are different, and that both can cause problems in marriages. Husbands saw their wives' retreat or avoidance of intimacy as hostile, whereas wives saw their husbands' conflict avoidance as a hostile reaction, according to the research. Both studies show that people's expressions, behaviors, and attitudes can cause others to misjudge them, and that flexible communication can prevent this<sup>27</sup>.

Marital harmony has been submitted to have impact in a married individual's life, especially when they are academic staff. The life satisfaction, balance, health, happiness and growth a person derives from being married are attested to in literature. To this end, factors have been found evidence-based influencers of marital harmony. These include spousal communication styles and subjective social status. For spousal communication styles, this can

indeed exert great influence on marital harmony as married must communicate intentionally. Communication may also include nonverbal cues, unconscious signals that pass great messages in the marriage. As with many spheres of human endeavour, couples must share feelings, facts, truths, messages, imagery, thought processes and reactions. Subjective social status on the other hand has been demonstrated in the body of knowledge to contribute to the development and sustenance of marital harmony. The esteem people place on themselves in the first place, may influence their choice of spouse. After getting married, subjective social status may determine if people will remain married or otherwise. The level of education, income and qualification a person has and the carriage and weight given to these may point to an individual's sense of self. Identity regarding self-image and self-importance within the confines of preservation of worth and regard may make or mar marital harmony. This study therefore sought to contribute to knowledge by investigating spousal communication styles and subjective social status as determinants of marital harmony among academic staff of colleges of education in Oyo Town, Oyo State.

## **1.2 Statement of the Problem**

Challenges with marital harmony may not augur well for the individuals in the marriage and people around them. Marriage and family life have been noted to contribute to the management of life and work in adulthood. Challenges in marriage may affect the general quality of life and work of colleges of education teaching personnel. Literature has acknowledged the benefits of marital harmony, but there is a lack of empirical research on communication methods, subjective social status, and marital harmony among academic staff in Colleges of Education in Oyo Town. A study on relational variables like communication styles and highly personal variables such as subjective social status is necessary to comprehend marital

harmony, particularly among married individuals whose actions affect those around them. The societal problems originating from disharmony in marriages cannot be overlooked. The effects of infidelity could have significant impacts on married individuals, including feelings of inadequacy, poor adjustment, psychological and psychiatric illnesses, personality disorders, non-suicidal self-injury, suicidal thoughts, homicide, and psychosomatic symptoms. Students in a college of education where its staff appears to be troubled marriages may experience many forms of trauma and develop misconceptions about marriage. Additionally, they may lack a sense of connection to the institution and achieve poor academic results due to the low productivity of the academic staff and impaired school connectedness. Ensuring harmony in marriage is crucial for a contented family life and overall full functioning. Couples experiencing difficulties sometimes complain about a lack of effective harmony. When harmony within a family is lacking, it can result in several issues such as heightened family disputes, inefficient conflict resolution, diminished closeness, poor emotional connections, and poor family identity. Low compatibility in terms of communication and behaviour may be linked to a higher likelihood of divorce and separation. Marital harmony is a significant concern for individuals and marriage analysts, although there is a scarcity of empirical research reports in this area. This study, therefore investigated spousal communication styles and subjective social status as determinants of marital harmony among academic staff in colleges of education in Oyo Town.

### **1.3 Aim and Objectives of the Study**

The aim of this study was to investigate subjective social status and spousal communication styles as determinants of marital harmony among academic staff of colleges of education in Oyo Town. In line with this aim, the objectives of the study are to:

- i. assess the level of marital harmony among academic staff of colleges of education in Oyo Town;
- ii. identify the prevalent communication style among academic staff of colleges of education in Oyo Town;
- iii. examine the level of subjective social status among academic staff of colleges of education in Oyo Town;
- iv. examine the significant joint influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town; and
- v. determine the significant relative influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town.

### **1.4 Research Questions**

The following research questions were formulated to guide the conduct of this study and were answered in the study:

1. What is the level of marital harmony of academic staff of colleges of education in Oyo Town?;
2. What is the prevalent communication style of academic staff of colleges of education in Oyo Town?; and
3. What is the level of subjective social status of academic staff of colleges of education in Oyo Town?

## **1.5 Hypotheses**

The following hypotheses were tested at 0.05 alpha level:

1. There will be no significant joint influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town; and
2. There will be no significant relative influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town.

## **1.6 Significance of the Study**

The outcomes of this study would be of tremendous importance to the following groups of people: married couples, singles, counsellors, and researchers working in the fields of counselling and behavioural studies. The results of this study would be beneficial to married couples since it would teach them how to keep their marriage harmonious with their partner and how to meet the requirements of their partner.

In the sense that it would allow singles to know how to keep the peace when they get married, as well as the numerous forms of assistance that they may receive from pre-marital counselling in order to make them happy in their marriage. This study would be of tremendous advantage to singles. In addition, the society, religious organisations, and government will all benefit from this study. This is because it will enable the society, religious organisations, and government to become more aware of the significance of marital harmony, as well as the risks that divorce and separation pose to their lives and the lives of their children. For the purpose of achieving more awareness on marriage and the means by which to preserve marital peace, programmes ought to be organised in society, religious groups, and the government.

The results of this study would be advantageous for counsellors as they could provide guidance to married couples on effectively managing their households, maintaining a harmonious equilibrium with their families, and engaging in other activities to prevent conflicts and other factors that may adversely affect their marriage. As an added service, a counsellor would help married couples develop techniques to maintain harmony in their marriage through intervention psychotherapy sessions. As an added bonus, this study will add to what is already known about marital harmony and be a great resource for future research on the subject.

### **1.7 Scope of the Study**

This study focused on investigating spousal communication styles and subjective social status as determinants of marital harmony among academic staff of colleges of education in Oyo Town. The study was conducted among the academic staff of colleges of education in Oyo Town. This study included male and female married academic staff of colleges of education in Oyo Town, Oyo State.

### **1.8 Limitation of the Study**

This study was limited majorly by population, only the colleges of education in Oyo town were used. Other colleges of education others parts of Oyo State were excluded from this study. The eventual sample used in the study was also not large enough as a sampling calculation formula was used to determine sample size. Another area of limitation was the difficulty experienced in reaching the academic staff of the colleges of education sampled. These personnel were hard to reach because of their busy scheduled and this delayed the data-gathering field work as there had to be repeated visits to the academic staff's offices to administer the questionnaire on them. Despite these areas of limitation, the findings of the study are still adjudged to be valid.

## 1.9 Operational Definition of Terms

The following terms are defined as used in this study:

**Marital Harmony:** This refers to experience of agreement, accord, congruence and fulfilment in marriage characterized by met needs and desires from spouse among academic staff of colleges of education in Oyo Town.

**Spousal Communication Styles:** Spousal communication styles is the way of receiving and understanding the messages others use to convey their information, ideas and thoughts among married academic staff of colleges of education.

**Negative communication Style:** It pertains to a deficiency in communication or the expression of negative words between partners during a disagreement, an inability to understand the perspective of one's spouse, as well as engaging in accusations, criticisms, or acts of humiliation inside the relationship.

**Positive communication Style:** Active listening involves temporarily setting aside one's own thoughts and making a concerted effort to understand the intentions, feelings, needs, and desires of one's partner (referred to as empathy). It also entails expressing positive emotions towards one's partner, such as appreciation, admiration, and the recognition of their significance in one's life.

**Reserved Communication Style:** happens when one of the spouses or both hold back on disclosing their emotions, thoughts, or opinions which makes it nearly impossible to strengthen and unify the relationship.

**Violent Communication Style:** This style encompasses not just the use of offensive words, gestures, and actions, but also any kind of communication that is perceived as lacking in

friendliness. This style encompasses not just the use of offensive language, gestures, and actions, but also any kind of communication that is perceived as antagonistic.

**Subjective Social Status:** This refers to married academic staff's own conviction that they currently enjoy good life and favourable livelihood in their social environment.

**Occupation:** refers to regular work or profession done to earn a living by married academic staff of colleges of education in Oyo Town.

**Education:** refers to the type of academic qualification or credentials that married academic staff of colleges of education in Oyo Town.

**Income:** refers to wages, salary, profit and any flow of earnings received by academic staff of colleges of education in Oyo Town.

**Academic Staff:** these are married male and female teachers or research personnel in colleges of education in Oyo Town.

## Endnotes

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## Chapter Two

## Literature Review

This chapter presents related literature on subjective social status and spousal communication styles as determinant of marital harmony among academic staff of colleges of education in Oyo Town. The topics are review under the following headings:

- 2.1 Conceptual Framework
  - 2.1.1 Concept of Marital harmony
  - 2.1.2 Spousal communication styles
  - 2.1.3 Subjective social status
  - 2.1.4 Marriage
- 2.2 Theoretical Framework
  - 2.2.1 Social Exchange Theory
  - 2.2.2 Maslow's Motivation theory
  - 2.2.3 The Vulnerability Stress Adaptation (VSA) Model
- 2.3 Empirical Findings
  - 2.3.1 Spousal communication styles and marital harmony
  - 2.3.2 Subjective social status and marital harmony
- 2.4 Conceptual Model
- 2.5 Summary of reviewed Literature

### **2.1.1 Concept of Marital harmony**

Marriage is the union of two people who have mutually agreed to be married<sup>1</sup>. A man and his wife are said to be united in both body and soul through the institution of marriage, which has been described as a social institution. Marriage encourages the coming together of two people who are completely different from one another, with their own unique characteristics as husband and wife, in order to make plans for their future and establish their own family (Marriage is considered an institution in society, and its meaning can vary depending on the culture in which it is practiced). She went on to describe marriage as a socially sanctioned relationship that It entails a romantic connection between two or more individuals of different genders, with the expectation that the relationship will endure beyond the period of pregnancy and the arrival of offspring. When discussing the reasons for getting married, the most important satisfactions that a couple looks for in their marriage are the assurance of a long-lasting attachment and friendship, the fulfilment of a sexual relationship, and the establishment of a house and a family<sup>2</sup>.

Marriage stability is said to depend on how one's current marital situation compares to the greatest option available. It pertains to the durability of a married partnership, focusing on the relationship itself rather than the state of each individual spouse. Stable marriages are characterised by the absence of plans for divorce. Marriage is a universally recognised institution across all cultures. In many cultures and faiths, it is believed that an individual is not considered whole after attaining maturity without a partner. Marriage is often viewed by many cultures as a sacred ritual believed to have divine origins or as a spiritual connection between individuals and the divine<sup>3</sup>. Christian marriage is seen as a sacred vocation, symbolising the union of Adam and Eve. The ceremony unites the bride and groom as one spirit in communion with Christ and God. Marriage in Christianity symbolises the union of the church of Christ. In this scenario, the bride and groom symbolically represent becoming united with Christ and

sharing in the inheritance of eternal life via the influence of Christ<sup>4</sup>. Marriage, as defined by Islam, is considered a religious obligation that serves as both a moral protection and a social requirement. It serves as a channel for sexual demands and helps manage them to prevent one from being controlled by their cravings. Marriage is a societal necessity as it establishes families, which are the essential units of our society. Marriage is the sole acceptable means for a man and a woman to engage in intimacy<sup>5</sup>.

There are essentially three sorts of weddings commonly entered into by Nigerians. In the first type of marriage, the individuals must carry out specific traditional rituals that are unique to the cultural background of the lady. Once all conditions are fulfilled, the bride is transferred to the groom's father and receives blessings. After this stage of receiving blessings, they officially become husband and wife. The second form of marriage is known as marriage by ordinance. This form of marriage occurs when couples visit a registrar office and exchange vows. The third sort of marriage is a religious ceremony held in a church or mosque. This marriage kind is favoured due to the religious ambience in which they are established. The presence of the officiating priest or imam provides reassurance to the spouses and witnesses of the marriage on the presence of God and His blessings on the marriage<sup>6</sup>. In addition to facilitating the passing of cultural traditions from one generation to the next, marriage serves as a platform for sexual fulfillment, emotional stability, and fertility. To fully experience unity, dependency, responsibility, and belonging, a man and a woman must be married. The aforementioned admirable goals will remain unfulfilled in the absence of a stable marriage<sup>6</sup>.

## **Factors Affecting Marital Harmony**

The factors responsible for marital stability, include;

**Maturity:** This is a crucial element influencing the stability of a marriage. Prior to entering into marriage, both partners must demonstrate maturity. The partners must be mature in terms of social, mental, emotional, temperamental, and economical aspects. An individual who has matured should possess the ability to perceive and anticipate issues in order to prevent them when needed. An emotionally mature person can assess their own and others' emotions and needs, and adjust to others' requests as necessary. He needs to adopt a practical strategy for resolving interpersonal social conflicts. Each individual in the partnership should develop the ability to accept and endure the weaknesses of the other person. Mature married partners exhibit tolerance, mutual respect, compromise, and cooperation. Financial maturity is crucial as well. A man might quickly lose control of his marriage if he neglects his financial responsibilities for maintaining the household. Couples must be emotionally developed in order to live in peace. One indicator of emotional maturity is the couples' capacity to openly display and exchange love and affection<sup>7</sup>.

**Personality traits:** This is another crucial component influencing the stability of a marriage. The impact of communication on the success of a marriage is crucial and merits special attention. A marriage's longevity is strongly influenced by the character traits of both spouses. Each spouse brings their own unique character to the marriage. They vary in childhood experiences, parental backgrounds, behaviours, attitudes, values, sympathy, antagonism, affection, aggressiveness, beliefs, likes, and dislikes, to name a few. The character, temperament, dispositions, behaviour patterns, and maturity of a married pair are crucial variables in determining the stability or disintegration of a marriage<sup>7</sup>.

**Communication:** Insufficient communication between spouses might result in marital instability. Individuals who fail to convey their desires to another person frequently experience disagreements. Couples should refrain from cognitive error by not assuming that their partner perceives the world in the same manner as they do. Marital stability is determined by the communication of emotions such as comfort, pleasure, joy, grief, and empathy towards one's partner. Open and honest communication between spouses is crucial for maintaining a stable marriage. Discussions on shared concerns must be conducted openly and without reservation. Both spouses should refrain from assuming their partner's intentions in the marriage and instead communicate directly by asking questions about each other's precise goals and actions<sup>7</sup>.

**Sexual compatibility:** Love may be profound beyond words, yet it often requires verbal expression. Sexual intercourse is a significant means through which partners demonstrate love and affection for one other. Sexual compatibility typically enhances the stability of a marriage. Marital stability is significantly influenced by sexual activity. Sex is a highly intimate method of communication through which a husband and wife can convey a deep connection of shared thoughts and emotions. The husband and wife's perspectives on sex can be shaped by their religious upbringing and early encounters. The couple's capacity to build a satisfactory sexual relationship significantly impacts the stability of their marriage. Spouses should not view sex as shameful or a negative act, but rather as a positive and intimate way to strengthen their bond and affection for each other<sup>7</sup>.

**Religion:** The importance of religion in fostering marriage stability cannot be overemphasized. Uniformity of religion between couple tends to foster marriage stability. In times of extreme difficulties, when all human efforts fail the couple, prayers may be gently offered to God for the

solution of their problems. Social problems in the form of religious belief may distort their marriage relationship<sup>7</sup>.

**Child bearing:** This is yet another significant component that has the potential to influence the stability of a marriage. It is a common expectation in Nigeria that married couples should be able to have children within the first year of their marriage, and there is a significant amount of attention placed on children. When a couple does not have any children, they are considered to be an unhappy family. There is a great deal of anxiety that is caused by the absence of children among married couples, and the embarrassment is even greater if a significant amount of time passes without any problems occurring. It is possible that the woman is not to blame for her inability to conceive after she has been married. There is also the possibility that marriages will be unstable if only girls are born into the family<sup>7</sup>.

### 2.1.2 Spousal Communication Styles

It is an innate behavior of all living beings to engage in interpersonal communication. The act of conveying ideas or information from one entity to another is known as communication. This definition is clear and to the point. Both on a microscopic level (between microbes) and a macroscopic one (between herd members trying to evade a predator) are examples of this phenomenon<sup>8</sup>. We depend on effective communication daily to navigate our lives as individuals in a fast-paced environment. Every contact has the potential to be a kind of communication, whether it's a subtle expression in a crowded retail line, an aggressive gesture towards another motorist in traffic, or even just a morning wave to your family. We live in a world where communication has progressed from one-on-one conversations to mass distribution. When there is a breakdown in communication, the fundamentals of communication become clear. What

follows is a discussion of the many ways people communicate, some of the most typical obstacles to effective communication, and some solutions to these problems<sup>9</sup>.

Effective communication entails more than just relaying facts from one party to another. Learning how to listen or read, understand, analyse, and transmit information is an art form in and of itself. Communication requires a great deal of energy. Important parts of communication include gestures, vocal intonation, body language, and spoken words. Everything falls apart if the opposite party doesn't get any of these details. Communication is the cornerstone of every type of relationship. Intentional communication tactics can prevent or lessen the impact of many typical issues in marriages because each couple enters into these relationships with their own set of priorities and expectations. Learning to communicate well with your spouse is an investment that will pay off in the long run because strong communication in marriage is associated with marital harmony<sup>9</sup>.

**Establish healthy patterns early on:** Because we are habitual beings, it can be challenging to break old patterns in our relationships. When you and your date (or even simply friends) establish good communication habits early on, it will serve you well in the long run. Understanding the factors that shape our communication methods is crucial, as is the fact that our relationship expectations and standards are shaped during childhood. Consider the dynamic of your family and your partner's family when you were growing up. When you were growing up, did your parents often argue by screaming? Were they secretly fuming and letting their animosity fester? Did they discuss their differences in a reasonable and composed manner? While every couple has their own unique way of arguing, these patterns can be passed on to their offspring, who may or may not be able to avoid them in their future relationships<sup>10</sup>.

**Practice self-respect first:** Respecting oneself is the first step in maintaining healthy relationships, even though we hear a lot about how important it is to respect other people. Make it a habit to request what you want. Our physical, emotional, and social needs all influence whether or not we choose to form partnerships. Your spouse has to be aware of those wants for them to be satisfied; even if they are crystal clear to you, they might not be to them. Find out how to decline requests. It is OK to decline requests that require you to devote an excessive amount of time or energy, or that include activities with which you are unfamiliar or indifferent. Your "no" is just as valid an answer as your "yes," and a good and caring partner will not force you to do anything against your will. Having a break or some alone time is very normal<sup>10</sup>.

**Set ground rules for interaction:** It is imperative to strictly adhere to these rules, which should encourage both mutual respect and reciprocity in communication. Establishing mutual understanding and alignment is crucial for cultivating effective communication dynamics between partners. Here are a few examples: Physical hostility, such as shoving and yelling, is strictly prohibited. There is absolutely no room for compromise on this matter! Show respect; the use of offensive words is not accepted. This includes not only the most fundamental types of offensive language and profanity, but also more subtle expressions that can be emotionally damaging depending on the situation. As an example, a male who struggles with his body image may find the term "weak" painful, while a woman who has a strained connection with her mother may find comparisons to her mother disrespectful. Verbally abusive couples are less likely to be satisfied in their marriage and have trouble remembering how each spouse acted after a disagreement, according to the research.<sup>11</sup>.

Master the art of keeping your thoughts to yourself. Though it's a sign of maturity to think things out before speaking, it can be challenging to do so in intimate relationships. Because of this, we

often feel comfortable expressing our true feelings. But there are instances when it's best to keep quiet since those things are painful. It is always best to remove nasty or personally insulting remarks from your comments before posting them. Consistently express your love by saying "I love you" each day. Although it may sound trite, making it a routine to tell your partner "I love you" every day is a wonderful way to strengthen your bond with them<sup>12</sup>. Be okay with taking regular "time-outs" or "cooling off" breaks. There are a lot of things that may be said between furious individuals that they will later come to regret.

**Use assertive communication:** Respect for one another is the foundation of assertive communication, which is both effective and diplomatic. It is polite and to the point. Using assertive communication, you may increase communication, form honest connections, and generate win-win scenarios. Use "I" statements, speak clearly and calmly, and look someone in the eyes when you want to be aggressive.<sup>12</sup>

**Familiarize yourself with your spouse as a distinct individual who possesses a distinctive approach to communication:** Two people's interactions might be influenced by an infinite variety of factors, including their pasts, characteristics, IQs, cultural differences, pet peeves, habits, and styles.

Although there are exceptions, it's generally true that men and women express themselves differently. It is commonly believed that women are more emotional and prefer to say what's on their minds, whereas males are more reserved, rational, and contemplative. This is obviously oversimplifying things, but it does highlight the fact that people often have different communication styles: for example, one partner may like to let their guard down and express whatever is on their mind, while the other would rather consider the issues at hand and then quickly go over the advantages and disadvantages. Neither approach is inherently "right," but as

partners, spouses should be honest about their goals for communication and work together to find solutions that satisfy everyone<sup>13</sup>. Cultural differences can also cause people to communicate in different ways, which can be problematic if neither side is aware of the other's cultural norms. It is believed that men should be cold and distant in certain cultures, whereas showing emotion is seen as a sign of weakness and the domain of women. Expressing one's emotions is not seen as a sign of fragility in other cultures, where men and women are expected to connect on an emotional level<sup>13</sup>.

**Acquire knowledge regarding one another's principles, limits, and criteria:** A person's identity is shaped by their upbringing, experiences, and the experiences of their life. Build trust by getting to know each other's personal standards and beliefs; this will help you comprehend each other's backgrounds and how they came to be the people they are today. Get over your hurt feelings and learn to trust one another. Be honest with yourself and each other about your fears. Be understanding and remember that your spouse is human and that their mistakes aren't always meant to hurt you. Sometimes that's all it takes<sup>14</sup>.

**Cultivate empathy and provide a secure environment for your partner to feel comfortable expressing themselves to you:** In order to cultivate a good relationship, it is essential to have a solid foundation. It is advisable to exhibit less criticism and cultivate a greater sense of empathy towards one another. We all require an individual who offers a secure environment for us to candidly express our concerns, confess our vulnerabilities, and divulge our most concealed confidences. Sharing this characteristic fosters connections and affection<sup>14</sup>.

## Categories of marital communication patterns

Communication may be classified into four fundamental categories. Next, we shall thoroughly examine the various types:

**Positive communication:** means that married people are able to freely and honestly communicate with one another about their innermost feelings, thoughts, and ideas. A healthy partnership relies heavily on positive communication. Communication between partners allows them to air their grievances in a healthy way and find mutually agreeable solutions. Intimacy, emotional connection, and conflict reduction are all outcomes of couples that communicate positively with one another. The use of constructive communication can help couples overcome emotional strife, hurt feelings, and misunderstandings when they talk to one other about anything. Expressions of remorse and "I didn't intend to cause you harm" are examples of constructive language. Your partner will release all of his or her pent-up rage if you use gentle language instead of harsh confrontation. Consistently positive communication styles need a lot of work and practice<sup>15</sup>.

