

Religiosity, Personality, Emotional Labour and Socio-Economic Status as Predictors of Marital Satisfaction Among Police Officers in the Ibadan Metropolis, Oyo State, Nigeria

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Abstract

The study investigated religiosity, personality (neuroticism), emotional labour and socio-economic status as determinants of marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria. Two hundred (200) police officers were randomly selected for the study. Valid and standardized instruments were used to measure the variables. Three research questions were raised and answered. Data collected were analyzed using the Multiple Regression Analysis and Pearson Product Moment Correlation at 0.05 level of significance. The results revealed that marital satisfaction negatively correlated with personality (neuroticism) ($r = -.336$, $p < 0.05$), and emotional labour ($r = -.137$, $p < 0.05$) while it was positively correlated with religiosity ($r = .767$, $p < 0.05$) and socio-economic status ($r = .109$, $p < 0.05$). The combination of the independent variables accounted for 93.6% ($Adj.R^2 = .936$) of the total variance in the prediction of marital satisfaction. The independent variables made relative contribution to marital satisfaction in the following order: religiosity (Beta = .967, $t = 48.254$, $P < 0.05$), socio-economic status (Beta = .139, $t = 1.613$, $P < 0.05$), emotional labour (Beta = .456, $t = 7.069$, $P < 0.05$), and personality (neuroticism) (Beta = .133, $t = 1.711$, $P < 0.05$). Based on the findings, it was recommended that counseling psychologists and allied professionals should endeavour to sensitize the benefits of religious involvement by the couples, especially among the police officers as their joint participations in religious activities could reduce stress, anxiety and strain which could promote marital disharmony among the couples. The police administrators should engage in policies that could boost police officers' socio-economic status as it will have great influence on their adjustment in their micro-system which is the family, starting from their partners. Psychological assessment of officials and intervention should be inculcated into the Nigerian police system to ensure healthy personalities and of course the promotion of healthy living at home with significant others especially their spouses.

Keywords: marital satisfaction, religion, personality, emotional labour, socio-economic status.

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Introduction

Marriage is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations. It is a basic institution in every society designed by nature as a social agreement between two individuals to become husband and wife. Marriage as an institution gives legitimacy to sexual relationship and reproduction for legitimate children (Ryan and Powelson, 2010). Marriage involves joining in matrimony two individuals of different gender to become one flesh as husband and wife, given the need for companionship, procreation, continuing and sustaining family ties (Gbenda and Akume, 2002; Abane, 2003; Bumpass, 2009). The main legal function of marriage is to ensure the rights of the partners with respect to each other and to ensure the rights and define the relationship of children within a community. It also provides an opportunity to grow in selflessness as one serves his wife or her husband and children. People enter into relationship because of numerous reasons, including love, happiness, physical attraction, desire to escape from an unhappy situation, companionship and the desire to have children. Marriage is a commitment with love and responsibility for peace, happiness and development of strong family relationships (Nagaraju and Nandini 2013).

Marital satisfaction is one of the measures that indicate how individuals feel and how their needs are met (Javidnia, Golzari, and Ahmad, 2014). Fields (1983) defined marital satisfaction as the degree to which spouses perceive that their partners meet their needs and desires. It can be concluded, then, that couples' physical and mental needs are important for improving their marital satisfaction. Physical needs include material needs such as clothing, food and shelter (Sedaghat and Kiamanesh, 2012). On the other hand, mental needs include emotional needs, such as sexual needs, the need to be understood by their partner, the need to spend time with family, as well as the need for security and comfort (Dinani, Zarbakhsh, Samkhaniyan, Hamidi, & Arkiyan 2014). Furthermore, happiness in life, for most adults, is largely influenced by marital satisfaction (Newman and Newman, 1984). In contrast, marital dissatisfaction may lead to depression (Hammer, Neal, Newsom, Brockwood & Colton 2005). Thus, marital satisfaction can be considered an important factor in one's life. Marital satisfaction is a mental state that is not achieved automatically, but requires the couple's ongoing efforts

to realize it, especially in the early years of marriage, because in this stage, marital satisfaction is unstable and marital relationship is at risk (Gorbanzadeh, Gahari, Bagdasarian, Mohamadi and Rostaie (2013). When one is satisfied with his/her marriage, it gives joy, happiness and peace. It's like heaven on earth reverse is the case when one is not enjoying his marriage. It could lead to depression, frustration, sadness, loss of property, divorce, life dissatisfaction and if care is not taken, it could lead to suicide or loss of life.