Whenever partners are able to let their guard down and communicate openly. For a relationship to thrive, both partners must feel comfortable enough to divulge their deepest, darkest secrets. When necessary, happy couples are able to voice their ideas and concerns with ease. With maturity and clarity, they express their views and worries. Talking maturely, both spouses in a marriage communicate. Additionally, they refrain from saying anything that could be considered negative, hostile, or critical. In Nigeria, a man and a woman are often referred to as husband and wife after they exchange vows. Personal achievements and developmental turning points include the ability to communicate effectively, which is required for selecting a spouse and executing a

marriage contract. Married life brings many changes and improvements that are good for everyone's health, both physically and mentally<sup>16</sup>.

Marrying someone is a major life choice, but before getting married, many people don't give any consideration to whether or not they are prepared for the commitment. This has been a key contributor to the psychological and physical abuse in most homes. Some couples put more effort into getting ready for the wedding than they do into developing the skills necessary for a long-term relationship<sup>17</sup>. Research shows that marital happiness is impacted by both good and bad communication styles. The act of transmitting information from one individual to another is known as communication. Sharing information or expressing emotions are both parts of communication. It can also entail communicating between two groups or entities using indicators that are understood by both<sup>18</sup>. The authors asserted that good communication is the magic bullet for troubled marriages, pointing out that many problems just get worse when people don't talk to each other, while many problems can be solved when people do. The primary goal of marital communication is to get insight into the dynamics of marriage and the typical behaviours of spouses. In a safe space where partners aren't afraid to talk about how they feel, couples may show each other how much they love and appreciate them, even when they disagree. The term "marital communication" is often used to describe conversations that take place directly between spouses. Couples convey ideas, feelings, and information not only through words on a page but also through nonverbal cues like body language and idioms. It is fundamental to the system of mutual understanding and peaceful coexistence. Effective communication is key in every relationship, but especially in marriage. Since it enables partners to feel love, trust, tolerance, patience, and the ability to overcome conflict<sup>17</sup>, the authors stated that excellent communication is essential for a fulfilling and healthy relationship. Married couples in a home

should greet each other with a firm handshake, a grin, deep emotional conversations, compliments on each other's clothing and hair, and energetic physical contact. The foundation of a happy couple's relationship is regarded to be strong communication in married homes. The severe economic condition in the country in recent years has contributed to an alarming increase in marital homes experiencing communication challenges, such as a lack of friendly verbal and nonverbal contacts. Criticism, sarcasm, complaints, and insults are all examples of the negative language that can be used in conversations. The lack of amicable communication in married households is a known contributor to the widespread domestic violence in the nation. When partners in a relationship are able to talk freely about how they're feeling and listen to one another with empathy and understanding, they are more likely to be happy, united, and confident<sup>17</sup>. Actually, EB thinks that a marriage's strength One's marital success relative to an ideal scenario determines one's standing in the SU Journal of Social Sciences and Humanities. Marital stability is associated with marital success, adjustment, and contentment. Marital stability is associated with qualities like love, happiness, tolerance, trust, patience, and the ability to handle disagreement<sup>17</sup>. The capacity of a husband and wife to always be there for each other is a hallmark of a happy marriage. But the results show that modern family problems are on the rise and marriage quality is declining. Society and social institutions are not the only ones endangered by the alarming rise in family discord and divorce. Research shows that open lines of communication are crucial to a successful marriage. When they talk things out, the two can resolve their differences peacefully. Marital crises do occur because the two people who become husband and wife usually have different personality types and temperaments, which can show in their communication style sometimes positively, other times negatively<sup>18</sup>. This form of communication failure might result in instances of domestic violence. Efficient communication

is the foundation of a robust and thriving connection. This enables lovers to sense affection and gentleness. Achieving proficiency in effective communication necessitates honing one's skills in both active listening and articulate self-expression. For couples to forgive, show appreciation, apologize, and show unfaltering respect for each other, strong communication skills include empathy, self-control, and a comprehensive understanding of human emotions and needs. Marriage, however, is more susceptible to instability and disappointment rather than joy and longevity, as many people have recently discovered. Globally, the breakdown of marriages is said to have been impacted by a variety of circumstances that impeded successful communication. Multiple factors can hinder effective communication in marriages, such as cultural disparities, international connections, the influence of extended families, inadequate proficiency in the desired language, communication deficiencies, language barriers, and the disruptions caused by information and communication technologies<sup>19</sup>. Worldwide studies found strong associations between healthy marital communication and marriage stability and its proxies, including marital happiness and adjustment. Two groups' degrees of marital commitment and happiness were found to be significantly different in a research done in Gorgan, Iran. Participants were married couples who had gone to a counseling clinic within the past five years. A total of eight 90-minute sessions of counseling and training on effective communication skills were provided to the experimental group, whereas the control group did not undergo any therapy<sup>20</sup>. At the prenatal care clinic at Isfahan University of Medical Sciences in Isfahan, Iran, sixty pregnant women and their spouses participated in another research. The goal of this study was to improve marital happiness and mental health throughout pregnancy by teaching couples to communicate better with one another<sup>21</sup>. After one month and three months of the intervention, the levels of anxiety and depression were considerably lower in the intervention group compared to the

control group ( $p < 0.05$ ), according to the data. According to a cross-sectional study of fifty married men and women in the Kannur region of Kerala, India, marital satisfaction was predicted by interpersonal contact between spouses<sup>22</sup>.

The variables that determine whether an individual is content with their job are not intrinsic to the task at hand, but rather external concerns that can diminish productivity; positive home communication not only promotes marital stability but also energises a worker's capacity to operate at work by connecting them to their environment<sup>23</sup>. Due to the high rate of divorce in recent years, it was believed that improving communication between spouses was crucial. Furthermore, taking into account the significant correlations between productive marital communication and both marital stability and productivity, the alarmingly high divorce rates in Nigeria in the past few years, and the country's increasingly hostile work environment which is sending a large number of talented workers packing every day it is crucial to assess the current state of marital communication and its impact on marital stability and productivity in Nigeria. This is especially important given the dearth of relevant literature in Nigeria. Examining how marital communication impacts marital stability and production in Nigeria is the primary objective of this study<sup>22</sup>.

Pairs that are able to communicate positively are more able to listen to one another. This prevents them from being resentful when conversing. On the contrary, they show compassion and understanding in all of their interactions. They listen carefully to what their partner says. This is true regardless of whether or not they agree with you. They both feel good about the chat after having it<sup>23</sup>. In addition, they believe that their worries have been taken into account and resolved. In the long run, this makes them more likely to take advantage of the chance to converse with one another. Listen attentively before speaking, try to understand their perspective,

show empathy when criticised, and accept responsibility for your mistakes; these are all components of effective positive communication. Instead of "you," use "I." Make an effort to reach a compromise<sup>24</sup>.

When married couples are able to communicate positively with one another, they are better able to appreciate their lives together and their relationships. It has also been found that being competent and prepared to communicate, effectively conveying one's thoughts and feelings, both orally and in writing, is crucial to keeping one's spirits up. When there is no possibility of a divorce, physical separation, or legal separation, we say that the marriage is stable. Marital stability, in its most basic definition, is a marriage that has survived for a long time because the husband and wife have been there for each other<sup>24</sup>. Effective stimuli control over behaviour is a byproduct of good communication skills, which in turn enhance the pleasures and rewards of interacting. A couple's capacity to demonstrate understanding and provide support, as well as their ability to distinguish between behavioural situations, are all improved by open and honest communication. They achieve a level of ease in their relationships through being important in long-term relationships and having great communication skills. In order to build relationships with other people, which are the foundation of any successful relationship, communication is essential and useful in many aspects of life. Because neither party to a relationship comes into it with the same expectations, it's important to be flexible and adjust to the ever-changing dynamics of the connection. On the other hand, communication is both an obvious and inexplicable idea due to the fact that it occurs constantly and in all forms<sup>25</sup>. A well-communicated message and one's own insightful expression are two examples of its intelligence. Therefore, according to the evaluation, communication skills are the capacity to effectively and symbolically convey one's intended messages and meanings. Couples can feel more connected, share ideas, experience

intimacy, and avoid misunderstandings—the root cause of couple's conflicts—through this viewpoint, which enables them to monitor and test the moderate element in their communication. Plus, being together can be more enjoyable for couples<sup>26</sup>.

**Negative Communication:** Couples frequently experience feelings of emotional insecurity and estrangement when their communication is unpleasant. As a couple, they're lonely, insignificant, and irritated. Since there is rarely a chance to mend and heal old wounds, let alone new ones, they are pessimistic about the relationship's longevity. They are unable to relate to one another or find solutions to conflicts because of this, which leaves them mired in destructive communication patterns<sup>26</sup>. Understanding and avoiding negative communication is crucial for maintaining marital harmony. Some examples of this behaviour include being defensive in conversation, not listening or paying attention, or directing the focus back to oneself. Negative communication in a relationship manifests itself in a variety of ways, such as when one partner is unwilling to listen during a discussion, when one partner interrupts during a conversation, when one partner uses angry or abusive language, and so on<sup>26</sup>.

Negative communication is a normal part of any marriage and, if left unchecked, can cause further problems. Divorce, separation, or a strained marriage can result from a failure to communicate, which in turn can cause feelings of bitterness, melancholy, anxiety, and blame. Marriages plagued by negative communication tend to have partners who are resentful of one another, fixated on the relationship's flaws rather than its strengths, unable to grow as a couple, emotionally distant from one another, worried about their safety, and unable to communicate their problems to one another<sup>26</sup>.

Couples in committed relationships may have extra family dynamics and the prospect of divorce to think about, making communication breakdowns a potentially more stressful experience.

When kids are involved, they frequently pick up on their parents' worries, tension, and stress. The emotional toll of a divorce on children is a common source of distress for married couples. When partners in a relationship have trouble communicating with one another, it can lead to unsolved conflicts that make it hard to handle everyday stresses including money, sexual intimacy, children, and job. Better communication skills, however, can help couples overcome misunderstandings and become closer to one another<sup>27</sup>.

When one or both partners in a marriage are reserved with one another, it becomes extremely difficult to build and unite the bond since neither partner is willing to let the other in on their true feelings, ideas, and opinions. They fail to make an attempt to resolve their disagreement because misunderstandings cause problems, which in turn causes distance, fights, and stress. assert that "there are numerous factors that contribute to a happy marriage, including, but not limited to, a marriage that is strong and united depends on trust, friendship, understanding, honesty, loyalty, sincerity, and, above all else, the ability to communicate effectively to resolve conflicts. When one spouse attempts to solve marital difficulties by talking, the other spouse may be dissatisfied and the marriage may suffer<sup>28</sup>.

The primary objective of marital communication is to establish a bond between the lives of the husband and wife, who form the bedrock of any family. Marital harmony will be challenging in both cases if the partners refuse to communicate with each other. It manifests itself as a lack of confidence while expressing feelings, wants, and objectives. People that identify with this style tend to put other people's needs before their own, avoid conflicts wherever possible, and have trouble saying "no"<sup>28</sup>. People with this disorder often use non-verbal or indirect signals to convey their feelings rather than words. People that are more reserved in their communication style may not genuinely care about other people, but rather act out of fear of them. Veiling one's genuine

thoughts and sentiments is a common characteristic of reserved communication, which can cause unspoken needs and misunderstandings. I don't want to be a nuisance, whatever you think is OK, and so on are a few instances. It's not a huge issue; I'm sure it's my fault—as usual—because I have trouble making judgements<sup>29</sup>.

When people engage in violent communication, they express their demands, wants, and thoughts in a forceful manner, sometimes without considering the sentiments of others. Disregarding opposing viewpoints, blaming others, and intimidating them are common components. When people use hostile language, raise their voices, or invade someone's personal space, they are engaging in violent communication. People that are emotionally unhealthy tend to surround themselves with aggressive people, which can lead to low self-esteem and excessive violence in marriage. Family units and marital harmony tend to suffer as a result of this<sup>30</sup>.

Relationship problems and mental anguish are the results of violent communication, which includes aggressive words and actions. These are just a few examples: it's my way or the highway, you never grasp it, why can't you do anything correctly, you're just not smart enough to understand, and it's happening regardless of your opinion. As a result, the marriage will eventually end in divorce or, in the worst case scenario, the wife's death<sup>31</sup>.

Verbal communication, which is similar to dancing in that it focuses on expressing and exchanging ideas, opinions, thoughts, and emotions through the use of spoken words, is one of many additional methods that couples can connect. As a foundational component of all discourse, it facilitates connection and elucidates meaning. Mastering the art of effective vocal expression requires command of one's voice, self-assurance, and pronunciation. Speech is an essential component of any kind of communication since it allows for the free flow of ideas, opinions, and emotions from one person to another. The meaning of verbal symbols can vary greatly

depending on the surrounding context because they are abstract. Effective verbal communication, on the other hand, acts as a bridge between individuals, facilitating the development of trust, connections, and mutual understanding. For making connections with people, it's a priceless tool<sup>31</sup>.

Essential to every kind of communication is verbal interaction, which is the expression of ideas, views, opinions, and emotions via the medium of spoken language. The meaning of verbal symbols can vary greatly depending on the surrounding context because they are abstract. Effective verbal communication, on the other hand, acts as a bridge between individuals, facilitating the development of trust, connections, and mutual understanding. For making connections with people, it's a priceless tool. Four subcategories of verbal communication are further defined<sup>32</sup>.

When people talk to themselves, they are effectively conducting an internal conversation. This kind of communication is more discreet and open, and no one else can participate. A person's body language and facial emotions reveal more than just words when it comes to self-talk, which may be both good and negative. By practicing intrapersonal communication skills, people can learn to trust their own judgement and comprehend the impact of their words, deeds, and body language on those around them. To sum up, the ability to control one's own interpersonal relationships is a key component of intrapersonal communication<sup>33</sup>. Interpersonal communication involves two people exchanging messages – a two-way process of sending and receiving. It requires verbal communication skills, such as speaking and listening, like a dance between two partners. Nonverbal communication is also essential – body language and facial expressions can help to convey the intended message. Interpersonal communication is vital for forming relationships; it's like building blocks of trust and understanding between two people<sup>33</sup>.

## **Expressions Other Than Words**

Physical language or non-verbal communication refers to the exchange of information that does not include the use of words. Italicising parts of a word in written language is just one example of how nonverbal behaviours can emphasise a word in spoken language. Vocalies, which comprise volume, pace, pitch, and timbre, as well as kinetics (body movements), kinetics (facial expressions, eye contact, etc.), and artefacts (physical movement, artefacts) are all part of it<sup>31,32</sup>.

## **Communication Barriers**

Interpersonal communications can backfire for a variety of reasons. Because many messages are misunderstood, it is crucial for the communicator to ask for feedback to make sure their message is understood correctly. Along with the soon-to-be-discussed skills of active listening, clarification, and reflection, a skilled communicator must also be aware of the barriers to effective communication<sup>21</sup>. Many things might get in the way of communication, and they can pop up at any point. If your message becomes distorted due to obstacles, you run the danger of wasting time and money due to misunderstandings and confusion. Overcoming these obstacles and delivering a clear and succinct message are essential components of effective communication<sup>32</sup>. Use of jargon is one of the most prevalent obstacles to clear communication. Some examples of these barriers include: terms that are too complex or unfamiliar, emotional taboos, a lack of interest or focus on the receiver's needs, physical limitations that make it hard to communicate nonverbally, language barriers that make it hard to understand unfamiliar accents, and preconceived notions and biases that can cause people to make assumptions or stereotypes based on incorrect information<sup>33</sup>. Cultural differences and people's preconceived notions about what someone says can lead them astray from the truth. diverse civilizations have vastly diverse

ways of expressing emotions and social conventions. The idea of personal space, for instance, differs in many social contexts and civilizations<sup>34</sup>.

## **Barriers to communication in married couples**

### **Physical and environmental barriers**

Being physically near to someone and having social interactions go hand in hand. Typically, partnerships that are closer in proximity tend to be more intimate. In other words, the size, layout, and placement of furniture in a room can affect how people interact with one another. People are more inclined to be sociable, chatty, and intimate when seated close to one another at a table. The amount of interaction between couples is affected by whether they sleep in separate bedrooms or share a bed. When people are physically confined, they are more likely to reveal personal information quickly, especially in sensitive areas of communication. Therefore, the likelihood of developing closeness between a couple increases as the length of time they spend together increases. The potential for friction and strife is, of course, also there<sup>35</sup>.

### **Situational Barriers**

Communication can also be made easier or more difficult by the circumstances that surround it. Couples who are separated by their jobs on a regular basis or for extended periods of time are more likely to experience a breakdown in communication, which ultimately leads to a loss of intimacy in their relationship. When couples share living quarters with other people, the lack of privacy that exists between them becomes a significant aspect that makes it more challenging to communicate intimately with one another. Different stages of a marriage bring about shifts in the situational backdrop, which in turn have an impact on communication. By way of illustration, husbands typically exert a great deal more effort to provide emotional support to their wives, who do not require the same level of specialised assistance<sup>36</sup>.

### **Cultural barriers**

Communication is made more difficult by the existence of wild cultural differences. The ability of the pair to interact with one another is impacted by a variety of various circumstances, including disparities in age and educational attainment. Both the graduate student and the primary school graduate think about different things and on different levels during their thinking processes. There is, of course, the potential that the wife will also enrol in college to further her education. There is also a greater degree of difficulty in understanding one another among couples who come from different ethnic backgrounds. Different actions and words each have their own unique significance. Individuals are socialised in a variety of ways. In marriage, individuals who are raised to be more reserved have a greater problem communicating than those who are not taught to be more reserved<sup>37</sup>.

### **Gender barriers**

Some barriers may arise when persons of different genders try to communicate with one another. These constraints are referred to as gender barriers to communication. The societal expectations, cultural norms, and preconceptions that are linked with gender roles each contribute to the formation of these barriers. Not only do they hinder meaningful communication, but they can also make it more difficult for people of various genders to understand one another and work together. There are several manifestations of these challenges, including but not limited to differences in verbal and nonverbal communication styles, language choices, emotional expression, and power dynamics. Gender barriers can make it hard for people to say what's on their minds, which in turn can lead to misunderstandings and perpetuate bias and inequality in interpersonal interactions. Never forget that gender is not an intrinsic factor in communication barriers; rather, it is shaped by cultural and social influences<sup>37</sup>. It is possible for individuals to

work towards eliminating these barriers if they recognise and comprehend them. This will result in the development of meaningful communication that values the many viewpoints and experiences of individuals<sup>37</sup>. Disruptions to the free flow of information can occur due to any one of many gender-based communication obstacles. A thorough familiarity with the many forms of gender barriers is necessary for the promotion of welcoming and polite interactions. Here are some of the most common gender-based communication obstacles:

### **Gender stereotypes communication**

Some examples of gender stereotypes include the idea that men should be aggressive and forceful while women should be more sensitive and vulnerable. As a result of these generalisations, people may develop prejudices and assumptions regarding the appropriate ways for men and women to express themselves in conversation. Stereotypes based on gender may have a major effect on how people express themselves. As an example, women's views may be disregarded or ignored in the workplace due to the stereotype that they should be more submissive and flexible<sup>38</sup>. In a similar vein, the idea that males should be strong and unyielding might put pressure on them to repress their feelings and keep them in check. Because of these preconceptions, people may feel unable to speak their minds and give complete contributions in group discussions. Furthermore, communication behaviour is also impacted by preconceptions. In talks, for example, men may feel the need to speak more loudly or even over women because they think they should be more forceful. Women may feel pressured to speak more passively in order to avoid being seen as aggressive<sup>38</sup>.

### **Nonverbal Communication Cues:**

When there are gender hurdles, people's ability to perceive and interpret nonverbal cues from one another is greatly affected. Depending on the situation, nonverbal cues can either heighten or lower preexisting gender expectations and preconceptions, which in turn affects the communication dynamic<sup>38</sup>.

As an example, there are a number of ways in which nonverbal cues like body language and vocal intonation can exacerbate gender-based misunderstandings. To start, it's possible that people of various sexes use nonverbal cues differently. As an example, men could be more reserved and utilise wider movements, while women might be more expressive and make more frequent eye contact. Due to these variations, people may misunderstand nonverbal clues because they interpret them through their own gender lens<sup>38</sup>. Likewise, vocal intonation may have a major effect on conveying meaning. Gender conventions may impact the way people express themselves via their voices, including the loudness, intonation, and pitch. Rather of paying attention to the actual content, people could make assumptions or preconceptions and ascribe meaning to these audio signals, leading to misunderstandings. Body language, according to communication specialists, is even more important than words when it comes to effective communication. Body language conveys a lot, and one partner can shut out the other by showing that they aren't engaged, bored, irritated, or have stopped listening. The following behaviours are examples of aggressive body language: crossing one's arms, staring blankly, rolling one's eyes, avoiding eye contact, and turning one's back on one's partner. There are plethoras of other ways to express oneself in a marriage<sup>38</sup>.

## **Power Dynamics and Gender Inequality**

Gender dynamics in communication are profoundly impacted by power dynamics, which are the socially-defined distribution of influence and power. When there is a power disparity, one gender's viewpoints, demands, and ideas may take precedence over the other, and the other gender may feel marginalised as a result<sup>39</sup>. There are a number of ways in which an extreme gender power disparity might impede productive dialogue:

**Silencing and marginalization:** When there is a power imbalance, those who are less powerful may believe their opinions don't matter and are unable to speak up. As a result, one gender may feel compelled to speak up while the other feels marginalised or ignored, which can impede honest and equitable dialogue<sup>39</sup>.

**Fear of repercussions:** For members of marginalised genders in particular, an atmosphere characterised by unequal power relations might make them feel unsafe voicing their opinions and concerns. Open and honest communication may be hindered by the fear of repercussions, whether they be social or professional.<sup>39</sup>

**Lack of collaboration:** There is a possibility that collaboration between the sexes will be hindered when authority is not divided evenly. It's possible that those who have less power will have feelings of disempowerment, which can lead to a lack of willingness to actively contribute or participate dealing with problems in a group setting. Because of this, considering different perspectives becomes more challenging during collaborative decision-making<sup>40</sup>.

### **Differences in Communication Styles:**

- Communication patterns are frequently different between men and women, and these differences can be influenced by a variety of socioeconomic and cultural variables. Learning more about these distinctions can assist us in gaining a better understanding of the difficulties that they provide to successful communication. The manner in which men communicate is often more straightforward and centred on the art of communicating information in a condensed way. They frequently place an emphasis on communication that is task-oriented, with the intention of achieving certain objectives and methods. Conversely, women often employ a relational communication style that prioritizes building relationships, expressing emotions, and fostering collaboration<sup>41</sup>. Both men and women have different approaches to communication, which can result in misunderstandings and incorrect interpretations for a number of reasons, including the following:
  - **Direct vs. Indirect communication:** The inclination of men to communicate in a direct manner can be interpreted by women as being pushy or even aggressive. Women, on the other hand, may choose to use a more indirect approach. When these various styles collide with one another, it can lead to misunderstandings, which in turn can result in an inability to successfully deliver the information that was intended<sup>41</sup>.
  - **Different communication goals:** Men's communication style frequently prioritises the dissemination of information, the assertion of power, or the accomplishment of certain goals. On the other side, women may place a higher priority on cultivating connections, seeking emotional support, or promoting teamwork. These disparate objectives have the potential to produce misunderstandings and lead to misunderstandings in communication.
  - **Listening styles:** Nodding, eye contact, and verbal confirmation are examples of active listening behaviors that women typically display. On the other hand, men may adopt a

listening style that is more task-focused, focusing on problem-solving rather than providing emotional support of the relationship. A misinterpretation of interest or semantic interference in communication may result from these disparities in listening habits, which can lead to misunderstandings<sup>41</sup>.

- **Psychological barriers**

Psychological obstacles, such as dread of humiliation, rejection, failure, isolation, or a lack of trust between individuals, are the most significant ones when it comes to communicating<sup>22</sup>. If an encounter is unpleasant, dangerous, or otherwise unsatisfactory, the husband and wife will not talk about it. It is crucial that they receive a sympathetic response.<sup>39</sup>

### **Attitudinal Barriers**

Divergent views, beliefs, and prejudice are frequent causes of communication failure in a job. An example of this phenomenon is the varying perceptions individuals hold regarding power and status. Some individuals believe that they should adjust their behaviour towards others based on their perceived rank or authority in a professional or social setting. Believing that managers and supervisors hold authority over workers, such as assigning tasks, giving rewards, promotions, or terminations, can create communication obstacles from the start. deshpande<sup>23</sup>. What one person sees as exerting dominance and control another may see as providing guidance and instruction. It makes no difference what your degree or position is; effective communication is key. Be cautious to speak out if you sense someone is attempting to dominate you. It is discriminatory to make unreasonable assumptions about individuals or groups. One form of discrimination is bias, which includes stereotyping. People commit acts of discrimination when they establish opinions about others without fully researching them. Discrimination prevents individuals from appreciating the importance of diversity and the advantages that different persons and groups

might offer in any given setting. Appreciating individuals from diverse backgrounds enables us to access a wider spectrum of perspectives, concepts, expertise, and information. A person's racial/ethnic background, gender, level of education, age, physical ability, way of living, and life experiences all contribute to their singularity.

### **Challenges in Behaviour**

Disruptions to dialogue can result from actions like bias, generalisation, and stereotyping. Ignoring these views is harmful to people and the wrong thing to do. These kinds of attitudes may cost companies time and money in the workplace. Assumptions about a person's character based on their socioeconomic status or cultural background constitute stereotyping. Any prejudice you may have against a certain action, appearance, item, or place could colour our views. People may have preconceived notions about us based on our appearance, demeanour, and the way we act. Discord might ensue as a result of this. Recognise that each person is special in their own way. In order to remove barriers caused by prejudice, we shall open up avenues of contact<sup>22</sup>.

### **Language Barriers**

Language barriers arise when individuals lack a common language or have differing levels of proficiency in a language. Barriers might arise even when individuals are conversing in the same language. Barriers may arise from using language that is either overly complex or includes jargon or slang that is not understood by all parties involved in the communication. The context of the talk and participants' familiarity with the topic can also influence the creation of communication obstacles. Strategies for overcoming linguistic obstacles<sup>25</sup>

- Who we are talking to and whether or if they have any linguistic requirements Never forget that the key to effective communication is preparation.

One way to overcome language barriers is to use visual aids like photographs, drawings, and diagrams. Another is to use appropriate non-verbal communication. Keep in mind that various cultures and environments may have different understandings of non-verbal cues. Cultural norms vary, thus what is considered appropriate in one society may be deemed objectionable in another. What is evident to us may not be evident to others. Clear communication is also dependent on the quality of your voice. Ensure you adjust your speaking volume to suit the occasion and maintain good diction. Actively listening to others and demonstrating your attentiveness is a great method to overcome language difficulties<sup>40</sup>. Peterson stated that communication is the tool utilised to address issues. She emphasises the need of possessing specific talents in order to communicate successfully. Some skills include:

**Be aware of your communication style.** A small percentage of the population has an innate tendency to speak out in public. The two must learn to communicate well with one another. Regardless of gender, if one person thinks it's okay to speak loudly, the other person should try to speak softly. Expressing one's feelings freely is essential, but so is avoiding hurtful language that could damage the other person. Discover productive methods to express your ideas and feelings about a situation instead of complaining all the time<sup>32</sup>.

**Determine an appropriate time for discussion.** It is crucial for the couple to be aware of the right timing to address significant matters. Some people prefer to discuss difficult subjects after dinner, especially when children are present at the dinner table. It is possible that one or both people may become so absorbed in the conversation that they do not eat all of their meals. Having conversations in a serene setting is essential, particularly after a long day at the office<sup>32</sup>.

**Pay attention to signs that are not spoken.** Humans, according to communication experts, rely more on non-verbal cues than on spoken words alone. The power of non-verbal cues cannot be

underestimated, even in spoken communication. The things we say and don't say convey signals. A variety of behaviours, including posture, facial expressions, and gestures, contribute to the transmission of non-verbal communications<sup>32</sup>.

**Touch conveys acceptance, which is crucial.** Some examples of physical displays of affection include holding hands while conversing, sitting near enough to touch, or placing an arm over another person's waist or shoulder to show ownership or romantic desire. Relieving tension and showing support and protection through physical touch is another possible benefit.<sup>32</sup>

### 2.1.3 Subjective Social Status

Subjective social status (SES) is a holistic metric that integrates economic and sociological elements to ascertain the social standing of a person or family in society. The analysis takes into account factors such as family income, educational attainment of earners, occupation, and the total combined income. Only an individual's unique traits are taken into account when calculating their socioeconomic level (SES). One popular way to measure economic disparity in a community is by looking at people's socioeconomic status (SES). A person's or families socioeconomic standing is often described using one of three categories: high, moderate, or poor. Income, education, and employment are the three criteria that may be used to categorize a family or an individual.<sup>42</sup>

Research on socioeconomic status (SES) in social science has been firmly established. Socioeconomic status refers to the social position or standing of a person or family. Examining the influence of socioeconomic status on developmental outcomes is essential since it has been associated with the physical well-being, socio-emotional abilities, and cognitive growth of young children and adolescents. Respiratory infections, arthritis, cardiovascular disease, and schizophrenia are among the many physical and mental health issues that are strongly correlated

with low levels of education and poverty<sup>43</sup>. Issues may stem from the working circumstances itself or, in the instance of mental illness or disability, from the fact that the individual is primarily defined by their social standing. Education is highly emphasised in upper socioeconomic households, both at home and in the society. Education may be deprioritized in impoverished regions where basic needs such as food, housing, and safety take precedence. Young audiences in the United States are especially vulnerable to several health and social issues, including unplanned pregnancies, drug usage, and obesity<sup>43</sup>.

### **Income**

Earnings can manifest as wages, salaries, profits, rental revenue, or a mix of these. Income can be derived from several sources, such as trusts, alimony, social security, pensions, interest, dividends, royalties, worker's compensation, and other forms of financial aid provided by the government, public institutions, or family members. There are both relative and absolute metrics of income. John Maynard Keynes, an economist, introduced the concept of absolute income, which suggests that expenditure rises in direct proportion to income rather than in a proportional manner. An individual's or household's spending and saving patterns are influenced by their relative income, which refers to their income in comparison to that of others. Income is frequently employed as a measure of socioeconomic status due to its simplicity in calculation, making it accessible to a wide range of individuals<sup>44</sup>. The Gini coefficient is the most widely used indicator of income disparity globally. It ranges from 0 for perfect equality to 1 for perfect inequality. Low-income households prioritise fulfilling current need and do not amass assets that may be inherited by future generations, thereby contributing to the widening wealth gap. Wealthier families may amass riches, prioritise urgent needs, indulge in luxury, and withstand catastrophes<sup>44</sup>.

## **Education**

Education affects income. A higher degree of education is positively associated with higher incomes. Individuals with advanced degrees earn more money each week than individuals with only a high school diploma or GED, the numbers show. More money, more independence, and better social interactions are some of the economic and psychological benefits linked to a higher degree of education. A person's educational background greatly affects their employment prospects and helps to differentiate between people of different socioeconomic backgrounds<sup>44</sup>. Annette Lareau delves into the concept of deliberate cultivation, in which middle-class parents promote open communication, take part in planned activities, and play an active role in their children's education and development. According to Lareau, children from lower-income homes feel stifled since their family aren't taking part in this trend. Parents from higher socioeconomic status (SES) homes are more likely to engage in interactive play with their children, whereas parents from lower SES households are more likely to give their children direct directives, according to research. Disparities in educational attainment are the outcome of these two parenting styles. When compared to children from better socioeconomic status (SES) homes, research shows that children from lower SES origins have worse language abilities. The capacity to study is directly impacted by one's level of language proficiency, which in turn widens the gap in educational chances between populations with and without economic adversity. Because children from middle-class homes may be more confident, have better life skills, and less likely to display signs of entitlement, it may be difficult for children from lower-income families to reach the same levels of success.<sup>31</sup>.

Studies suggest that children from lower socioeconomic status (SES) backgrounds have poorer and more gradual intellectual advancement compared to students from higher SES backgrounds.

By evaluating students according to their class and socioeconomic status (SES), instructors are actively impeding the attainment of academic equality among pupils. Educators should strive to eradicate the adverse perception linked to poverty. Educators should refrain from offering reinforcement to a student who has a disadvantaged socioeconomic background and lacks confidence in themselves. Teachers should view students as individuals with distinct characteristics rather than only as members of a socioeconomic category. By observing kids in this manner, instructors may prevent any prejudice towards students based on their socioeconomic background<sup>32</sup>. A harmonious marriage is characterised by a general sense of contentment and satisfaction between a husband and wife in their relationship.

Partners must have a fulfilling connection characterised by acceptance, understanding, care, and concern for each other. Married couples typically have high expectations when entering into marriage. Marriage is complicated owing of the intricate nature of individuals, each as intricate as a cosmos. Thus, with marriage, two universes merge. Marital pleasure seems to significantly influence psychological wellness. Marital misery is linked to several psychological issues, including depression<sup>45</sup>. The most frequent concerns of individuals seeking assistance from mental health clinics are related to marital troubles. Marital Adjustment is a complex process that is affected by troublesome differences between spouses, tensions within the marriage, personal worry, contentment inside the marriage, the level of harmony between spouses, and agreement on significant marital issues. Numerous persons have contemplated the elements that lead to certain people experiencing greater satisfaction in their relationships, while others feel dissatisfied.

The studied areas are intricate. Distinct socioeconomic classes have a significant impact on marriage and family dynamics. Socioeconomic Status is determined by several elements

including the vocations and education of our parents, our place of residence, family income, sources of revenue (such as wages, investments, or trust funds), and the duration of parental wealth. According to sociologists, our social class is an undeniable and fundamental part of who we are. Factors including life expectancy, fertility rates, and average marriage age are impacted by socioeconomic status. The features of one's way of life are also affected by one's social status. In family studies, sociologists frequently look at gender, ethnicity, and socioeconomic status as variables. In order to determine how socioeconomic status affects family dynamics and composition, researchers in the area of family studies use quantitative and qualitative approaches. Studies often use socioeconomic status as an independent variable to examine its effects on marital happiness, parenting styles, and sexual behavior, among other family-related topics. Nevertheless, academics aim to assess social class as a variable that is affected by other factors, such as gender and ethnicity<sup>45</sup>.

Researchers in almost every study request respondents to specify their social class to analyse its connection to the issue being studied. An analysis of social class is crucial since individuals' prospects and aspirations are significantly influenced by the social class in which they grow up. Socioeconomic Status has a certain influence on family dynamics. Activities, marital norms, and child-rearing methods vary across families of different socioeconomic backgrounds. Sociologists are fascinated by how the process of socialisation is influenced by the resources that families have access to. How do marital adjustment and family functioning vary by a couple's financial resources? Happiness in a marriage is not guaranteed by having a solid financial condition or being affluent. Married couples may face formidable obstacles and substantial challenges as a result of poverty<sup>45</sup>. Without money, families constantly fear financial burdens like illness, job loss, or malfunctioning equipment. Men often perceive themselves as inadequate providers and

exhibit aggressive and irritated behaviour. Their antagonistic behaviour might weaken the positive, encouraging interactions that are essential for maintaining partnerships. This issue is occasionally worsened by dissatisfied spouses who criticise their husbands. Spontaneous conversation might be hindered by a natural hesitation to discuss money matters. It is not unexpected that significant financial concerns among couples are linked to heightened animosity in men, greater despair in wives, and decreased marital satisfaction<sup>45</sup>. Likewise, when a husband's employment is uncertain, it may be used to anticipate the occurrence of marital conflict and the consideration of divorce by their wives<sup>45</sup>.

Furthermore, there is consistent data to suggest that the likelihood of separation and divorce rises when the husband's income decreases. Even in situations when there is an abundance of financial resources, money can still cause tension within a marriage. Disputes about the allocation of funds are prevalent and have the potential to cause harm, regardless of one's financial level. Perceived financial stress, independent of the family's real socio-economic condition, has been identified as a significant element that promotes marital peace. This idea is a crucial determinant that enhances family ties and also influences the nature of marriage, family demographics, and cultural elements within society. Crucially, the factors that contribute to marital harmony include the personality traits of individuals, the socioeconomic status of the relationship, and the mutual understanding between the partners.

Various scholars have examined the notion of marital harmony from different angles. Scholars perceive the idea as a subjective experience inside marriage that can only be evaluated independently by each person based on the level of satisfaction in their marital relationships. This may be achieved by adapting to individual preferences, identifying personality characteristics, generating behavioural incentives, and establishing interaction

patterns.<sup>33</sup> Important elements that promote marital harmony include the couple's positive outlook on marriage and their mutual attraction. Other factors include their ability to communicate effectively, resolve conflicts, plan financially, enjoy shared hobbies, have sexual intimacy, raise children, interact with extended family, and maintain friendships. As a concept, marital bliss is characterised by a couple's capacity to live in perfect harmony with one another. So, to make sure a marriage lasts, it's important to check how harmonious the pair is. There are a number of ways in which children feel the effects of marital strife. Some of the negative outcomes include emotional and mental health issues, low self-esteem, irritability, anger, despair, decreased social skills, greater risk of divorce, and trouble learning<sup>35</sup>.

Obviously, this will cause society to spiral out of control, bringing chaos, difficulties, and disasters. Couples can gain autonomy, self-esteem, passion, and identity via education and work. In reality, married couples who are both educated and gainfully employed tend to have happier marriages overall because they are better able to learn about new things and open to sharing innovative ideas with one another.<sup>36</sup> One factor that brings new kinds of challenges that endanger marital harmony is employment, which also offers new sources of happiness for career couples. If they want their marriage to be happy and harmonious, working couples must learn to balance their careers<sup>45</sup>.

### **Occupation**

Income and level of education are components of occupational prestige, which in turn constitutes socioeconomic status (SES). The educational prerequisites and associated salary ranges for various jobs determine an individual's occupational status, which can vary widely from one position to another. Furthermore, it showcases expertise in the essential job skills. Occupational status assesses social standing based on work attributes, decision-making authority, control, and

psychological employment requirements. Occupations are rated by the Census and other organisations, as well as through surveys of opinion polls from the general public. Highly esteemed professions include physicians, surgeons, attorneys, Occupations categorised as high socioeconomic status (SES) provide challenging tasks and increased autonomy in the workplace, but need advanced levels of expertise. Among the many entry-level jobs in the service industry are those of food preparation, bartending, dishwasher, janitor, housekeeper, car cleaning, and parking lot attendant. Less esteemed jobs often pay less, require more physical labor, pose more risks, and give less freedom to do as one pleases<sup>37</sup>.

A large number of various sorts of occupations, as well as a number of different scales that are in contradiction with one another, make it difficult to measure occupations. On a scale that ranges from unskilled to skilled manual work to professional, occupations are graded according to the different levels of expertise that are necessary for success. There are various scales that take into consideration a combined measure of income and degree of education. In general, the majority of researches are of the opinion that the most reliable indices of socioeconomic status (SES) are income, education, and employment. Still other research suggests that shifting family dynamics should be considered as well. Family income has a significant impact on children's intelligence and academic performance. Researchers from a variety of institutions have found that students' socioeconomic situation has an effect on their talents<sup>38</sup>.

### **Wealth**

The ability to weather economic storms, maintain a comfortable standard of life, and save for the future is what economists mean when they talk about wealth. Accumulating income and savings over time, as well as passing wealth down through generations, are the main sources of wealth. A person's financial well-being may be predicted by looking at their age, marital status, family size,

religion, profession, and level of education. Similar to the income disparity, the wealth gap is rather large in the US. Disparities in economic opportunities and accomplishments stemming from institutionalized racism give birth to the racial wealth gap. Thomas Shapiro posits that the racial wealth gap is exacerbated by disparities in savings rates caused by income inequality, the impact of inheritance, and property market discrimination. According to Shapiro, savings rates rise in tandem with income levels. Unfortunately, due to much lower salaries compared to white Americans, African Americans are unable to partake in this trend. Additionally, in the US, there is a huge gap between the inheritance rates of European Americans and African Americans. Inequality in beginning circumstances can arise when individuals or families receive inheritances either while alive or after death. Disparities in housing, education, and the workplace might have several origins. Discriminatory policies, such as redlining and the enforcement of higher loan rates in the housing market, are what Shapiro says are to blame for the racial wealth gap. There are a lot of factors that lead to African Americans having a lower starting position and fewer resources, and these forms of racism are one of them<sup>39</sup>.

The social and health sciences rely on accurate measures of socioeconomic status (SES) for a variety of reasons. I can think of five, but there must be more.

- 1 Quantifying measures of socioeconomic status (SES) and statistical indicators like variances are essential for assessing and perhaps comprehending the extent of stratification or inequality within or among countries. Incorrectly assessing socioeconomic status can lead to inaccurate measurements of social stratification and inequality, frequently resulting in unwise judgements.
- 2 It is difficult to understand and analyze social changes like women's growing participation in the workforce or the obstacles encountered by African Americans in

gaining access to professional opportunities without trustworthy measures of socioeconomic status (SES). The causes and effects of societal structural changes are not always easy to pin down when measurements are erroneous.

- 3 Without accurate assessment of socioeconomic status (SES), it is hard to comprehend the intergenerational evolution of social standing over time. Comprehending the intergenerational variation in socioeconomic status is crucial for comprehending changes in the replication of social structure and the aforesaid egalitarian ideal.
- 4 Without a comprehensive comprehension and accurate assessment of socioeconomic status (SES), the correlation between other significant social factors, like race or gender, may be obscured by the apparent and frequently prevailing association between outcomes and SES. SES is important because it is interconnected with other factors, and the correlation between social variables can lead to misinterpretation of effects attributed to SES.
- 5 SES is important since it has been linked to health and life outcomes throughout the existence of social groups. Simply said, individuals or groups with greater status or rank are more likely to have a longer and healthier life<sup>45,46,47</sup>.

#### **2.1.4 Marriage**

A socially recognised union between two people who are regarded as spouses is referred to as marriage. Marriage is also sometimes referred to as matrimony or wedlock. The rights and responsibilities of all parties involved, including the parties' children and in-laws, are outlined in this document. Despite the fact that marriage is a culturally universal concept, its definition has varied over history, across various faiths, and throughout different nations. Relationships between individuals, which may or may not be of a sexual character, are often acknowledged or

sanctioned within the context of this structure. There are certain societies that consider marriage to be either recommended or necessary prior to indulging in any particular sexual conduct. The ritual that takes place during a marriage is called a wedding<sup>48</sup>.

Legal, social, emotional, financial, spiritual, and religious considerations are just a few of the many reasons why people tie the knot. Gender, societal expectations on incest, legally mandated marriage constraints, parental choices, and individual preferences can all influence the dynamics between spouses. Certain parts of the globe have a high rate of forced marriages, polygamy, child marriages, and arranged marriages. Due to compliance with international rules or to safeguard the rights of women and children (both male and female), some behaviours are illegal in certain locations. In the past, some people saw wives as little more than their husbands' property, and this perspective persisted even after marriage ended. The elimination of coverture, the relaxation of divorce rules, and the revision of reproductive and sexual rights are all parts of a larger movement to ensure women's equal rights in marriage, which is gaining momentum across the world, particularly in developed democracies. Marriages involving same-sex, multiracial, and interfaith couples are also recognised legally. The following issues continue to spark heated discussion: the legal standing of married women, the legality of dowry and bride price, forced marriage, the minimum age for marriage, and the criminality of sexual interactions between adults and children<sup>49</sup>.

Any number of entities, including the government, schools, churches, tribes, communities, and even one's own peers, can officially recognize a marriage. The general public views it as an agreement. In order to recognise and establish the rights and obligations linked with marriage within that faith, a religious body may perform a religious marriage. Catholics call it sacramental marriage, Muslims call it nikah, Jews call it nissuin, and other faiths use alternative terms. What

constitutes a valid religious marriage and who is entitled to enter into one are defined differently in each<sup>50</sup>.

Civil marriages are those that are officiated by a government agency in compliance with the jurisdiction's marriage laws; these marriages do not have any religious elements. Civil marriage establishes the privileges and responsibilities of marriage as acknowledged by the government. In nations that do not recognize local religious weddings as genuine, a civil marriage is necessary for official recognition. Saudi Arabia and other countries with a religious legal system do not recognize civil marriage. Saudi Arabia may refuse to recognize marriages between foreign nationals if they do not conform to its interpretation of Islamic religious law. Lebanese and Israeli civil marriages are not recognised in countries with a secular-religious legal system that is mixed. Interfaith and other weddings that violate religious regulations are limited due to the lack of local legal marriages. However, the state may recognise civil unions that take place outside of the nation, regardless of whether they violate religious restrictions. For example, when we talk about Israel's marriage acceptance, we mean that we recognise both same-sex and interfaith civil weddings that take place outside of Israel<sup>50</sup>.

A decreasing number of sovereign states and other jurisdictions allow polygyny, child weddings, and forced marriages. The majority of these nations and jurisdictions restrict marriage to couples of the opposite sex in order to maintain legal recognition. During the modern era, an increasing number of nations, largely developed democracies, have abolished prohibitions against weddings between people of different faiths, people of different races, and people of the same gender, and have also provided legal recognition for such marriages. Despite the fact that there are national laws that prohibit the practice, underage marriages and polygamy may nonetheless take place in certain regions<sup>50</sup>.

## **Types of Marriage**

### **Monogamy**

When one partner commits to having just one spouse for the rest of their lives or for a set amount of time (also called serial monogamy), this type of marriage is called monogamy. Using the Ethnographic Atlas, anthropologist Jack Goody investigated marriage across cultures. The author's investigation revealed an interesting link between monogamous unions, dowry practices, and extensive plow cultivation. This trend was prevalent in a wide range of Eurasian cultures, from the Japanese to the Irish. In civilizations of Sub-Saharan Africa where hoe farming is common, the tradition of paying a "bride price" is associated with polygamy. An further statistical association between cultural evolution, belief in "high gods" that inspire human virtue, and the practice of monogamy has been discovered through additional research utilizing the Ethnographic Atlas<sup>42</sup>. In jurisdictions where polygamy is illegal, entering into a marriage with someone while still being legally married to another individual is seen as the offence of bigamy. The second marriage is void, and the individual who entered into it may be subject to further penalties based on the jurisdiction<sup>50</sup>

### **Serial Monogamy**

People who engage in committed partnerships on a regular basis for relatively brief durations (often a few months) are said to practise serial monogamy. They go headfirst into a new committed relationship the moment their last one ends. Instead of "cheating" on their lovers, serial monogamists just move on to new relationships. The nature of relationships varies from culture to culture and from individual to person. The cultural standards of many societies include marriage and monogamy. The commitment to maintain an intimate, sexual, and/or emotional connection with a single partner without having any other relationships at the same time is

known as monogamy. Most people think monogamy is great and romantic partners usually anticipate it<sup>49</sup>.

Serial monogamists, on the other hand, aren't interested in committing to a relationship but are open to going on dates with new people. Even though they seek out relationships, serial monogamists seldom commit to one partner for more than a few months at a time. They immediately start looking for a new partner after breaking up and repeat the process. One way to put it is that people who are serial monogamists are "addicted to love." But it's more realistic to say they can't get enough of the rush that comes from being in a new relationship. Unlike in more established relationships, new ones are full of passion, excitement, and pleasure. Many people refer to this time as the "honeymoon phase." During this time, the new relationship is exhilarating and the new partner is perfect<sup>49</sup>. Anxiety triggers the brain's reward centre. Addictions to drugs and gambling trigger the same region of the brain that produces dopamine, the feel-good neurotransmitter. This is why many people use the term "love addiction" to characterise serial monogamy. If a person can't get enough of the "high" that comes from being in a new relationship, they'll keep looking for one<sup>49</sup>.

### **Polygamy**

Polygamy refers to marriages in which there are more than two partners. Polygamy refers to a man's connection with more than one wife, whereas polyandry describes a woman's relationship with more than one husband, and neither term establishes a marriage link between the spouses. A group marriage is one in which there are more than one husband or wife<sup>51</sup>.

Polygamy refers to marriages in which one or both partners are also married to other people, or to marriages in which there are more than one spouse. Another name for polygamy is "plural marriage." When three or more persons are involved in a relationship, it is fundamentally

considered polygamous. In addition to describing group marriages, the word can simply refer to several relationships. "Polyamory" is the official word for several partnerships, although it's more informal and doesn't generally imply marriage<sup>51</sup>. A kind of polygyny can be categorised as either "sororal" or "nonsororal." The marriage of two or more biological sisters to the same guy is known as sororal polygyny. It is called nonsororal polygyny when a guy weds more than one woman who is not related to him. When there are more women than males in a society, an imbalance known as polygyny may develop. Polygyny has also been practiced in communities when the first wife is unable to bear children, when having a second breadwinner helps with the household's finances, or when men can have sexual relations with other wives during the culturally taboo periods of menstruation, pregnancy, and lactation. A tiny percentage of Muslims are also known to engage in polygamy, and there are religious groups that adhere to this practice as well, such as the Fundamentalist Church of Jesus Christ of Latter Day Saints (FLDS)<sup>51</sup>.

In polygamy, wives and husbands are often on equal ground, however husbands may have some preferences. In the concubine system, one sort of de facto polygamy, several women are officially registered as house mistresses but only one is given the rights and responsibilities of a wife. Not all marriages in a polygamous community are necessarily polygamous; in fact, monogamous marriages may be more common<sup>51</sup>. The adaptability of this social support system is what makes it work, according to anthropologist Robin Fox: "Because of factors such as the sex ratio being unbalanced, male infant mortality being greater, male life duration being shorter, males being lost during conflict, etc., it was common for women to be left without financial assistance from their husbands." As a result, there were a few options: kill the girls when they were born, make them stay virgins, put them into prostitution, or put them into celibate monastic

orders. One advantage of polygamous religions, like Mormonism, is the promise of a home and family for every woman<sup>51</sup>.

### **Polyandry**

The name comes from the Greek words polys, meaning "many," and anēr, meaning "man," and refers to the union of a woman with two or more males simultaneously. Adelpic polygamy, also known as brotherly polyandry, occurs when a woman has two or more husbands at the same time and the men in the marriage are brothers or are supposedly brothers. In contrast to polygyny, which involves two or more females, polyandry involves one male and many females. Polygamy, group marriage, or conjoint marriage refers to a marriage in which there are more than two "husbands and wives" of the same gender<sup>52</sup>. Having sexual contact with more than one guy, whether married or not, is known as polyandry.

The frequency of polyandry is lower than that of polygamy, but higher than that of the polyandrous tribes recorded in the Ethnographic Atlas of 1980, which solely encompassed those inhabiting the Himalayas. In addition to the 28 Himalayan communities that practise polyandry, 53 more have been uncovered by recent research. Societies with high rates of male death or absence tend to be more egalitarian. There is a cultural idea that a kid might have several fathers, known as partible paternity, linked to this. The scarcity of farmable land in the Himalayas has led to polyandry. When all the brothers in a family are married to the same lady, it's called fraternal polyandry. This helps to maintain the family land together. There would be no practical use for the family's land if the brothers got married and had a family of their own. To circumvent this, the Europeans instituted impartible inheritance, which disinherited the vast majority of siblings and drove others into religious celibacy.<sup>50,51</sup>.

## **2.2 Theoretical Framework**

### 2.2.1 Social Exchange Theory

An interdisciplinary theory that studies the social behavior that develops from interactions between individuals is the social exchange theory. This theory evaluates the possible risks and benefits associated with certain events using a cost-benefit analysis. Additional elements of the theory encompass economic connections, such as the evaluation of costs and benefits, which occur when one person holds commodities that are valued by the other persons. According to the social exchange theory, these computations occur in several types of relationships, including sexual relationships, friendships, professional partnerships, and even brief interactions such as speaking with a customer at the cash register<sup>52</sup>. Based on the social exchange hypothesis, a relationship can be terminated or abandoned if the drawbacks of the connection outweigh the benefits. For instance, if a substantial investment of work or resources was made in a relationship but not returned, the partnership may be perceived as unwanted<sup>53</sup>.

In the end, this pattern chooses the nature of the connection, the length of the partnership, and the degree of closeness that exists between the two parties. When the expected response or behaviour does not occur on either party's plate, this can lead to conflicts between the two parties involved. The recipient experiences feelings of surprise, shock, disappointment, and anger as a consequence of these, which is then followed by a series of disagreements, passive aggression, and, if not outright abandonment, additional conflict. In some cases, things may come to a sudden and abrupt end, while in other instances, individuals may choose to make peace with the circumstance and move forward with their lives because they believe the connection to be more valuable than the minor misunderstandings there were. George C. Homans established the social exchange theory in the 1950s as a school of thought in psychology. What defines a relationship, according to this view, are the potential benefits and drawbacks that an individual may

experience as a result of their interactions with others. The nature of the relationship could be of any kind, including but not limited to a sexual relationship, a relationship between parents and children, a friendship, a relationship between siblings, and so on. According to this idea, the reason for developing any social bonding is the need to receive a reward; the more rewarding a relationship is, the longer it is likely to last. This theory also asserts that reward is the primary factor that determines any relationship. The relationship may also be put in jeopardy if there is an imbalance in this development<sup>54</sup>.

Any financial outlay for maintaining a relationship is a cost. Money is the first thing that comes to mind when thinking about the cost of a relationship, but other forms of investment, such as time, energy, effort, or even skill, are just as important for the connection to thrive. Benefits, on the other side, are the positive aspects of a connection, such as the camaraderie and acceptance that one may experience. If the expenses of a relationship start to exceed its advantages, according to social exchange theory, the two persons involved are more likely to break up amicably and stop the relationship<sup>54</sup>.

The idea of equity is also central to social exchange theory. This is the idea that in any interaction, people seek some kind of reciprocity. Put another way, everyone should have an equal opportunity to reap the benefits while bearing an equal share of the burden. Equity has been the subject of a great deal of research because of its centrality to social connections. Couples report higher levels of marital satisfaction when they strike a fair balance in this area<sup>55</sup>.

#### Affinity and mutual dependency

Important features of social interaction include interdependence and self-interest. When two or more actors are in a position where they can gain or lose something of value to one another, the most fundamental types of interaction arise: fitness, where the players must

determine whether to exchange and, if so, for how much. To better understand how exchanges work, a researcher turns to individualist ideas. Individual self-interest, in his view, entails tending to one's material and emotional needs simultaneously<sup>51</sup>. In the competitive and greedy economic world of social exchange theory, it is not uncommon for people to act in their own self-interest. To be clear, self-interest is not inherently bad in social trade; on the contrary, it serves as a compass in interpersonal relationships, directing them towards the fulfilment of each party's goals. The fundamental challenge for the study of social behaviour, according to researchers, is the interconnectedness of humans<sup>52</sup>. A theoretical framework centred on the interconnectedness of players was established by them. Furthermore, they brought attention to the societal effects of many types of dependency, including reciprocal control. The results are the product of collaborative efforts and symbiotic relationships, as they see it in their notion of interdependence<sup>53</sup>.

### **Basic Concepts**

According to proponents of social exchange theory, trading goods and services between people can have societal and financial consequences. Most analyses of social exchange theory have focused on how people behave in relation to commercial markets. It is believed that Blau was the one who first examined the notion from a microeconomics standpoint. From his point of view, everyone is out to maximise their own gains<sup>54</sup>. According to Blau, once one grasps this idea, they may see social exchanges in all kinds of relationships, not just in business dealings but also in friendships and other forms of interpersonal connection. When individuals get a fair return on their investments, the social exchange process becomes satisfying. The character of the trade between parties is the primary differentiator between social and economic exchange. According to neoclassical economic theory, the player in an economic game is not competing

with other players but with market forces and external variables like price. Social trade, in contrast to economic transaction, involves many different factors that defy reduction to a single quantitative rate. Social trades, in Stafford's view, are distinct from legal ones because they include a relationship with another person, rely on trust rather than a set of predetermined rules, allow for greater leeway, and seldom include overt forms of bargaining<sup>55</sup>.

### **Cost and rewards**

Perceived advantages and downsides have a significant role in shaping relationship decisions, according to social exchange theories. When two people connect socially, they rely on one other and have a mutual responsibility to each other. Relational existence consists of: Everything that hurts a person in a relationship, from the time and energy invested to the drawbacks of having a partner, is part of the relationship cost. Time, money, and effort are all potential components of expenses.

A relationship's rewards are its positive aspects. Potential benefits include feelings of belonging, support, and camaraderie.

When social exchange theory is applied in relationships, it leads to a state of contentment and dependence. According to the social-exchange theory, people figure out how valuable a connection is by calculating its advantages minus its costs.

### **Profit = Benefits - Expenses**

When the value is positive, it indicates a positive association. When a number is negative, it indicates that the connection is inverse. There is a correlation between the value of a relationship and its outcome, which is the decision of whether or not persons will continue to be in the relationship. Ones that are positive are more likely to last, whereas ones that are unfavourable are more likely to end. When one party satisfies the requirements of the other party

in a transaction that is mutually advantageous, that party does so at a cost that is lower to themselves than the value of the resources that the other party provides. According to this theory, the stability of a relationship is contingent upon the fact that both participants in the connection are content with their relationships<sup>55</sup>.

Profit = Benefits - Expenses

Homans used behaviourism to build his argument, which posits that people look for incentives to save expenses. In an exchange relationship, each party uses their own criteria, which could vary, to determine how satisfied they are with the benefits they received.

### **Reciprocity Norm**

According to Gouldner, the reciprocity norm may be summed up as the expectation that a favour should be repaid and that the person who gave the favour should not be put in a disadvantageous position. Egoism may be identified and relationships can be stabilised via the use of this. When it comes to partnerships, the rules urge individuals to think about more than just their own self-interest and foster independence.

### **The Social Penetration Theory**

Presented by Altman and D. Taylor is the theory of social infiltration. This theory provides an explanation of the qualities of social commerce and close attachments, as well as the type and quality of the relationships that include these concepts. To put it another way, it asserts that there is a steady progression from the exchange of superficial products to the development of connections that are more meaningful if individuals begin to contribute more of themselves to one another. At some point, it reaches a level called "self-disclosure," when people tell each other their deepest, darkest secrets<sup>56</sup>.

### **Inequality and fairness**

The participants will compare their personal earnings to those of others by breaking down the costs associated with the procedure. One definition of equality is the disparity that exists between the contributions that an individual makes and the outcomes that they achieve about the task. There are many different types of inputs, some examples of which include qualifications, promotions, interest in the job, and the amount of effort that an individual puts forth into their career. A few repercussions, such as gains in wealth and privileges, as well as elevated authority standing, are among the potential outcomes. A fair ratio of inputs to outcomes is the primary expectation that the individual will have. It is possible for an individual to experience inequity when they think that the ratio of their outcomes to those of others is not balanced. This may take place in the form of a direct exchange between the two parties, or it may include the participation of a third person. It is possible for an individual to have a different perspective on fairness or inequity based on particular circumstances<sup>56</sup>.

### **Aging**

According to proponents of social exchange theory, social development and stability may be attributed to the reciprocal nature of negotiated trades. A person's life is filled with countless encounters, opportunities, and sources of support, which allow for these transformations to occur. To see this in action, think of the convoy concept of assistance. Within this model, the most strong interactions are depicted by the closest circle, which is formed by concentric rings that encapsulate an individual's surrounding relationships. When we get older, the connections we have with others become like a convoy—always at our side, ready to help us weather the storms life throws our way<sup>57</sup>. In addition to this, it shifts depending on the directionality of the support that is provided to and received by the individual from the others who are part of their support network. In the context of this concept, there are various forms of support (social support) that an

individual may obtain. Intangible, material, instrumental, and informational kinds of assistance are all part of this category. Intangible support can be either social or emotional in nature. Intangible support can manifest as the warm feelings of affection, camaraderie, and appreciation that come from meaningful relationships. Providing someone with land, presents, money, transportation, food, or the accomplishment of chores are all examples of visible assistance. "Instrumental support" refers to the giving of services to a relationship partner. A person can benefit greatly from receiving informational assistance, which is defined as the distribution of useful information<sup>58</sup>.

### **Propositions Grounded in Theory**

To clarify the exchange idea, Ivan Nye proposed twelve theoretical claims<sup>58</sup>.

One, people pick the options from which they anticipate making the most money.

2. Assuming all other factors remain constant, they select the option from which they expect to gain the most.

3. Assuming all other factors remain constant, they'll pick the option with the lowest expenditure.

4. When faced with equal options, they opt for the one that offers superior long-term results.

5. Since they view the long-term results as being of equal importance, they choose for options that offer greater results in the short-term.

7. When faced with a choice between two options with equal costs and other incentives, people tend to go with the one that would garner the most social acceptance, or at least the least amount of social condemnation.

7. When all other benefits and costs are considered, people pick relationships and statuses that provide them the most freedom.

8. If the costs and incentives are equal, people will select the option with the clearest picture of what's going to happen next.
9. When all other factors being equal, people choose for options that provide them with the highest level of security.
10. When all else is equal, they prefer to be among people whose views and beliefs are similar to their own, and they shun or avoid those with whom they have a strong disagreement.
11. Assuming all other factors remain constant, people are more prone to socialise, marry, and develop other types of connections with those of their own social rank than with those higher or lower than them. (Here, equality is seen as the aggregate of one's marketability in terms of skills, achievements, traits, and statuses.)
12. When people in industrial cultures are faced with equal costs and rewards, they tend to pick options that offer the most financial return with the least amount of money spent.

### **2.2.2 Maslow's Motivation theory**

In his 1943 Psychological Review article "A theory of Human Motivation," Abraham Maslow proposed the idea of Maslow's hierarchy of needs, which is well recognized in the field of psychology. Maslow himself raised this criticism, acknowledging that the hypothesis has a limited scientific basis. In subsequent years, Maslow further developed the notion to include his discoveries of the inherent inquisitiveness that exists within human beings<sup>59</sup>. His views are similar to those of a number of supplemental theories in human developmental psychology, some of which aim to clarify the many phases of human development. A number of additional ideas are similar to his thoughts. Afterwards, he shifted his attention to more learned emotions and created a classification system based on society's basic demands. We use Maslow's hierarchy of needs to look at what really motivates people. Maslow used the categories of "physiological,"

"safety," "belonging and love," "social needs" or "esteem," and "self-actualization" to outline the usual progression of human impulses. He explained how human motivations have changed throughout time by using these ideas. Therefore, it is critical to satisfy oneself at each phase in order to experience motivation at the following level. In addition, this hierarchy provides a solid foundation for understanding how different levels of effort relate to different levels of motivation when studying human behavior. A person's internal feelings make up each tier of their hierarchy, and each tier must be satisfied before the individual may reach the pinnacle of their hierarchy. According to Maslow's hierarchy of needs, reaching self-actualization (the fifth level) is the pinnacle<sup>60</sup>.

Maslow provided a comprehensive explanation of the notion in his 1954 book, *Motivation and Personality*. Sociological studies, business courses, and psychology at secondary and tertiary institutions all make heavy use of the hierarchical structure. The hierarchy of needs as outlined by Maslow has evolved through the years. Before moving on to the next level of pursuit, one must make sure that the previous levels are completely satisfied and fulfilled, according to the first hierarchy. But nowadays, scholars more often than not think of these levels as constantly overlapping. That being the case, it's always possible for the lower levels to reclaim precedence over the higher ones<sup>61</sup>.

During his time spent working with the Blackfeet Nation, Maslow engaged in chats with elders and took inspiration from the traditional Blackfoot tipi, both in terms of its design and its significance. The growth of his idea, which was influenced by his work, was brought about as a result of these interactions. On the other side, the Blackfoot worldview asserts that self-actualization serves as a foundation for community-actualization and community-actualization serves as a foundation for cultural perpetuity. The latter is situated at the very pinnacle of the tipi

in Blackfoot philosophy. On the other side, Maslow's concept has been critiqued for being a misunderstanding of the Blackfoot worldview, which has been found to be significant<sup>62</sup>.

### **Hierarchy**

Most representations of Maslow's hierarchy of requirements place the most basic and important demands at the base of the pyramid and the desire for transcendence and self-actualization at the very top. The 1960s saw the proposal of Maslow's hierarchy of needs. Another way of putting it is that in order to motivate people to meet their higher-level demands, it is necessary to fulfill their most basic wants<sup>63</sup>. Nevertheless, it has been brought to people's attention that, despite the fact that Maslow is the creator of the notions that support the hierarchy, the pyramid itself does not exist anywhere in Maslow's first work. This is something that has been raised by individuals<sup>64</sup>.

Maslow called the levels that make up the base of the pyramid "deficiency needs" or "d-needs." The "d-needs" list includes things like bodily necessities, safety, social support, and self-esteem. If these "deficiency needs" are unmet, the person may not show any outward signs of illness; nevertheless, if the most basic (physiological) need is unmet, the person will likely feel anxious and tense. If one wishes to have a strong desire for, or focus their motivation on, secondary or higher-level desires, according to Maslow's theory, one must first have their most basic needs met. In addition to the phrase "basic needs," Maslow also coined the word "metamotivation" to characterize the intrinsic drive of those who relentlessly strive for greatness. The human brain is a sophisticated system that can do parallel tasks, hence it is possible for several varied reasons to exist concurrently, spanning Maslow's hierarchy of needs<sup>64</sup>. By use terms like "relative," "general," and "primarily," Maslow elucidated these levels and the fulfilment they supply. Maslow argued that a certain need "dominates" the human organism, rather than being concerned

with a specific need at any one time. Therefore, Maslow admitted that the human brain may have many levels of intrinsic motivation at once. However, his attention was directed at deconstructing the fundamental drives and the typical order in which they would be met<sup>65</sup>. Air and oxygen, homeostasis, health, nourishment, hydration, water, clothing, and a safe place to sleep are all necessities for bodily functions.<sup>65</sup>.

### **Safety Needs**

Following the satisfaction of basic physiological requirements, an individual's concerns for their own safety take centre stage and dictate their actions. Concerns about physical and economic safety can take many forms in times of crisis, such as war, natural disasters, domestic violence, childhood abuse, etc., and can be expressed through things like a desire for job stability, grievance processes to shield individuals from authoritarian bosses, savings accounts, insurance, accommodations for disabilities, and so on. Adolescents are more likely to fall into this level since youngsters often have a stronger need to feel safe. Included are the supply of homes, stable work, healthcare, and safe environments. A person will prioritise meeting their most basic needs for survival before pursuing more advanced ones if they do not feel comfortable in their current environment<sup>65</sup>. The term "safety and security" encompasses a wide range of needs, including material stability, psychological stability, physical health, and immunity against disease and injury<sup>66</sup>.

### **Social belonging**

Feelings of belongingness make up the third level of human wants, following the satisfaction of physiological and safety requirements. Everyone, no matter how big or little their social group is, has an innate need to be accepted and part of something bigger, says Maslow. Clubs, coworkers, religious groups, associations, sports teams, gangs, and internet communities

are all examples of huge social groups<sup>67</sup>. Relationships with close friends, relatives, romantic partners, teachers, coworkers, and confidants are all instances of minor social relationships. It is essential for human beings to love and be loved by others, in all its forms. When this component is missing, many people experience difficulties with social anxiety, clinical depression, and loneliness. As shown in children who cling to their violent parents, this urge can be quite strong in childhood and can even take precedence over the need to be safe<sup>67</sup>. A person's capacity to develop and sustain emotionally meaningful connections might be negatively impacted by deficiencies caused by hospitalisation, neglect, shunning, ostracism, etc<sup>67</sup>. You need friends, intimate relationships, and family to feel like you belong somewhere. Peer pressure's intensity determines whether this urge for belonging takes precedence over physiological and security demands. Contrarily, some people prioritise their need for self-esteem over their desire for belonging, while others may prioritise their need for creative fulfilment above everything else<sup>68</sup>.

### **Self-esteem**

The ego and status demands are characterised by esteem needs. The pursuit of social approval, affirmation, and esteem becomes an obsession for many people. The urge to feel valued and respected is universal and encompasses all human needs, including the need to respect and value oneself. The universal human need for approval and respect is embodied in esteem. Many people pursue careers or pastimes in the hopes of becoming famous. Participating in these pursuits makes one feel valuable and appreciated. Discord at this level might lead to low self-esteem and inferiority complexes. Some people struggle with poor self-esteem and may seek validation from others through pursuits of fame or glory. Without internal self-acceptance, however, fame and glory will do little to boost a person's self-esteem. Low self-esteem can be a side effect of mental health issues as depression<sup>69</sup>. A steady sense of self-worth is essential for

the majority of people. There is a "lower" and a "higher" form of esteem needs that Maslow identified. Needing other people to respect you is the "lower" kind of esteem, which might encompass desires for status, renown, attention, and acknowledgment. Being strong, competent, masterful, confident, independent, and free are all aspects of the "higher" version that show up as the urge for self-respect. The "hierarchies are interrelated rather than sharply separated" in this "higher" variant, which follows standards. This indicates that there is a close relationship between esteem and the levels that follow it, rather than a strict separation between them.<sup>69</sup>

### **Accomplishing one's goals**

"What a man can be, he must be." This phrase provides the foundation for the belief that self-actualization is a necessary condition. Reaching one's maximum potential is the goal of this level of need. The drive to reach one's full potential, as Maslow puts it, is at the heart of this concept. Some people have an intense, focused drive to be the perfect parent, excel at sports, or make groundbreaking art or ideas. A person must have achieved mastery of the preceding requirements in order to comprehend this level of need. To better understand the function of self-actualization in motivation, it is helpful to think of it as a value-based system. As Maslow's Hierarchy of Needs lays out a logical process leading up to self-actualization, the purpose or stated motive of a reward-based system is to inherently drive the accomplishment of specific ideals or goals. Motivated people are curious in how their actions reveal their relationships, desires, and sense of identity. Achieving one's full potential includes finding a life partner, raising a family, learning to utilize and improve one's skills, and working for one's objectives<sup>69</sup>.

### **Transcendence**

Although he eventually criticised his own concept of self-actualization, Abraham Maslow investigated an additional level of motivation in his latter years. According to these subsequent

theories, the pinnacle of fulfilment is in devoting one's life to a cause greater than oneself, whether that be spirituality or altruism. He drew a parallel between this and the pursuit of the infinite. The pinnacle and all-pervasiveness of human consciousness, transcendence, is being and connecting to oneself, significant others, other people, other species, nature, and the cosmos as goals rather than means<sup>70</sup>.

### **2.2.3 The Vulnerability Stress Adaptation (VSA) Model**

The VSA Model was created to help us understand the dynamic nature of marriage and how it changes over time. The VSA Model emphasises the significance of considering many functional characteristics, such as members' long-term vulnerabilities, experiences of stressful events, and adaptation processes, in order to explain changes in the stability and quality of marriages over time. The VSA model integrated these themes into a single framework to better explain the dynamics of marriage change, rather than considering each subject independently as a cause of marital outcomes. It is essential to include long-term vulnerabilities, stress, and adaptation processes simultaneously while researching marital phenomena, according to the VSA model<sup>71</sup>. When it comes to marital quality and stability, the VSA Model suggests that couples with few enduring vulnerabilities, few stressors, and effective adaptive processes tend to have it good. On the other hand, couples with many stressors, many vulnerabilities, and ineffective adaptive processes tend to have it bad and maybe even divorce<sup>71</sup>.

#### **Important Views on the VSA Model's Bases**

A synthesis of the diathesis stress model, social exchange theory of behaviour, attachment theory, and crisis theory, the VSA Model incorporates these theoretical frameworks into its underlying assumptions.

Examining the Social Exchange Theory of Conduct: According to the VSA model, couples' behavioural exchanges impact their marital satisfaction in two ways: first, via their behavioural exchanges within the marriage, couples experience changes in marital contentment, and second, through their relationship satisfaction, couple members' behavioural exchanges are impacted by their level of relationship satisfaction<sup>72</sup>.

Taking attachment theory into account, the VSA model analyses how fixed personality traits might set the stage for stressful life events and impact couples' resilience in the face of the resulting marital strain.

Taking crisis theory into account, the VSA model takes into consideration the various life events and situations that couples may encounter. It then takes into account how these stressors impact the behavioural exchanges between spouses, and how the behavioural exchanges used to manage these stressors can either amplify or reduce their effects<sup>72</sup>.

The Diathesis-stress Model: Some Things to Think About

The VSA model takes into consideration the correlation between a person's or a couple's susceptibility to stress and their ability to cope with unforeseen challenges.

The Ways the VSA Model Travels

A route from stressful situations to adaptive mechanisms

Various studies have demonstrated that couples' interactions are impacted by stress.

Cases in Point A

Increasing daily workloads for air traffic controllers and blue-collar worker unemployment are both correlated with an increase in negative behavioural exchanges between spouses, according to research. People are more prone to paint their relationships in a bad light when they're under more stress, according to a research that tracked participants' daily journal entries<sup>72</sup>

#### Option B: Persistent susceptibility to adaptive mechanisms

In the face of adversity, spouses' lasting weaknesses can make them less resilient or more resilient.

#### Various instances of Path

There is a correlation between the number of complaints each partner makes about their individual marriage and their opinions about marriage and parenting as a whole, according to studies. Research has linked the quality of a couple's behavioural interactions to their level of education and personality attributes; children of divorced parents tend to have poorer social skills as adults<sup>72</sup>.

#### Option C: Persistent susceptibility to traumatic experiences

New stresses can develop as a result of people's long-term vulnerability.

#### Path C Examples

There is a correlation between personality characteristics and the frequency of unpleasant life experiences. Additionally, there is a cross-sectional association between negative affectivity and the perception of life events as more stressful. Lastly, According to the stress-generation model of depression, people who suffer from chronic depression may unintentionally increase their symptoms of sadness by bringing more stress into their life.<sup>72</sup>

Dangerous occurrences caused by random factors constitute Path D.

Negative things might happen for no reason at all, and it's not always related to the couple's or members' personalities.

#### Method E: Adjustment to Difficult Circumstances

Adaptive mechanisms in couples help with stress management and can make things worse or better depending on the situation.

An example of a path that has been studied is the relationship between marital quality and the length of time it takes for a patient to recover from a heart attack. This effect is likely to be mediated by the behaviours that patients and their spouses engage in together. Another example is the research on people with major depressive disorder. Those who have spouses who are very critical of them are more likely to have relapses in depressive symptoms than those who have less critical spouses<sup>73</sup>.

#### Alterations to marital satisfaction via adaptive mechanisms

Couples' behavioural exchanges when resolving conflicts or providing mutual support are linked to improvements in marital quality, and researchers are starting to pay greater attention to the ways in which couples' behaviour affects marital quality.

As an example of Path F, studies have shown that couples are less likely to be satisfied in their marriages when they experience physiological arousal in the lead-up to a conflict discussion. They also found that negative communication, when seen as a means to resolve problems, can actually improve relationship quality. Lastly, couples may learn to avoid certain topics of conversation altogether if they want to keep their relationship quality high<sup>73</sup>.

#### G-Path: From marital satisfaction to change

How well partners in a marriage handle problems, support one another emotionally, and deal with outside pressures are all influenced by how they view the quality of their marriage.

Path G Examples: Studies have shown that when men are happy with their spouses, the wives become more loving and the husbands become less negative. What this means is that partners' happiness affects how they operate as a couple<sup>74</sup>.

#### Route H: From Strong Marriages to Long-Term Stability

The probability of marital instability rises as marital quality declines.

## Research that Makes Use of the VSA Model

### Aggression in a Physical Way

Physical aggressiveness in couples is examined via the VSA framework, which allows researchers to examine how vulnerabilities and contextual variables impact this process over time<sup>75</sup>.

## **2.3 Empirical Review**

### **2.3.1 Spousal communication styles and marital harmony**

Couples in Anambra State were the subjects of a study that sought to determine the impact of sexual pleasure and communication on marital happiness. The research looked at two hypotheses. The research strategy used in the study was a correlational one. All Anambra married people were surveyed in this study. At the state level, there is no exact count of couples. A total of 630 couples were selected for the sample in the study using a multistage sampling procedure. The study made use of three tools: To assess ways of communicating, researchers employ the Christensen and Sullaway CPQ. The sexual pleasure research of Golombok and Rust. Enhance the poll measuring the level of contentment in a marriage. The data was examined using a straightforward regression analysis. The study revealed that the manner in which couples communicate and their level of sexual gratification were important indicators of their overall marital contentment. The research findings yielded recommendations. The research suggested that therapists should provide workshops, seminars, and conferences to educate couples on how different communication styles and sexual pleasure might affect their level of satisfaction in their marriage. Churches and governments should mandate preuptial treatment to educate couples in communication strategies for resolving marital challenges<sup>76</sup>.

Analyzed the communication approach employed by secondary school teachers in Sokoto

metropolitan to assess its impact on marital adjustment. The study aims to examine the variations in communication patterns and marital contentment among married secondary school teachers in Sokoto Metropolis, as well as the disparities in marital contentment based on gender. We employed a descriptive survey design. The study included of 1,433 married teachers from particular secondary schools in Sokoto Metropolis, together with 306 married instructors picked using a research advisor table from 2006. The data was collected using the Adapted Questionnaire on Communication Styles and Marital Adjustment among Married Secondary School Teachers (QCSMAASST), which showed a reliability coefficient of 0.75. The hypotheses were evaluated using the chi-square test. The chi-square test indicated that married secondary school teachers in the Sokoto metropolitan region had distinct communication styles and exhibit diverse degrees of marital adjustment. Married secondary school teachers interact in a same manner irrespective of their gender. The study suggests that couples utilise efficient communication strategies. This might aid in preventing marital problems and improving mutual understanding<sup>9</sup>.

This study investigated the impact of communication skills training on marital burnout in married women who were receiving healthcare treatments. In this quasi-experimental research, a total of 94 married women who reported high marital burnout at health centers were selected from a descriptive survey of 936 persons. These women were randomly assigned to either the experimental group (n = 47) or the control group (n = 47). The experimental group had a series of seven 45-minute teaching sessions. The data was collected by utilizing demographic information, the Pines Marital Burnout Scale, and assessments of successful communication both prior to and during the intervention. We utilized SPSS 24 to conduct statistical analysis, including inferential tests such as Chi-square, Paired sample t-test, and Wilcoxon. There was no

statistically significant difference between the groups prior to the intervention, as shown by a p-value larger than 0.05. The intervention implemented in the experimental group led to a significant reduction in the overall score of marital burnout, decreasing from 60.51 ( $\pm$  14.96) to 51.82 ( $\pm$  11.90). This intervention also resulted in a drop in the subscales associated with physical, mental, and emotional burnout. The educational intervention in the experimental group significantly enhanced their proficiency in effective communication, as evidenced by a mean score of 97.95 ( $\pm$  14.53) ( $p < 0.001$ ). Enhancing communication skills can decrease marital fatigue, underscoring the importance for couples and pre-marital courses to prioritize this aspect<sup>77</sup>.

This study investigated the impact of spousal communication on the stability of their marriage and the subsequent consequences on creating a supportive domestic environment. The study's data was gathered through the utilization of a researcher-developed questionnaire known as the "Influence of Spousal Communication on Marital Stability Questionnaire." A cohort of 600 married individuals in Ilorin were selected by stratified random selection and administered the questionnaire. The t-test and Analysis of Variance (ANOVA) were used to evaluate the perspectives on gender and marriage duration among married individuals. Inadequate communication is widely acknowledged as a contributing factor to the deterioration of marriages. The viewpoints of married individuals on the influence of spousal communication on marital stability differed based on their gender and the duration of their marriage. The research suggested establishing marital counselling clinics at renowned Nigerian universities to teach married individuals on the need of efficient communication in marriage. The goal is to promote a harmonious and advantageous home environment<sup>78</sup>.

An investigation was carried out on married persons in Ilorin, Kwara State, Nigeria, to

evaluate their level of marital adaptation and methods of communication. We performed a comprehensive survey to gather descriptive data. Married individuals live in Ilorin, which is located in Kwara State. The study proposed two areas of investigation and four null hypotheses. A questionnaire was used to collect data on the correlation between marital adjustment and communication styles. PPMC was employed for data analysis. Married individuals in Ilorin, a city in Kwara State, have exceptional levels of marital adaptation. Married individuals in Ilorin, Kwara State, demonstrate strong communication abilities. There was no notable association between marital adjustment and communication practices among married individuals in Kwara State, regardless of their age, gender, or level of education. There was a significant correlation between the communication strategies and marital adaptation of married individuals in Kwara State, as determined by the length of their marriage. The research proposed the implementation of seminars and conferences targeting married individuals, with the aim of delivering educational content on matters related to marriage. This would enhance their ability to adjust and interact effectively in their new dwelling<sup>79</sup>.

Marriage stability refers to the ability to maintain a relationship without resorting to divorce or separation. Effective communication is essential for maintaining marital stability as it enables couples to amicably discuss and resolve concerns. This study investigated the communication patterns and marital durability of married persons in Kwara State, Nigeria. The study employed a descriptive correlational survey methodology. Kwara State has a population of around 779,996 individuals that are married. A cohort of 400 married individuals was chosen using a multi-stage screening process from the three senatorial districts of Kwara State. The study utilized CSS (Computerized Self-Selection) and MSS (Mobile Self-Selection) for data collection. The study included two specified research aims and tested three null hypotheses, with

a significance threshold of 0.05. The data was analyzed using three-way analysis of variance, Pearson's Product Moment Correlation, and percentages. Married individuals in Kwara State utilized both assertive and non-confrontational communication strategies, resulting in a significant degree of marital stability. Communication patterns and marital stability were not affected by gender, age, or the period of marriage. These findings indicate that married individuals should improve their communication skills to handle family issues without seeking external help<sup>80</sup>.

This study examined the impact of communication on marital happiness in the Csenatorial area of Benue State. The investigation was guided by three study fields and their corresponding hypotheses. The study involved 376 couples living in the Ado, Agatu, Obi, and Okpokwu Local Government Areas in Benue. The study employed a descriptive survey methodology. The researchers utilized their Communication and Marital Adjustment Questionnaire (CMAQ) to gather data. The data were analyzed using mean scores, t-tests, and chi-square tests. The study found that communication had a substantial influence on marital adjustment. Both verbal and nonverbal communication have an influence on the adjustment of a marriage. In the southern senatorial district of Benue State, couples employ different communication and adaption tactics that are influenced by gender. Research suggests that marriage counselors should prioritize the examination of gender variations in marital communication in order to improve marital adjustment. Government, religious organizations, NGOs, and marriage counselors should collaborate to arrange seminars and workshops aimed at facilitating couples in improving their communication and marital adjustment<sup>81</sup>.

Personality traits and communication methods can forecast life results, such as marital contentment. This study assessed the impact of personality and communication styles on marital

satisfaction in Lagos, Nigeria. The survey was correlational. 245 couples were selected using a non-probability selection method. The study utilised the Short Big Five Inventory with a correlation coefficient of 0.83, Couples Communication Styles Scale with a correlation coefficient of 0.70, and Relationship Assessment Scale with a correlation coefficient of 0.78. Couples' communication patterns impact marital pleasure, although personality qualities do not have an effect. Sex, religion, and years in marriage did not have a significant impact on marital satisfaction. Thorough study is necessary for the variables<sup>82</sup>.

### **2.3.2 Subjective Social Status and Marital Harmony**

Across several socioeconomic groups, this study looks at how social ties affect people's subjective well-being. We look at how male and female self-reported happiness in South Korea are impacted by subjective social class and perceived quality of social connections. The correlation between perceptions of social status and happiness remains positive, independent of objective socioeconomic indicators. Additionally, the quality of social ties significantly impacts happiness for individuals of both genders. Gender has a role in both the mediation route and the moderating effects. Men's relationships serve as a mediator between their perceived social class and their level of satisfaction. Women lack a similar moderating impact. Additionally, we uncover gender inequalities in the influence of subjective social class on the quality and happiness of social connections. Based on the concept of resource multiplication, it is anticipated that men's subjective social status will increase the satisfaction derived from favourable social connections. Women demonstrate a clear and noticeable moderating effect. The findings reveal that in Korea, where social status rivalry, collectivism, and patriarchal gender dynamics are prevalent, there are different paths to happiness depending on gender<sup>83</sup>.

Among heterosexual co-resident couples in South Africa, this study seeks to understand how partners' perceptions of their own socioeconomic standing affect their happiness as a married pair. We analysed 8652 married and cohabiting couples from the longitudinal and representative South African National Income Dynamics Study using fixed effect ordered logit regression models. There is no difference in marital happiness under a fully monogamous system. In a relationship where the husband is privileged and hypergamous or if there is a wife swap, the wife is usually happier than the husband. This is in contrast to a hypogamous wife. In interracial marriages, one or both partners may file for divorce if they are unhappy with the other's level of subjective social rank in their lives. The impact of intermarriage on marital breakdown may vary depending on the couples' subjective welfare, which necessitates more research into this topic. When partners in a marriage have worked out a division of tasks that works for both of them, marital peace soars. The authors discovered that marital peace was best predicted by women's satisfaction with domestic responsibility distribution, their ability to solve problems at home, and their contributions to both domestic and status-enhancing chores<sup>84</sup>.

Utilizing SOEP data, we conducted an analysis of the impact of age on subjective well-being using a correlated random effects econometric framework, distinguishing between within-effects and between-effects. According to research that utilized longitudinal panel data as well as cross-sectional data, the relationship between chronological age and subjective satisfaction remains uncertain. The suggested method takes care of this issue. Factors associated with age have significant coefficient estimates, suggesting a cubic-type functional relationship between age and well-being in the data. The effects of age on subjective well-being are consistent both within and across populations. Due to the large variation in age-related well-being estimates, there is no empirical evidence to support a linear or quadratic functional relationship. The major

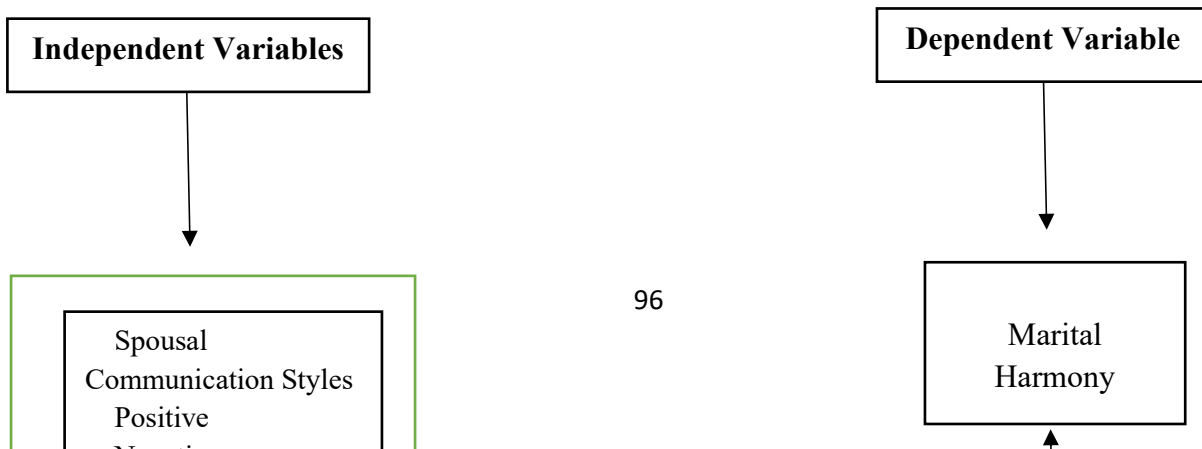
conclusions hold true after controlling for several interviewer variables, such as survey type, interviewer fixed effects, and respondents' socioeconomic position, demographics, and degree of education<sup>85</sup>.

The subjective well-being of married people is higher, according to several studies. However, the growing trend of cohabitation calls into question the benefits of marriage alone. Here, we look at how married and cohabiting men and women in Norway, the United Kingdom, Australia, and Germany rate their subjective well-being in the middle of life. We use propensity score-weighted regression models to assess differential treatment bias and marital selectivity. For men and women in the UK, Norway, and Germany, we do not see any distinction between cohabitation and marriage. When comparing Norway and Australia, you'll see that men and women are very different. Surprisingly, for Norwegian women, the disparities persist even after accounting for relationship pleasure, but in Australia, they decrease after allowing for selection. Those who are less likely to tie the knot get the benefits of marriage for men in Germany, the United Kingdom, and Australia. While marital satisfaction eliminates inequalities, controls have little effect on German males. After controlling for factors like selection and relationship happiness, our data reveals that marital and cohabitation inequality decline across all countries. Cohabitation is stressful financially and emotionally, and marriage does little to improve one's subjective well-being<sup>86</sup>.

Married people tend to be happier and healthier overall. Previous research has frequently just looked at marital status at a certain moment or over a short period of time. To examine the unique impacts of different marriage histories on well-being in later life, we examined the marital sequences of 7,532 persons from the Panel Study of Income Dynamics. The average age of the participants was 66.68 years, and 54.2% of them were women. 68.7% of the participants

classified as White or Caucasian. There were three different kinds of marital sequences found: those who were married the whole time (79%), those who stayed single the whole time (8%), and those with varying histories (13%), meaning they had a history of several partnerships. When comparing the groups with different life histories, those who were constantly married fared somewhat better in terms of end-of-life well-being. Neither the consistently-single nor the diverse history groups fared much better in terms of health. A correlation between marriage and long-term happiness is considered in light of the findings<sup>87</sup>. In this study, we look at data from different income and education levels to see if people value free expression differently. Our research looks at how free speech affects people's subjective well-being as well as how people seek it. We look at the question of whether free speech is more valued as a "necessary good" by those with less financial means and less education, or as a "luxury good" by those with more. The research makes use of two datasets that include country-level human rights and free speech metrics (CIRIGHTS and VDEM) in addition to two datasets that contain population survey data (Latino Barometer and World Values Survey). Human rights considerations such as national and wave fixed effects, individual and societal economic concerns, and more are all accounted for in the analysis. While poll takers from wealthier backgrounds tend to place a higher value on free speech, it is the economically disadvantaged who stand to gain the most from it<sup>88</sup>.

## 2.4 Conceptual Model



This study's aim was to identify the elements that lead to marital peace by examining the academic staff of educational institutions in Oyo Town, Oyo State. Subjective social status and patterns of communication inside the marriage served as the independent factors. For the sake of the dependent variable—marital harmony—the researcher will not alter these variables. A happy and harmonious marriage is one in which both partners experience genuine happiness and fulfillment within the context of their marriage and their relationship. This is why a fulfilling relationship based on mutual regard, empathy, and care is so important for couples.

Having lofty goals while dating is a common reason for people to tie the knot. This is due to the fact that marriage is fundamentally complex and that each individual is as complex as the universe itself. Thus, two worlds come together in marriage. One of the best measures of psychological well-being appears to be marital contentment. Many couples who are going

through marital problems seek help from mental health clinics because of the correlation between marital misery and mental health concerns like depression. Marital adjustment is influenced by a number of factors, including a) difficult marital differences, b) marital contentment, c) dyadic cohesion, and e) agreement on matters crucial to marital functioning.

There has been much contemplation of the subject of what causes some spouses to be content in their marriages while others are not. The investigated domains are fairly intricate. The existence of distinct socioeconomic strata gives rise to several significant implications on family life and marriage. Factors that determine our socioeconomic status include our parents' employment, level of education, the place we reside, the amount of money in the family, the source of that money (wage, investments, a trust fund, etc.), and the length of time that our parents have had money. Sociologists agree that our socioeconomic class is a major factor in shaping who we are as individuals. Age at marriage, fertility, and life expectancy are measurable traits that are impacted by social status.

On top of that, one's socioeconomic status influences other aspects of their lifestyle. In their studies on families, sociologists often look at factors like social class alongside racial and gender variables. Researchers in the field of family studies have used quantitative and qualitative methods to attempt to pin down the impact of socioeconomic status on family dynamics. Researchers typically attempt to determine the effect of socioeconomic status on marital happiness, parenting styles, or sexual behaviour by treating socioeconomic status as an independent variable. But social class can also be a dependent variable when studying the effects of other factors like gender and ethnicity on social class. To find out how social class relates to the subject at hand, researchers in almost every study ask participants to declare their social class in some manner. The chances and expectations that people grow up with are heavily influenced

by their social class, which is why discussing social class is crucial. Income has an effect on family dynamics, but only to a limited extent.

There is a noticeable gap between families of different socioeconomic backgrounds in terms of their interests, marriage expectations, and parenting styles. How families' financial situations impact their children's social development is an intriguing topic for sociologists. Can we draw any conclusions about marriage satisfaction and family efficiency from a couple's financial situation? Satisfaction in a marriage is not guaranteed by financial security or riches. But for married couples, poverty may bring enormous difficulties and troubles. Illness, unemployment, or malfunctioning equipment are continual sources of financial stress for families that are short on funds. Because they feel inadequate as breadwinners, many husbands act aggressively and irritably. The kind of friendly, encouraging conversations that keep partnerships going could be ruined by their animosity. When dissatisfied wives criticise their husbands, it might make the situation worse. The natural reluctance to broach the subject of money might impede spontaneous conversation. Couples that are seriously worried about their finances tend to be less committed, men are more likely to be hostile, and wives are more likely to be depressed.

Wives are more likely to report marital strife and contemplate divorce if their husbands are job insecure. In addition, there is strong data that shows a correlation between a husband's declining income and an increase in the likelihood of separation and divorce. Money may be a cause of difficulty in marriages even when finances are sufficient. Arguments over spending are prevalent and can have negative consequences regardless of one's financial level. such as shown that perceived financial stress (irrespective of families' actual in

## **2.5 Summary of the Literature Review**

Researcher examines the origins of behavioural motivation in humans via the lens of Maslow's hierarchy of needs. Maslow described the typical progression of human drives using the labels "physiological," "safety," "belonging and love," "social needs" or "esteem," and "self-actualization." Therefore, satisfaction with each level is necessary for the next step to emerge from inside the individual. When talking about human behaviour, this hierarchy is also crucial for understanding the correlation between effort and motivation. A person has to experience a specific quantity of internal feeling on each level of their hierarchy before they can go on to the next. Maslow proposed a hierarchy of needs, with self-actualization as the pinnacle. Sociology and psychology come together in social exchange theory, which examines how people respond when they weigh the pros and cons of an activity based on the costs and benefits to themselves and another party. Additionally, the idea encompasses monetary connections. When one side has assets that the other side values, a cost-benefit analysis might take place. Esteem requirements include things like self-assurance, physical and mental fortitude, faith in one's abilities, and the respect and approval of one's peers and family. According to social exchange theory, these calculations take place in all kinds of connections, from long-term partnerships to casual ones like talking to a client at the register. According to social exchange theory, one might end or leave a relationship if the expenses outweigh the benefits. This could happen, for example, if one partner puts in a lot of time and money into the relationship but doesn't return the favour. This pattern decides the overall character, duration, and intimacy of the connection. Disagreements arise when one side does not get what they were hoping for in terms of behaviour or response. The receiver's reaction is one of astonishment, disappointment, hostility, and further debates, passive aggressiveness, and, if not complete desertion, additional confrontation. Sometimes things end badly, but other times individuals just accept it and go on because they

value the connection more than the little misunderstandings. A social psychological theory is social exchange theory.

This essay takes a look at marital happiness, marital harmony, and marital structure as characteristics that impact spousal interaction. Specifically, it examines employment rolls, marital harmony, and marital structure. A nationwide random sample of men and women found that the percentage of time couples spend participating in joint activity decreases with having children, having a big family, and the conventional allocation of household responsibilities. Results show that racial/ethnic group plays a substantial role in determining interaction. Happiness in marriage is a key factor in marital interaction, according to this paper's main finding. Previous research has exaggerated the influence of interaction on marital satisfaction, according to this work, which uses two-stage least-squares analysis to evaluate the non-recursive link between interaction and happiness. A lack of focus on the role of academics' subjective socioeconomic position and communication methods in determining marital harmony across Oyo town's schools of education has been acknowledged in previous research. In light of this, the current study will focus on filling these gaps in the current literature.

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### **Chapter Three**

#### **Methodology**

This chapter outlines the methods upon which the study is based. The study starts with the establishment of a research design, determination of the target population, selection of a sample and sampling technique, identification of appropriate instruments, establishment of a data collecting strategy, and determination of the method of data analysis to be employed.

### 3.1 Research Design

The descriptive research design of survey type was adopted in this study. The approach involves interpretation of facts without manipulating any variable. The design enabled the researcher to describe the influence among the variables without manipulation.

### 3.2 Population of the Study

The population for this study comprised all the 887 academic staff of colleges of education in Oyo Town, Oyo State.

**Table 3.1: Population of Academic Staff in Colleges of Education in Oyo Town, Oyo State**

| College of Education                        | Population |
|---|------------|
| Federal College of Education (Special) Oyo  | 509        |
| Emmanuel Alayande College of Education, Oyo | 378        |

**Source: Researcher's Field work (2023)**

### 3.3 Sample and Sampling Technique

A total of four hundred and nineteen (419) male and female academic staff of colleges of education were selected in Oyo Town, using the Multistage sampling procedure. At the first stage the Simple random sampling technique and the Taro Yamane formula were used to select the male and female four hundred and nineteen (419) academic staff. These techniques were adopted because the target participants have homogeneous characteristics and they have equal chances of being selected for the study. The two colleges of education selected in the study which are Emmanuel Alayande College of Education and Federal College of Education (Special), Oyo. At the second stage, three hundred and ninety two (392) staff were selected using the purposive sampling technique which was done to include only married academic staff in the two

colleges. The Taro Yamane sample size calculation formula was used to determine the sample size thus:

**Sample Size Selection for Academic Staff in FCE(S), Oyo using Taro Yamane Formula**

$$n = N / (1 + N(e)^2)$$

n = sample size

N = Population

$$e = 0.05$$

$$n = 509 / (1 + 509 (0.05)^2)$$

$$n = 509 / (1 + 509 (0.0025))$$

$$n = 509 / 1.127$$

$$n = 509 / 2.27$$

$$n = 224.2 \approx 225$$

**Sample Size Selection for Academic Staff in EACOED, Oyo using Taro Yamane Formula**

$$n = N / (1 + N(e)^2)$$

n = sample size

N = Population

$$e = 0.05$$

$$n = 378 / (1 + 378 (0.05)^2)$$

$$n = 378 / (1 + 378 (0.0025))$$

$$n = 378 / 1.095$$

$$n = 378 / 1.95$$

$$n = 193.8 \approx 194$$

A sample of 419 male and female academic staff of colleges of education in Oyo Town, Oyo State. was selected. The eventual sample was 392 married male and female academic staff of colleges of education in Oyo Town, Oyo State.

### **3.4 Description of the Research Instrument**

The study made use of a questionnaire to gather information from the respondents of the study. The questionnaire had sections: sections 'A' to 'D'. Section 'A' taps information on the socio-demographic characteristics of the participants like; gender, age, religion. Section 'B' taps information on marital harmony, section 'C' taps information on subjective social status and section 'D' taps information on spousal communication styles.

#### **Marital Harmony Scale**

The scale was developed to measure harmony in a relationship. The Marital Harmony Scale was developed<sup>1</sup>. The exact year of its development may vary depending on the specific source, but it was during that decade that the researcher created this scale as part of his research and work in the field of marriage and family therapy<sup>1</sup>. The scale had varieties of items with different response scales and formats. The scale consisted of 15 items and each item was rated using 4 point Likert scoring scale which include; Strongly Disagree = 1, Disagree = 2, Agree = 3, and Strongly Agree = 4. Two sample items are: 1). "I feel a strong connection with my partner." and 2). "If I had my life to live over, I would marry my partner"<sup>1</sup>.

#### **Subjective social status Scale**

The Subjective Social Status Scale was used to measure Socio-Economic Status of the participants which was used to measure subjective social status. The Subjective Social Status Scale was proposed<sup>2</sup>. It's a self-report tool used to assess an individual's perceived social

standing or rank relative to others in society. It typically involves respondents placing themselves on a "social ladder" representing where they believe they stand in terms of wealth, education, occupation, and other socio-economic indicators compared to others<sup>2</sup>. The SSS Scale asked for information like how well is the correspondents respected by others, are they of the high class?, do others look up to them, make use of four (4) point Likert scoring scale which include; Strongly Disagree = 1, Disagree = 2, Agree = 3, and Strongly Agree = 4. Two sample items are: 1 (I feel esteem because of my level of education, (2 being educated means a lot to my self-perception<sup>2</sup>

### **Spousal Communication scale**

This scale was meant to measure any obstacles that hinder our reception and comprehension of the messages conveyed by others. The Spousal Communication Inventory (SCI) was developed<sup>3</sup>. It's a widely used measure to assess communication patterns within romantic relationships, particularly focusing on aspects like openness, problem-solving, and emotional expression between partners. The scale included a range of items with diverse response ranges and formats. The measure has 16 items, each assessed on a 4-point Likert scale: Strongly Disagree = 1, Disagree = 2, Agree = 3, Strongly Agree = 4. Two examples are: 1. I always apologise when I am wrong. 2. I speak in a quiet voice while conversing with my spouse<sup>3</sup>.

#### **3.4.1 Validity of the Research Instrument**

Validity is about the precision of the research instrument that is intends to use for the study. Validity refers to the accuracy of a measure (whether the results really do represent what they are supposed to measure). To establish the validity of the instrument that was used for the study, the face and content validity of the questionnaire was established by the project supervisor

and two experts in the field of the study. The copies of the instrument were given to the project supervisor and other experts in psychometrics.

### **3.4.2 Reliability of the Research Instrument**

For a study to be considered reliable, the research methods employed must be consistent. A pilot study was done to establish the reliability of the measuring device, and which also pertains to the consistency of a measurement (if the outcome can be replicated under the identical circumstances). In addition to assessing data pertinent to the study's goals, the pilot study served to guarantee the scale's consistency and dependability. Twenty (20) questionnaires were distributed to married academic staff members of Kwara State College of Education Ilorin, who were not included in the study, in order to achieve this. In order to determine if the items on each scale were internally consistent, Cronbach's alpha was applied to the collected data with average Cronbach's alpha ( $\alpha$ ) = 0.731 internal consistency.

### **3.5 Method of Data Collection**

The researcher administered the questionnaires in Oyo Town, Oyo State with the help of two research assistants. Explanations were made to the participants during the administration. Also, respondents were made to understand the importance of participating in the study and essence of the research and the procedure of administration. The researcher assured them of confidentiality as the study would not pry into their privacy and the results of the findings would only be used for academic purposes. Copies of the questionnaires were distributed among the selected married individuals and instructions were given as to how the questionnaires should be filled out. After the copies of the questionnaires were appropriately filled out by the respondents, the research and assistants retrieved them from the respondents and gave them to the expert for sorting, collation, scoring, coding and analysis.

### 3.6 Method of Data Analysis

The researcher utilised both descriptive and inferential statistical methods to analyse the data. The research questions were analysed using frequency counts, percentages, mean, and standard deviation. The formulated hypotheses were tested using multiple regression analysis at 0.05 alpha level.

#### Endnotes

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## Chapter Four

### Results and Discussion of Findings

This chapter presents various findings drawn from the study. The following results presented are based on the research questions raised, which the study has sought to answer. Also the formulated hypotheses were tested and the results are presented in this segment of the study.

#### 4.1 Demographic Analysis of Respondents

The following presents the Bio data characteristics of respondents in terms of gender, age range, religion and educational qualifications.

**Table 4.1: Distribution of Respondents based on gender**

| <b>Gender</b> | <b>Frequency</b> | <b>Percentage</b> |
|---------------|------------------|-------------------|
| Male          | 248              | 63%               |
| Female        | 144              | 37%               |
| <b>Total</b>  | <b>392</b>       | <b>100%</b>       |

**Source: Researcher's Field work (2023)**

Table 4.1 reveals that male respondents were 248 representing 63%, while female 144 representing 37 %.

**Table 4.2: Distribution of respondents based on age**

| <b>Age</b>   | <b>Frequency</b> | <b>Percentage</b> |
|--------------|------------------|-------------------|
| 25-35        | 150              | 39%               |
| 36-45        | 87               | 22%               |
| 46-55        | 112              | 29%               |
| 56-65        | 43               | 10%               |
| <b>Total</b> | <b>392</b>       | <b>100%</b>       |

**Source: Researcher's Field work (2023)**

Table 4.2 showed the age range of the respondents. It depicted that 39% of the respondents were between 25 to 35 years old, 22% were between 36 to 45 years old, 29% were between 46 to 55 years old, while 10% were between 56 to 65 years old and above.

**Table 4.3: Distribution of Respondents in Religion**

| <b>Religion</b> | <b>Frequency</b> | <b>Percentage</b> |
|-----------------|------------------|-------------------|
| Islam           | 170              | 43.4%             |
| Christianity    | 222              | 56.6%             |
| <b>Total</b>    | <b>392</b>       | <b>100%</b>       |

**Source: Researcher's Field work (2023)**

The table showed the distribution of respondents based on religion. 170 respondents (43.4) had were Muslims, while 222 (56.6) respondents were Christians.

**Table 4.4: Distribution of respondents based on educational qualifications**

| <b>Educational Qualifications</b> | <b>Frequency</b> | <b>Percentage</b> |
|-----------------------------------|------------------|-------------------|
| Degree                            | 113              | 29%               |
| Masters                           | 201              | 51%               |
| PhD                               | 78               | 20%               |
| <b>Total</b>                      | <b>392</b>       | <b>100%</b>       |

**Source: Researcher's Field work (2023)**

Table 4.4 showed that 133 respondents representing 29% were degree holders, 201 respondents representing 51% were master degree holders, while 78 respondents (20%) were PhDs.

#### **4.2 Analysis of Research Questions**

**Research Question 1:** What is the level of marital harmony of academic staff of colleges of education in Oyo Town?

**Table 4.5: Simple Percentage Table Showing the State of Marital Harmony among the Respondents**

| S/N | Items  | SD              | D               | A               | SA              | Mean | Std. Dev. |
|-----|--|-----------------|-----------------|-----------------|-----------------|------|-----------|
| 1   | I feel a strong connection with my partner                     | 41<br>(10.5%)   | 65,<br>(16.6%)  | 177,<br>(45.2%) | 109,<br>(27.8%) | 2.90 | .925      |
| 2   | If I had my life to live over, I would still marry my partner. | 24<br>(6.1%)    | 65,<br>(16.6%)  | 187,<br>(47.7%) | 116,<br>(29.6%) | 3.01 | .842      |
| 3   | I believe that we are a happy couple                           | 24,<br>(6.1%)   | 65,<br>(16.6%)  | 188,<br>(48.0%) | 115,<br>(29.3%) | 3.01 | .840      |
| 4   | Sometime I want to leave my partner                            | 60<br>(15.3%)   | 149,<br>(38.0%) | 110,<br>(28.1%) | 73,<br>(18.6%)  | 2.50 | .965      |
| 5   | My relationship with my partner makes me happy.                | 30<br>(7.7%)    | 61,<br>(15.6%)  | 196,<br>(50.0%) | 105,<br>(26.8%) | 2.96 | .854      |
| 6   | I have a warm and comfortable relationship with my partner.    | 23,<br>(5.9%)   | 77,<br>(19.6%)  | 195,<br>(49.7%) | 97,<br>(24.7%)  | 2.93 | .822      |
| 7   | I feel I can confide in my partner for any issue.              | 37,<br>(9.4%)   | 59,<br>(15.1%)  | 189,<br>(48.2%) | 107,<br>(27.3%) | 2.93 | .894      |
| 8   | I have had second thoughts about this relationship.            | 100,<br>(25.5%) | 102,<br>(26.0%) | 111,<br>(28.3%) | 79,<br>(20.2%)  | 2.43 | 1.078     |

|     |  |                |                 |                 |                 |      |       |
|-----|--|----------------|-----------------|-----------------|-----------------|------|-------|
| 9   | I believe I can cope with any problems with my partner                 | 33,<br>(8.4%)  | 83,<br>(21.2%)  | 185,<br>(47.2%) | 91,<br>(23.2%)  | 2.85 | .872  |
| 10  | I enjoy being with my partner.   | 36, (9.2%)     | 75, (19.1%)     | 184, (46.9%)    | 97,<br>(24.7%)  | 2.87 | .890  |
| 11  | I trust my partner about everything.                                   | 33,<br>(8.4%)  | 100,<br>(25.5%) | 182, (46.4%)    | 77,<br>(19.6%)  | 2.77 | .859  |
| 12  | I believe am more committed to our relationship than my partner        | 37,<br>(9.4%)  | 60,<br>(15.3%)  | 180,<br>(45.9%) | 115,<br>(29.3%) | 2.95 | .908  |
| 13  | We manage arguments and disagreement very well                         | 92,<br>(23.5%) | 153,<br>(39.0%) | 105,<br>(26.8%) | 42,<br>(10.7%)  | 2.25 | .934  |
| 14. | I sometime feel very lonely  | 39,<br>(9.9%)  | 63,<br>(16.1%)  | 61,<br>(15.6%)  | 132,<br>(58.4%) | 3.22 | 1.047 |
| 15. | My spouse and I have congruence of actions and opinions in many cases. | 45,<br>(11.5%) | 103,<br>(26.3%) | 88,<br>(22.4%)  | 156,<br>(39.8%) | 2.91 | 1.055 |

Average Weighted Mean=2.83

Source: Researcher's Field work (2023)

Threshold: mean value of 0.000-1.499 = Very Low Level; 1.500-2.499 = Low Level; 2.500-3.499 = High Level and 3.500 to 4.500 = Very High Level

Decision: High level of marital harmony

**Threshold:** mean value of 0.000-1.499 = Very Low State; 1.500-2.499 = Low State; 2.500-3.499 = High State and 3.500 to 4.500 = Very High State

Table 4.5 revealed that 41(10.5%) of the participants strongly disagree that they feel a strong connection with their partner, 65(16.6%) of the participants disagree that they feel a strong connection with their partner, 177 (45.2%) of the participants agree that they feel a strong connection with their partner, 109(27.8%) of the participants strongly agree that they feel a strong connection with their partner. 24(6.1%) of the participants strongly disagree that If they had their life to live over, they would still marry their partner, 65(16.6%) of the participants disagree that If they had their life to live over, they would still marry their partner, 187 (47.7%) of the participants agree that If they had their life to live over, they would still marry their partner, 116(29.6%) of the participants strongly agree that If they had their life to live over, they would still marry their partner.

Also, 24(6.1%) of the participants strongly disagree that they were happy couple, 65(16.6%) of the participants disagree that they were happy couple, 188(48.0%), of the participants agree that they were happy couple, 115 (29.3%) of the participants strongly agree that they were happy couple. 60(15.3%) of the participants strongly disagree that sometime they want to live my partner, 149(38.0%) of the participants disagree that sometime they want to live my partner, 110(28.1%) of the participants agree that sometime they want to live my partner, 73(18.6%) of the participants strongly agree that sometime they want to live my partner.

In addition, 30(7.7%) of the participants strongly disagree that their relationship with their partner makes me happy, 61(15.6%) of the participants disagree that their relationship with their partner makes me happy, 196(50.0%) of the participants agree that their relationship with their

partner makes me happy, 105(26.8%) of the participants strongly agree that their relationship with their partner makes me happy.

Also, 23(5.9%) of the participants strongly disagree that they have a warm and comfortable relationship with their partner, 77(19.6%) of the participants disagree that they have a warm and comfortable relationship with their partner, 195(49.7%) of the participants agree that they have a warm and comfortable relationship with their partner, 97(24.7%) of the participants strongly agree that they have a warm and comfortable relationship with their partner. 37(9.4%) of the participants strongly disagree that they can confide in their partner for any issue, 59(15.1%) of the participants disagree that they can confide in their partner for any issue, 189(48.2%) of the participants agree that they can confide in their partner for any issue, 107(27.3%) of the participants strongly agree that they can confide in their partner for any issue.

Furthermore, 100(25.5%) of the participants strongly disagree that they had second thoughts about their relationship, 102(26.0%) of the participants disagree that they had second thoughts about their relationship, 111(28.3%) the participants agree that they had second thoughts about their relationship, 79(20.2%) of the participants strongly agree that they had second thoughts about their relationship. 33(8.4%) of the participants strongly disagree that they can cope with any problems with their partner, 83(21.2%) of the participants disagree that they can cope with any problems with their partner, 185(47.2%) of the participants agree that they can cope with any problems with their partner, 91, (23.2%) of the participants strongly agree that they can cope with any problems with their partner.

Furthermore, 36(9.2%) of the participants strongly disagree that they enjoy been with their partner, 75(19.1%) of the participants disagree that they enjoy been with their partner, 184(46.9%), 97 of the participants agree that they enjoy been with their partner, (24.7%) of the

participants strongly agree that they enjoy been with their partner.33(8.4%) of the participants strongly disagree that they trust their partner about everything, 100(25.5%) of the participants disagree that they trust their partner about everything, 182(46.4%) of the participants agree that they trust their partner about everything, 77(19.6%) of the participants strongly agree that they trust their partner about everything.37(9.4%)of the participants strongly disagree that they are more committed to their relationship than their partner, 60(15.3%) disagree that they are more committed to their relationship than their partner, 180(45.9%) of the participants agree that they are more committed to their relationship than their partner, 115(29.3%) of the participants strongly agree that they are more committed to their relationship than their partner.

Again, 92(23.5%) of the participants strongly disagree that they manage arguments and disagreement very well, 153(39.0%) of the participants disagree that they manage arguments and disagreement very well, 105(26.8%) of the participants agree that they manage arguments and disagreement very well, 42(10.7%) of the participants strongly agree that they manage arguments and disagreement very well.

In addition, 39(9.9%) of the participants strongly disagree that sometime they feel very lonely, 63(16.1%) of the participants disagree that sometime they feel very lonely, 61(15.6%) of the participants agree that sometime they feel very lonely, 132(58.4%) of the participants strongly agree that sometime they feel very lonely.45(11.5%)of the participants strongly disagree that their partner has never physically hurt them, 103(26.3%) of the participants disagree that their partner has never physically hurt them, 88(22.4%) of the participants agree that their partner has never physically hurt them, 156(39.8%) of the participants strongly agree that their partner has never physically hurt them.

Based on the above interpretation of marital harmony scale the findings shows that there is high state of marital harmony among the academic staff in colleges of education in Oyo town.

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**Research Question 2: What is the prevalent communication style of the academic staff of colleges of education in Oyo Town?**

**Table 4.6: Simple Percentage Table Showing the Prevalent Communication Style among the Respondents**

| S/N | Items  | SD              | D               | A               | SA              | Mean                |
|-----|--|-----------------|-----------------|-----------------|-----------------|---------------------|
| 1.  | I always apologized when am wrong  | 25,<br>(6.4%)   | 69,<br>(17.6%)  | 204,<br>(52.0%) | 94,<br>(24.0%)  | 2.94                |
| 2.  | I use low voice when communicating with my partner                           | 17,<br>(4.3%)   | 65,<br>(16.6%)  | 207,<br>(52.8%) | 103,<br>(26.3%) | 3.01                |
| 3.  | I listen attentively without distraction when communicating with my partner  | 40,<br>(10.2%)  | 80,<br>(20.4%)  | 176,<br>(44.9%) | 96,<br>(24.5%)  | 2.84                |
| 4.  | I am assertive when I am communicating with my partner                       | 20,<br>(5.1%)   | 67,<br>(17.1%)  | 197,<br>(50.3%) | 108,<br>(27.6%) | 3.00<br><b>2.95</b> |
| 5.  | I don't speak out all I have to say during conversation with my partner      | 54,<br>(13.8%)  | 126,<br>(32.1%) | 141,<br>(36.0%) | 71,<br>(18.1%)  | 2.58                |
| 6.  | I use demeaning statement for my partner                                     | 65,<br>(16.6%)  | 163,<br>(41.6%) | 120,<br>(30.6%) | 44,<br>(11.2%)  | 2.36                |
| 7.  | I have low level of dominance when communicating with my partner             | 75,<br>(19.1%)  | 102,<br>(26.0%) | 149,<br>(38.0%) | 66,<br>(16.8%)  | 2.53                |
| 8.  | I sometime withdrawal from communicating with my partner when argument occur | 53,<br>(13.5%)  | 103,<br>(26.3%) | 136,<br>(34.7%) | 100,<br>(25.5%) | 2.72<br><b>2.55</b> |
| 9.  | My partner nags a lot  | 61,<br>(15.5%)  | 108,<br>(27.6%) | 171,<br>(43.6%) | 52,<br>(13.3%)  | 2.53                |
| 10. | We have time to communicate  | 25,<br>(6.4%)   | 60,<br>(15.3%)  | 209,<br>(53.3%) | 98,<br>(25.0%)  | 2.97                |
| 11. | When we quarrel I usually shout at my partner                                | 76,<br>(19.4%)  | 163,<br>(41.6%) | 108,<br>(27.6%) | 45,<br>(11.5%)  | 2.31                |
| 12. | I bring up past events about my partner during argument.                     | 49,<br>(12.5%)  | 152,<br>(40.6%) | 91,<br>(23.2%)  | 93,<br>(23.7%)  | 2.58<br><b>2.59</b> |
| 13. | I bully my partner verbally  | 92,<br>(23.5%)  | 153,<br>(39.0%) | 105,<br>(26.8%) | 42,<br>(10.7%)  | 2.25                |
| 14. | I am abrasive in my approach   | 101,<br>(25.8%) | 155,<br>(39.5%) | 95,<br>(24.2%)  | 41,<br>(10.5%)  | 2.19                |

|     |  |                |                 |                 |                |                     |
|-----|--|----------------|-----------------|-----------------|----------------|---------------------|
| 15. | I get angry when my partner does not see things in own ways      | 87,<br>(22.2%) | 117,<br>(29.8%) | 132,<br>(33.7%) | 56,<br>(14.3%) | 2.40                |
| 16  | I am moved to break/damage things when I disagree with my spouse | 91<br>(23.21%) | 127<br>(32.39%) | 120<br>(30.61%) | 54<br>(13.78%) | 2.39<br><b>2.31</b> |

**Source: Researcher's Field work (2023)**

**Decision- Positive spousal communication style is the most prevalently used communication style among the participants**

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Table 4.6 shows that 25(6.4%) strongly disagree that they always apologized when they were wrong 69(17.6%) disagree that they always apologized when they were wrong, 204(52.0%), 204 (52.0%) agree that they always apologized when they were wrong 94(24.0%) strongly agree that they always apologized when they were wrong. 17(4.3%) strongly disagree that they use low voice when communicating with their partner 65(16.6%) was also disagree that they use low voice when communicating with their partner, 207(52.8%) agree that they use low voice when communicating with their partner 103(26.3%) strongly agree that they use low voice when communicating with their partner. 40(10.2%) of the participants strongly disagree that they listen attentively without distraction when communicating with my partner, 80(20.4%) disagree that they believe listen attentively without distraction when communicating with my partner, 176(44.9%) agree that they listen attentively without distraction when communicating with my partner 96(24.5%) strongly agree listen attentively without distraction when communicating with my partner. 20(5.1%) of the participants strongly disagree that they assertive when they were communicating with their partner, 67(17.1%) disagree that they assertive when they were communicating with their partner, 197,(50.3%) agree that they assertive when they were communicating with their partner, 108(27.6%) strongly agree that they assertive when they were communicating with their partner. 54(13.8%) strongly disagree that they don't speak out all they have to say during conversation with their partner, 126(32.1%) disagree that they don't speak out all they have to say during conversation with their partner, 141(36.0%) agree that they speak out all they have to say during conversation with their partner, 71, (18.1%) strongly agree that they speak out all they have to say during conversation with their partner. 65(16.6%) of the participants strongly disagree that they use demeaning statement for their partner, 163 (41.6%) disagree that they use demeaning statement for their partner, 120(30.6%) disagree that they use

demeaning statement for their partner, 44(11.2%) strongly agree that they use demeaning statement for their partner. 75, (19.1%) of the participants strongly disagree that they have low level of dominance when communicating with their partner, 102(26.0%) disagree that they have low level of dominance when communicating with their partner, 149(38.0%) agree that they have low level of dominance when communicating with their partner, 66(16.8%) strongly agree that they have low level of dominance when communicating with their partner. 53(13.5%) of the participants strongly disagree that they sometime withdrawal from communicating with their partner when argument occur, 103(26.3%) disagree that they sometime withdrawal from communicating with their partner when argument occur, 136(34.7%) agree that they sometime withdrawal from communicating with their partner when argument occur, 100(25.5%) of the participants strongly agree that they sometime withdrawal from communicating with their partner when argument occur. 61(15.5%) of the participants strongly disagree that their partner nags a lot, 108(27.6%) disagree that their partner nags a lot, 171(43.6%) agree that their partner nags a lot, 52(13.3%) strongly agree that their partner nags a lot. 25(6.4%) of the participants strongly disagree that they have time to communicate, 60(15.3%) disagree that that they have time to communicate, 209(53.3%) agree that that they have time to communicate, 98(25.0%) of the participants strongly agree that that they have time to communicate. 76(19.4%) of the participants strongly disagree that they usually shout at my partner when they were quarreling, 163(41.6%) of the participants disagree that they usually shout at my partner when they were quarreling, 108(27.6%) of the participants agree that they usually shout at my partner when they were quarreling, 45(11.5%) of the participants strongly agree that they usually shout at my partner when they were quarreling. 49(12.5%) of the participants strongly disagree that they bring up past events about my partner during argument, 152(40.6%) of the participants disagree

that they bring up past events about my partner during argument, 91(23.2%) of the participants agree that they bring up past events about my partner during argument, 93(23.7%) of the participants strongly agree that they bring up past events about my partner during argument. 92(23.5%) of the participants strongly disagree that they bully their partner verbally, 153(39.0%) of the participants disagree that they bully their partner verbally, 105(26.8%) of the participants agree that they bully their partner verbally, 42(10.7%) of the participants strongly agree that they bully their partner verbally. 101(25.8%), of the participants strongly disagree that they abrasive in their approach, 155(39.5%) of the participants disagree that they abrasive in their approach, 95(24.2%) of the participants agree that they abrasive in their approach, 41(10.5%) of the participants strongly agree that they abrasive in their approach. 87(22.2%) of the participants strongly disagree that they get angry when their partner does not see thing in their own ways, 117(29.8%) of the participants disagree that they get angry when their partner does not see thing in their own ways, 132(33.7%) of the participants agree that they get angry when their partner does not see thing in their own ways, 56 (14.3%) of the participants strongly agree that they get angry when their partner does not see thing in their own ways.

**Research Question 3: What is the State of Subjective Social Status of Academic Staff of Colleges of Education in Oyo Town?**

**Table 4.7: Simple percentage table Showing the Subjective Social Status of the Respondents**

| S/N | Items   | SD            | D               | A               | SA              | Mean | Std. Dev. |
|-----|---|---------------|-----------------|-----------------|-----------------|------|-----------|
| 1.  | I feel esteem because of my level of education                | 44<br>(11.2%) | 39,<br>(9.9%)   | 201,<br>(51.3%) | 108,<br>(27.6%) | 2.95 | .908      |
| 2.  | Being educated means a lot to my self-perception              | 23<br>(5.9%)  | 57,<br>(14.5%)  | 198,<br>(50.5%) | 114,<br>(29.1%) | 3.03 | .820      |
| 3.  | My values for education keep my related about my credentials. | 26<br>(6.6%)  | 46,<br>(11.7%)  | 197,<br>(50.3%) | 123,<br>(31.4%) | 3.06 | .833      |
| 4.  | I am regarded in my social circle because of my education     | 27<br>(6.9%)  | 54,<br>(13.8%)  | 198,<br>(50.5%) | 113,<br>(28.8%) | 3.01 | .839      |
| 5.  | Being educated does not add to societal standing.             | 69<br>(17.6%) | 100,<br>(25.5%) | 147,<br>(37.5%) | 76,<br>(19.4%)  | 2.59 | .992      |
| 6.  | My job/occupation gives me an identity.                       | 30<br>(7.7%)  | 50,<br>(12.8%)  | 210,<br>(53.6%) | 102,<br>(26.0%) | 2.98 | .834      |
| 7.  | I have top of the world feeling because of my occupation.     | 29<br>(7.4%)  | 54,<br>(13.8%)  | 205,<br>(52.3%) | 104,<br>(26.5%) | 2.98 | .837      |
| 8.  | I have a high level of sense of identity by virtue of my      | 50            | 25,             | 214,            | 103,            | 2.94 | .914      |

|     |  |                |                |                 |                 |      |       |
|-----|--|----------------|----------------|-----------------|-----------------|------|-------|
|     | occupation.  | (12.8%)        | (6.4%)         | (54.6%)         | (26.3%)         |      |       |
| 9.  | I have a high view of my worth because of my job.                | 23<br>(5.9%)   | 44,<br>(11.2%) | 207,<br>(52.8%) | 118,<br>(30.1%) | 3.07 | .803  |
| 10. | People respect me because of the job that I do.                  | 36<br>(9.2%)   | 40,<br>(10.2%) | 195,<br>(49.7%) | 121,<br>(30.9%) | 3.02 | .883  |
| 11. | Whatever anyone earns should not matter in how they are treated. | 106<br>(27.0%) | 82<br>(20.9%)  | 144,<br>(36.7%) | 60,<br>(15.3%)  | 2.40 | 1.044 |
| 12. | Income has a lot to do with quality of life.                     | 28<br>(7.1%)   | 44<br>(11.2%)  | 160,<br>(40.8%) | 160,<br>(40.8%) | 3.15 | .886  |
| 13. | My income influences my relationship with people.                | 30<br>(7.7%)   | 72<br>(18.4%)  | 186,<br>(47.4%) | 104,<br>(26.5%) | 2.93 | .867  |
| 14. | Pay satisfaction is determined by income.                        | 54<br>(13.8%)  | 75<br>(19.1%)  | 174,<br>(44.4%) | 98,<br>(22.7%)  | 2.76 | .956  |
| 15. | My income does not affect my sense of self.                      | 67<br>(17.1%)  | 76<br>(19.4%)  | 117,<br>(29.8%) | 132,<br>(33.7%) | 2.80 | 1.085 |

**Average Weighted Mean =2.91**

**Source: Researcher's Field work (2023)**

**Threshold:** mean value of 0.000-1.499 = Very Low State; 1.500-2.499 = Low State; 2.500-3.499 = High State and 3.500 to 4.500 = Very High State

**Decision:** High level of subjective social status among the participants

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Table 4.7 shows that 44(11.2%) of the participants strongly disagree that they feel esteem because of their level of education, 39(9.9%) of the participants disagree that they feel esteem because of their level of education, 201(51.3%) of the participants agree that they feel esteem because of their level of education, 108(27.6%) of the participants strongly agree that they feel esteem because of their level of education. 23(5.9%) of the participants strongly disagree that being educated means a lot to their self-perception, 57(14.5%) of the participants disagree that being educated means a lot to their self-perception, 198(50.5%) of the participants agree that being educated means a lot to their self-perception, 114(29.1%) of the participants strongly agree that being educated means a lot to their self-perception. 26(6.6%) of the participants strongly disagree that their value for education keep them related to their credentials, 46(11.7%) of the participants disagree that their value for education keep them related to their credentials, 197(50.3%) of the participants agree that their value for education keep them related to their credentials, 123(31.4%) of the participants strongly agree that their value for education keep them related to their credentials. 27(6.9%) of the participants strongly disagree that they are regarded in the social circle because of their education, 5(13.8%) of the participants disagree that they are regarded in the social circle because of their education, 198(50.5%) of the participants agree that they are regarded in the social circle because of their education, 113(28.8%) of the participants strongly agree that they are regarded in the social circle because of their education. 69(17.6%) of the participants strongly disagree that being educated does not add to societal standing, 100(25.5%) of the participants disagree that being educated does not add to societal standing, 147(37.5%) of the participants agree that being educated does not add to societal standing, 76(19.4%) of the participants strongly agree that being educated does not add to societal standing. 30(7.7%) of the participants strongly disagree that their job/occupation gives

them an identity, 50(12.8%) of the participants disagree that their job/occupation gives them an identity, 210 (53.6%) of the participants agree that their job/occupation gives them an identity, 102(26.0%) of the participants strongly agree that their job/occupation gives them an identity. 29(7.4%)of the participants strongly disagree that they are top of the world feeling because of their occupation, 54(13.8%), of the participants disagree that they are top of the world feeling because of their occupation, 20(5.2%) of the participants agree that they are top of the world feeling because of their occupation, 104(26.5%) of the participants strongly agree that they are top of the world feeling because of their occupation. 50(12.8%) of the participants strongly disagree that they have a high level of sense of identity by virtue of their occupation, 25(6.4%) of the participants disagree that they have a high level of sense of identity by virtue of their occupation, 214(54.6%) of the participants agree that they have a high level of sense of identity by virtue of their occupation, 103(26.3%) of the participants strongly agree that they have a high level of sense of identity by virtue of their occupation. 23(5.9%) of the participants strongly disagree that they have a high view of their worth because of their job, 44(11.2%) of the participants disagree that they have a high view of their worth because of their job, 207(52.8%) of the participants agree that they have a high view of their worth because of their job, 118(30.1%) of the participants strongly agree that they have a high view of their worth because of their job. 36(9.2%) of the participants strongly disagree that people respect them because of the job they do, 40(10.2%) of the participants disagree that people respect them because of the job they do, 195(49.7%) of the participants agree that people respect them because of the job they do, 121(30.9%) of the participants strongly agree that people respect them because of the job they do.106(27.0%) of the participants strongly disagree that whatever anyone earns should not matter in how they are treated, 82(20.9%) of the participants disagree that whatever anyone

earns should not matter in how they are treated, 144(36.7%) of the participants agree that whatever anyone earns should not matter in how they are treated, 60(15.3%) of the participants strongly agree that whatever anyone earns should not matter in how they are treated. 28(7.1%) of the participants strongly disagree that income has a lot to do with quality of life, 44(11.2%) of the participants disagree that income has a lot to do with quality of life, 160(40.8%) of the participants agree that income has a lot to do with quality of life, 160(40.8%) of the participants strongly agree that income has a lot to do with quality of life. 30(7.7%) of the participants strongly disagree that their income influences their relationship with people, 72(18.4%) of the participants disagree that their income influences their relationship with people, 186(47.4%) of the participants agree that their income influences their relationship with people, 104(26.5%) of the participants strongly agree that their income influences their relationship with people. 54(13.8%) of the participants strongly disagree that pay satisfaction is determined by income, 75(19.1%) of the participants disagree that pay satisfaction is determined by income, 174(44.4%) of the participants agree that pay satisfaction is determined by income, 98(22.7%) of the participants strongly agree that pay satisfaction is determined by income. 67(17.1%) of the participants strongly disagree that income does not affect their health, 76(19.4%) of the participants disagree that income does not affect their health, 117(29.8%) of the participants agree that income does not affect their health, 132(33.7%) of the participants strongly agree that income does not affect their health.

### 4.3 Tests of Hypotheses

**Hypothesis 1:** There will be no significant joint influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town.

**Table 4.8: Summary of Regression Analysis showing the joint influence of the independent variables on marital harmony**

---

R=.303  
R Square=.111  
Adjusted R Square=.105  
Std. Error of the Estimate= 9.20094

| Model |            | Sum of Squares | Df  | Mean Square | F     | Sig. |
|-------|------------|----------------|-----|-------------|-------|------|
| 1     | Regression | 349.852        | 2   | 174.926     | 2.066 | .000 |
|       | Residual   | 32931.699      | 389 | 84.657      |       |      |
|       | Total      | 33281.551      | 391 |             |       |      |

---

a. Dependent Variable: Marital Harmony

b. Predictors (Constant): Spousal Communication and Subjective Social Status.

Table 4.8 revealed the joint influence of the independent variables on marital harmony among married academic staff of colleges of education in Oyo Town.  $F(2/391) = 2.066$ ,  $P < 0.05$ ). The result yielded a coefficient of multiple regression R of 0.303 and R square = 0.111 which implies that the two independent variables jointly accounted for 10.5% ( $Adj. R^2 = 0.105$ ) of the variation

in marital harmony. The remaining percentage could be explained with reference to extraneous variables that are not accounted for in this study.

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**Hypothesis 2:** There will be no significant relative influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo town.

**Table 4.9: Summary of multiple linear regressions showing the relative influence of each of the independent variables on marital harmony**

| Model | Unstandardized Coefficients  |            | Standardized | T    | Sig.   |      |
|-------|------------------------------|------------|--------------|------|--------|------|
|       | B                            | Std. Error | Beta         |      |        |      |
| 1     | (Constant)                   | 31.297     | 2.709        |      | 11.552 | .000 |
|       | Spousal communication styles | .107       | .056         | .096 | 1.903  | .000 |
|       | Subjective social status     | .041       | .056         | .037 | .734   | .000 |

a. Dependent Variable: Marital harmony

The result in table 4.9 shows the relative contribution of each of the independent variables on the dependent variable: spousal communication styles ( $\beta = .096$ ,  $P < .05$ ) and subjective social status ( $\beta = .037$ ,  $P < .05$ ). Hence, both spousal communication styles and subjective social status had significant relative influence on the dependent variable (marital harmony), however, spousal communication styles had more influence on marital harmony than subjective social status.

#### 4.4 Discussion of Findings

Based on the results of the first research question, it was determined that the respondents have a high level of marital harmony. There is a possibility that the discovery might be ascribed to the degree of education, maturity, and tolerance that the academic staff possesses at the educational institutions located in Oyo Town. When it comes to the academic staff at educational institutions, divorce and separation are rather unusual occurrences maybe because of the fact that lecturers are perceived to be able to handle marriage better than other professionals. The level of marital harmony could be high among academic staff of colleges of education probably because these individuals attend seminars, symposia, and conferences where ingredients of happy and fulfilling marriages are discussed. Thus, they imbibe these into their lifestyle and constantly work to make their marriages better. As a matter of role modelling, many academic staff in tertiary institutions especially in colleges of education consciously are observed by students and others in the social environment, hence, they are reminded and compelled to portray marriage worthy of emulation. According to the findings of this study, academic staff members working in colleges and universities in Edo State had a high level of marital orderliness and stability. There are some couples who are both faculty members, either at the same college of education or at different institutions that are located in close proximity to one another. This is another reason where this discovery was made<sup>1</sup>.

High level of marital harmony among academic staff may be connected with their resolve to make their marriage work regardless of challenges. Lecturers are observed to be resilient people, passing many hurdles before reaching the peak of academic degrees with continuous education, training and retraining. Being resolute to make it work may contribute to the high level of marital harmony. This is because no marriage is immune to challenges. Even about 15%

of participants in the study in item four of the marital harmony scale wish to leave their partner. But the vast majority who display the behaviour of staying with their partners showed that the level of marital harmony is indeed high. For the participants who wish to leave their partners in this study, more investigation may be needed to find out the reason. The clinical value of people wanting to leave their partner is critical for experts in marriage and family life.

In response to the second research question, it was discovered that the academic staff had a favourable communication style, which is the positive communication style. Taking into consideration the marital stability that was discovered previously among the respondents, the finding is warranted. According to the finding, different modes of communication have the potential to bring about harmony inside a marriage<sup>2</sup>. People who are educated and cultured are able to communicate more effectively than those who are not, according to the findings of this study, which are consistent with the findings of the study<sup>3</sup>. According to another survey, communication is the most important factor in maintaining a successful relationship since it enables the expression of love and affection between partners and families. At first glance, communication appears to be a straightforward and inexplicable idea. This is due to the fact that many individuals communicate in a variety of ways and at every moment<sup>4</sup>.

A notable finding regarding the second research question is the response of the participants in item five of the spousal communication scale which says that 'I don't speak out all I have to say during conversation with my partner'. The participants agreed (36%) and strongly agreed (18.1%) to this item. This means that more than half of the respondents may have a habit of withdrawing communication which is not healthy for the couple. Suppression of one's thought and feelings may hinder optimal understanding and hamper marital harmony. This clinical value of these figures in the result may spell doom for marital harmony and overall

marital satisfaction. Issues with communication may not augur well for both parties in the marriage. Interventions may be needed in the area of full disclosure and open communication among married individuals by concerned critical stakeholders.

The result of the third research question revealed that the academic staff of colleges of education have a high level of subjective social status. This result connotes that the academic staff of colleges of education used as participants in this study see themselves from an esteem lens regarding their education, income and qualification. Subjective social status in this study is conceptualized as how the married academic staff view themselves irrespective of how others view them. As a matter of fact, this view or perception may even be wrong or biased but so far it is how the academic staff themselves see their own levels of education, income and qualification and how they portray themselves regardless of social perception. To this end, the participants in this study are academic staff, who have more often than not, have more than one higher education degree, earn considerably high according to the minimum wage of Nigeria and have requisite qualifications commensurate with the job they do. Being a lecturer in a college of education is prestigious as such an individual is much more than imparter of knowledge, they are a mentor, facilitator, coach, in-loco parentis, role model and notable people of value in the society. It may be all these that contributed to the high subjective social status of the academic staff in this study.

There are other reasons people take up employment, and sense of identity is one of them. For lecturers in the colleges of education, being identified as a lecturer or a scholar could elate them continually adding to their own view of themselves. Another reason could be that academic staff in this study may feel that they have higher access to material resources in the society. The fact they have jobs may make them more deserving of opportunities for appointments,

allowances, adhoc members I other agencies, more prospects of national and international participants at paid positions. Similarly, many lecturers in colleges of education are observed to enjoy physical, mental, social, emotional and financial wellness and these could make their subjective social status to be high. In like manner, lecturers in colleges of education at all times are expected to be role models, so these lecturers consciously carry the image and status of good quality of life, satisfaction, happiness, optimism, and vantage position. This could be because they naturally see themselves as such to model to young people around them about self-fulfilment and adjustment.

Among the academic staff of institutions of education in Oyo Town, there is a strong combined influence of spousal communication styles and subjective social status on marital harmony. This influence is significant. Both the communication patterns of the spouses and the subjective social standing of the spouses were discovered to have a strong simultaneous impact on the harmony of the marriage. It is clear from the findings that social standing and communication between spouses have the potential to forecast all elements of marital harmony, including the stability and orderliness of the marriage. When it comes to defining the general harmony that exists inside a marriage, social standing and communication between spouses are both important factors. The term "social status" refers to a collection of socio-economic parameters that include things like income, education level, and employment. These elements have the potential to impact the power dynamics and decision-making processes within a relationship. It is possible that couples who have comparable social statuses may have less disputes in their marriage due to differences in their financial situations or their life ambitions, which would result in more marital stability. Furthermore, people who come from higher socioeconomic strata typically have access to resources and support networks that may act as a

buffer against stresses, which in turn helps to establish an atmosphere that is more ordered and balanced within the context of marriage.

Moreover, excellent communication between partners is another essential element that contributes to the harmony of a marriage. Couples who interact with one another in a manner that is open, empathic, and respectful are better suited to deal with their differences and work through difficulties together. Effective communication helps to cultivate understanding, closeness, and emotional connection, all of which are necessary for the continued pleasure and stability of a marriage throughout time. In contrast, poor communication patterns that are characterised by criticism, defensiveness, or stonewalling can lead to the escalation of disputes and the erosion of trust, which ultimately results in discontent and the possibility of the marriage breaking down.

Emotional closeness, dispute resolution, and shared duties are only few of the components of marital harmony that are further influenced by the interaction between social position and communication between spouses. For instance, couples that have higher socioeconomic statuses may have better communication skills as a result of having access to education or cultural standards, which enhances their capacity to maintain a happy relationship. Couples who are confronted with socio-economic discrepancies may, on the other hand, suffer difficulties in communicating due to differences in attitudes or pressures connected to financial hardship. In both Western and Chinese societies, there is a substantial body of literature that documents the correlation between social position and health outcomes. People with greater socio-economic status (SES) often have better physical and mental health than those with lower SES. This is true for both physical and mental health. The subjective social standing of an individual is a powerful predictor of health, in addition to the standard indicators of social status,

such as education, employment, and money. Individuals who give themselves the impression that they have a higher status tend to have better health than those who give themselves the impression that they have a lower status<sup>5</sup>. Furthermore, it has been shown that the subjective social standing of an individual is typically found to have a stronger relationship to health markers<sup>5</sup>. The findings are in agreement with the research conducted by, which found that there was a substantial association between the subjective social standing of an individual and the stability of their marriage. This indicates that the level of divorce among couples is influenced by the socioeconomic standing of the pair. Additionally, this is consistent with the findings of the research conducted by those who discovered that socioeconomic position is an essential factor in the establishment and maintenance of intimate relationships<sup>6</sup>.

There is significant relative influence of spousal communication styles and subjective social status on marital harmony among academic staff of colleges of education in Oyo Town. Among the academic staff of colleges of education in Oyo Town, it was discovered that couples' communication techniques and their subjective social standing had a strong relative impact on the degree to which they are able to maintain marital harmony. In order to investigate the factors that contribute to marital harmony among the faculty members working in institutions of education in Oyo Town, it is essential to have a solid understanding of the dynamics of spousal communication styles and subjective social status. Spousal communication styles involve the method in which partners communicate with one another, express their feelings, and find solutions to different kinds of disagreements. Effective communication, which is characterised by openness, respect, and empathy, is likely to increase marital harmony by promoting understanding and closeness between couples. This is because effective communication brings

about harmony. On the other hand, ineffective communication behaviours, such as avoiding or being hostile, can result in misconceptions and relational misery.

In addition, an individual's subjective social standing might potentially influence several aspects of their life, including their relationships. Subjective social standing refers to an individual's perception of their position in society relative to others. Various factors can influence the subjective social standing of academic staff members employed in educational institutions. The elements encompass educational attainment, professional acclaim, and remuneration. Individuals with a heightened self-perception of social status may exhibit greater self-confidence, assertiveness, and independence when making decisions in their marriages. This can impact communication dynamics and the overall level of happiness in their relationships. Alternatively, variations in the spouses' views of their individual social standings might contribute to power disparities or conflicts within the marital union, perhaps leading to detrimental effects on the general unity and durability of the partnership.

Furthermore, the communication methods of spouses and the subjective social status of spouses give useful insights into the difficulties of marital relationships among academic staff members working in institutions of education in Oyo Town. For the purpose of encouraging healthy communication patterns and addressing potential sources of relationship strain, it is possible to guide targeted treatments by gaining an understanding of how these components interact with one another<sup>7</sup>. The respondents' emotional maturity and stability lend credence to this result, which is supported by the relevant evidence. The majority of those who participated in the survey are aware of the deleterious effects that divorce, shattered households, and marital problems may have. Additionally, the respondents are aware of the precarious predicament that the modern society places on marriage<sup>8</sup>. According to the findings, communication styles are a

strong predictor of marital harmony among married academic staff members working at institutions of education in Oyo town where they are employed<sup>7</sup>. According to the findings of the study that investigated the connection between communication styles and marital peace among married adults in Kwara State, this was consistent with the findings.

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## Endnotes

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## **Chapter Five**

### **Conclusion**

This chapter provided for summary of findings, conclusion, contribution to knowledge, suggested areas of further researches and recommendations based on the findings.

#### **5.1 Summary of Findings**

The participants were members of the teaching staff of educational institutions located in the town of Oyo. According to the findings, there was a considerable amount of marital concordance among the individuals who participated. Additionally, the staff members tend to have a strong bond with their spouses. The communication style that is frequently noticed among the academic staff at educational institutions in Oyo Town was marked by positivism, according to the findings of a study performed on the subject. According to the findings of the study, there was a significant relationship between the manner in which couples interact and their subjective social position. This relationship had a significant influence on the level of marital harmony that exists among people who work in educational institutions in Oyo Town. In addition, the outcome of the research showed that the methods of communication between spouses and the subjective social standing of the spouses had a significant influence on the level of marital harmony that existed among the academic staff of educational institutions in Oyo Town.

#### **5.2 Conclusion**

The study determined that the participants exhibited effective communication patterns with their partners, resulting in a satisfactory level of marital harmony. Efficient interpersonal communication is crucial for cultivating strong connections between spouses. The strength of a marital union relies on the couple's aptitude to effectively exchange information and ideas with

each other. Providing communication and counselling to the couple before marriage is crucial as it can enhance their marital harmony and overall quality of life. This is a primary preventive step throughout the initial phases of marriage. Having an effective communication style in marriage is essential since it enhances the understanding of messages. Couples that engage in effective verbal communication will discover that they dedicate a significant amount of time to chatting orally. In addition, when communicating, it is advisable to use simple and well recognised jargon that may be comprehended by both individuals involved. By doing so, the probability of encountering communication issues over the course of a couple's lifetime would be diminished. Esteemed authorities, such as a family counsellor, should take necessary measures to enhance the bond between the couple in order to enhance social well-being and optimise functioning. More specifically, the interplay between individuals in a couple's therapy session is a vital aspect of excellence for those dealing with issues in their marriage, challenges in communication, or a desire to discuss sensitive topics in a therapeutic environment. The process of theory development involves recognising the rational associations that facilitate open communication between couples regarding unresolved emotions, overcoming obstacles in their relationship, enhancing intimacy, and progressing as a cohesive entity. Ultimately, it is imperative for couples to actively engage in open communication, seizing the chance to discuss the challenges they face, and divulge their most profound anxieties and confidences to one another. In order to create the most meaningful moments in life, it is crucial for couples to establish and adhere to effective communication patterns.

Furthermore, it was discovered that the academic faculty members of colleges of education exhibited a moderate level of emotional stability, which contributes to a satisfactory level of marital harmony among them. Subjective social standing may have both good and negative

effects on marriage compatibility. These many components are crucial and should be carefully considered when engaging in the process of enlightenment, seminar attendance, study, and practical application of counselling psychology. The act of nagging and its many elements can impede marital tranquility, irrespective of the couple's socio-economic level, educational background, or gender. The study found that spousal communication is not limited by educational credentials, although the level of education can influence the impact of communication.

### **5.3 Recommendations**

Based on the findings, the following recommendations are made:

1. Married academic staff should endeavour to improve their communication style. They should adopt a communication style that shows great promise for mutual understanding, respect for differing views, peace, and unity of purpose, with zero tolerance for domestic abuse.
2. Management of colleges of education should provide free counselling and therapeutic service for academic staff where they can get professional help in order to allow for life-work balance and optimal adjustment. Staff should be assisted through this formal help route to foster marital harmony for good quality of life and effectiveness at work.
3. Counselling psychologists should organize periodic interventional programmes for married staff experiencing challenges in marriage and any other aspects of life. These professionals should offer marital counselling services to both academic and non-academic staff.
4. Counselling psychologists should organize pre-marital counselling to unmarried academic staff as well in order to prepare them for marriage and family life. Issues

regarding subjective social status and the general sense of sense can be discussed for improved self-identity and personal adjustment before marriage.

#### **5.4 Contributions to Knowledge**

This study enhances our understanding of the mechanisms that underlie the connection between subjective social status, communication styles between spouses, and marital harmony. This study has established that spousal communication styles are a greater protective factor for marital harmony than subjective social status. This study has made significant contributions to the field of marriage counselling and psychology, specifically in enhancing marital harmony among academic staff at colleges of education. There is an established conceptual framework which shows the direction of relationship among spousal communication styles, subjective social status and marital harmony among academic staff of colleges of education in Oyo Town, Oyo State.

#### **5.5 Suggested Areas for Further Researches**

This study employed the descriptive survey, future studies in this area of research enquiry can use other designs like causal comparative and ex-post facto design, and quasi experimental design. Further, path-analytical study can be carried out on dispositional and contextual factors determining marital harmony among academic staff in colleges of education in Oyo Town or the entire Oyo State. The methodology used in this study was quantitative (use of questionnaire) method of research. Qualitative or mixed research method can be used in future studies, by researchers. The researcher is suggesting that further researches be carried out using academic staff in universities and polytechnics (public and privately owned). The study setting/area was Oyo Town in Oyo State. Other parts of Oyo State, other states or even

geo-political zones in Nigeria, can be used for future researches. Other variables such as socio-demographics (age, personality traits, family background, self-identity) can be used by other researchers in relation to marital harmony.

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## Appendix I

### Questionnaire on Spousal Communication Styles, Subjective Social Status and Marital

### Harmony

**Dear Respondent,**

This questionnaire is designed basically for a research purpose. It is designed to elicit relevant information on subjective social status and spousal communication styles as determinants of marital harmony among academic staff of Colleges of Education in Oyo town. All information provided would be treated with confidentiality. Please be honest as much as possible.

Thank you.

**Section A: Demographic information**

**Gender:** (a) Male [ ] (b) Female [ ]

**Religion:** (a) Christianity [ ] (b) Islam [ ]

**MaritalStatus:** Single [ ] Married [ ]

**Age:** (a) 25 – 35 (b) 36 – 45 (c) 46 – 55 (d) 56 – 65

**Educational Qualification:** (a) Degree (b) Masters (c) Ph.D.

**Section B: Marital Harmony Scale**

Kindly respond by making the response as it occurs to you using the format below

1 = Strongly Disagree 2 = Disagree 3 = Agree 4 = Strongly Agree

| S/N |  | SD | D | A | SA |
|-----|--|----|---|---|----|
| 1.  | I feel a strong connection with my partner.                    |    |   |   |    |
| 2.  | If I had my life to live over, I would still marry my partner. |    |   |   |    |
| 3.  | I believe that we are a happy couple.                          |    |   |   |    |
| 4.  | Sometime I want to leave my partner.                           |    |   |   |    |

|     |  |  |  |  |  |
|-----|--|--|--|--|--|
| 5.  | My relationship with my partner makes me happy.                        |  |  |  |  |
| 6.  | I have a warm and comfortable relationship with my partner.            |  |  |  |  |
| 7.  | I feel I can confide in my partner for any issue.                      |  |  |  |  |
| 8.  | I have had second thoughts about this relationship.                    |  |  |  |  |
| 9.  | I believe I can cope with any problems with my partner                 |  |  |  |  |
| 10. | I enjoy being with my partner.   |  |  |  |  |
| 11. | I trust my partner about everything.                                   |  |  |  |  |
| 12. | I believe am more committed to our relationship than my partner .      |  |  |  |  |
| 13. | We manage arguments and disagreement very well.                        |  |  |  |  |
| 14. | I sometime feel very lonely  |  |  |  |  |
| 15. | My spouse and I have congruence of actions and opinions in many cases. |  |  |  |  |

**Section C:** Subjective Social Status scale. Kindly respond by making the response as it occurring to you using the format below:

1 = Strongly Disagree    2 = Disagree    3 = Agree    4 = Strongly Agree

| S/N |  | SD | D | A | SA |
|-----|--|----|---|---|----|
| 1.  | I feel esteem because of my level of education               |    |   |   |    |
| 2.  | Being educated means a lot to my self-perception             |    |   |   |    |
| 3.  | My value for education keep my related about my credentials. |    |   |   |    |
| 4.  | I am regarded in my social circle because of my education    |    |   |   |    |
| 5.  | Being educated does not add to societal standing.            |    |   |   |    |

|     |  |  |  |  |  |
|-----|--|--|--|--|--|
| 6.  | My job/occupation gives me an identity.                              |  |  |  |  |
| 7.  | I have top of the world feeling because of my occupation.            |  |  |  |  |
| 8.  | I have a high level of sense of identity by virtue of my occupation. |  |  |  |  |
| 9.  | I have a high view of my worth because of my job.                    |  |  |  |  |
| 10. | People respect me because of the job that I do.                      |  |  |  |  |
| 11. | Whatever anyone earns should not matter in how they are treated.     |  |  |  |  |
| 12. | Income has a lot to do with quality of life.                         |  |  |  |  |
| 13. | My income influences my relationship with people.                    |  |  |  |  |
| 14. | Pay satisfaction is determined by income.                            |  |  |  |  |
| 15. | My income does not affect my identity and sense of self.             |  |  |  |  |

**Section D:** Spousal communication styles scales. Kindly respond by making the response as it occurs to you using the format below:

1= Strongly Disagree 2= Disagree 3 = Agree 4= Strongly Agree

| S/N |   | SD | D | A | SA |
|-----|---|----|---|---|----|
| 1.  | I always apologized when am wrong   |    |   |   |    |
| 2.  | I use low voice when communicating with my partner                          |    |   |   |    |
| 3.  | I listen attentively without distraction when communicating with my partner |    |   |   |    |
| 4.  | I am assertive when I am communicating with my partner                      |    |   |   |    |
| 5.  | I don't speak out all I have to say during conversation with my partner     |    |   |   |    |

|     |  |  |  |  |  |
|-----|--|--|--|--|--|
| 6   | I use demeaning statement for my partner                                     |  |  |  |  |
| 7   | I have low level of dominance when communicating with my partner             |  |  |  |  |
| 8   | I sometime withdrawal from communicating with my partner when argument occur |  |  |  |  |
| 9   | My partner nags a lot  |  |  |  |  |
| 10  | We have time to communicate  |  |  |  |  |
| 11  | When we quarrel I usually shout at my partner                                |  |  |  |  |
| 12  | I bring up past events about my partner during argument.                     |  |  |  |  |
| 13  | I bully my partner verbally  |  |  |  |  |
| 14  | I am abrasive in my approach   |  |  |  |  |
| 15  | I get angry when my partner does not see things in own ways                  |  |  |  |  |
| 16. | I am moved to break/damage things when I disagree with my spouse             |  |  |  |  |

## Appendix 2

### Reliability Statistics

RELIABILITY

/VARIABLES=MHS1 MHS2 MHS3 MHS4 MHS5 MHS6 MHS7 MHS8 MHS9 MHS10  
MHS11 MHS12 MHS13 MHS14 MHS15

#### Reliability

| Case Processing Summary                                       |                       |    |       |
|---|-----------------------|----|-------|
|   |                       | N  | %     |
| Cases   | Valid                 | 15 | 100.0 |
|   | Excluded <sup>a</sup> | 0  | 0.0   |
|   | Total                 | 15 | 100.0 |
| a. Listwise deletion based on all variables in the procedure. |                       |    |       |

| Reliability Statistics |  |            |
|------------------------|--|------------|
| Cronbach's Alpha       | Cronbach's Alpha Based on Standardized Items | N of Items |
| .731                   | .746   | 15         |

### Reliability Statistics

RELIABILITY

/VARIABLES=SCS1 SCS2 SCS3 SCS4 SCS5 SCS6 SCS7 SCS8 SCS9 SCS10 SCS11 SCS12  
SCS13 SCS14 SCS15 SCS16

#### Reliability

| Case Processing Summary |                       |    |       |
|-------------------------|-----------------------|----|-------|
|                         |                       | N  | %     |
| Cases                   | Valid                 | 16 | 100.0 |
|                         | Excluded <sup>a</sup> | 0  | 0.0   |

|   |       |    |       |
|---|-------|----|-------|
|   | Total | 16 | 100.0 |
| a. Listwise deletion based on all variables in the procedure. |       |    |       |

| Reliability Statistics |  |            |
|------------------------|--|------------|
| Cronbach's Alpha       | Cronbach's Alpha Based on Standardized Items | N of Items |
| .829                   | .838   | 16         |

### Reliability Statistics

#### RELIABILITY

/VARIABLES=SSS1 SSS2 SSS3 SSS4 SSS5 SSS6 SSS7 SSS8 SSS9 SSS10 SSS11 SSS12 SSS13 SSS14 SSS15

#### Reliability

| Case Processing Summary                                       |                       |    |       |
|---|-----------------------|----|-------|
|   |                       | N  | %     |
| Cases   | Valid                 | 15 | 100.0 |
|   | Excluded <sup>a</sup> | 0  | 0.0   |
|   | Total                 | 15 | 100.0 |
| a. Listwise deletion based on all variables in the procedure. |                       |    |       |

| Reliability Statistics |  |            |
|------------------------|--|------------|
| Cronbach's Alpha       | Cronbach's Alpha Based on Standardized Items | N of Items |
| .714                   | .722   | 15         |

### Appendix 3

21st November, 2023

The Registrar,

.....  
.....

**Dear Sir/Madam,**

**PERMISSION TO ADMISNISTER QUESTIONNAIRE IN YOUR COLLEGE**

I write to introduce Mrs. Seun Olubunmi Atolagbe, a Postgraduate student of the Department of Arts and Social Science Education, Faculty of Arts and Education, Lead City University, Ibadan to you. She is carrying out a research on Spousal Communication Styles and Subjective Social Status as Determinants of Martial Harmony among Academic Staff of Colleges of Education in Oyo Town, Oyo State, Nigeria. I hereby request your permission for her to administer the research instrument on academic staff in your college.

I assure that all the responses will be used for research purpose only and treated with utmost confidentiality.

Thank you for your anticipated cooperation.

Yours faithfully,

Dr. Oluyomi S. Pitan

**Head of Department**

## **Bio-Data**

### **A. Personal Data**

1. **Name:** SeunOlubunmi, ATOLAGBE  
**E-mail:** [seunatolagbe@75gmail.com](mailto:seunatolagbe@75gmail.com)  
**GSM Number** 08036036898
2. **Date And Place Of Birth:** 23rd March, 1982, Ilorin
3. **Nationality:** Nigeria
4. **Name and Address of Next of Kin:**

### **B. Educational Background with Dates**

- i. Lead City University 2022
- ii. University of Ilorin 2007– 2012
- iii. Kwara State College of Education, Ilorin 2003-2005
- iii Queen Elizabeth Secondary School, Ilorin 1996-2002

### **C. Working Experience with Dates**

- i. Class Teacher, Kwara State Civil Service 2006 – 2020
- ii. Lecturer III, Federal College of Edu. (Sp), Oyo 2020 – till Date

**D. Award and Fellowships (if any):** Nil

**E. Membership of Academic/Professional Bodies:** Nil

**F. Publication:** Nil

**G. Major conferences Attended with Dates**

**H. Referees**

**Dr. Mrs, O.A. Taiwo**

The Dean,

School of Education,

Federal College of Education (Special), Oyo

**Dr. Mrs. S. W. Ajagbe**

Head, Department of Educational Psychology,

Federal College of Education (Special), Oyo

**Dr. O. O. Arewa**

Chief Lecturer

Department of Educational Psychology,

School of Education,

Federal College of Education (Sp.) Oyo

Atolagbe, SeunOlubunmi

**Name**

.....

**Signature & Date**

### **The University Compliance Certification**

This is to certify that the thesis by Seun Olubunmi ATOLAGBE with the matriculation number LCU/PG/003173 in the Department of Arts and Social Science Education, Faculty of Education, Lead City University, Ibadan, Oyo State, Nigeria is in full compliance with the approved University format and style.

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Signature

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Date

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