It is not uncommon seeing some police officers getting involved in excessive alcohol taken, staying back in the station after closing, not happy going home after the day's work, having extra marital affairs, visiting brothels, having little or no time for their children and spouses. While it is wrong to say everybody that is experiencing these in their marriage is experiencing marital dissatisfaction, to some extent it could be indicators to marital dissatisfaction in the marriages of these officers. The risk of marital satisfaction among police officers who are saddled with responsibility of protection of life and property is high and dangerous; it is not only a problem to them but to the citizen and the nation which could make them psychologically imbalanced, disorganized and ineffective in their primary assignments as an unorganised and inefficient police officer is a risk to the security of any nation. This study, therefore, sought to investigate the role of religiosity, personality (neuroticism), emotional labour and socio-economic status on marital satisfaction among police officers in the Ibadan metropolis. Oyo state, Nigeria

Religion seems to play a very important role in shaping the life of an individual. This is because people have the belief that they are accountable to the Supreme Being and this will shape their attitude, thoughts, beliefs behaviours and actions. When an individual spouse is religious, it could prevent one from misbehaving and help one to overcome marital stressors which could lead to marital disharmony. One of the major areas influenced by religion is marital relationship. Findings have indicated that the greater the religious congruence, the greater marital satisfaction and the fewer family and religious stressors (Chinitz, 2001; Kohn 2001). Belief in marriage as sacred has been linked to a decrease in the detrimental effects of stressing events and an increase in desirable marriage outcomes. Positive associations between religiosity and marital satisfaction have been found across different religious groups, such as Christians, Jews, Mormons and Muslims (Mark, 2005) and Islam in Turkey (Nauck and Klaus, 2008) and other Muslim societies affects family and marital values. Vaaler, Ellison, and Powers (2009), examined multiple dimensions of religious involvement and the risk of divorce among a nationwide sample of 2,979 first time married couples. A Multivariate proportional hazards modelling was used to analyse two waves of the National Survey of Families and Households. Results indicated that although each partner's religious attendance bore a modest relationship to marital dissolution, the risk of divorce was lower if husbands had conservative theological beliefs and when both partners belonged to mainline Protestant denominations. Tulane, Skogrand & DeFrain (2011), found out that religious beliefs of married couples who defined their marriages as successful, have effects on their marriages and they did not consider divorcing due to believing in God. Similarly, a positive relationship has been found between beliefs of couples in Abrahamic religions and duration of and satisfaction in marriage (Marks, 2005). This study, therefore, sought to investigate the role of religiosity on marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria

Another variable in this study is personality. Personality refers to constant traits expressed in various situations (Decuyper, 2012). It is the make-up of an individual. The personality of an individual will determine his/her actions, attitude, behaviours, thoughts, feelings and opinions. When one or both individuals in marital relationship are hostile or non-pleasant, there is tendency that such relationship might experience turbulence, crisis and frictions and if it is not abated on time, it could lead to wife battery, constant disagreements, breakdown in communications and ultimately marital dissatisfaction. The personality of an individual venturing into marital relationship should be taken into consideration while choosing a marital partner as this will help to avoid unwholesome and catastrophic marital relationship. Costa & McCrea (1992), consider five main personality factors: neuroticism, extraversion, openness to experience, agreeableness and conscientiousness. The focus of this study is neuroticism. Neuroticism refers to one's tendency to experience such feelings as anxiety, hostility, impulsivity, depression, and low self-esteem. Neuroticism is interlinked with low tolerance for stress or aversive stimuli. Considering that people go into marriage with different personality traits, it can be said that marital relationship is a bond between two different personalities Gholizadeh Zoleikha & Hasan (2010). On the other hand, people tend to impose their behavioral and performance characteristics on their partner. Therefore, their personality can act as a stressor in their marital relationship Sadeghi, Mootabi and Dehghani (2016).

Personality has been found to play an important role in predicting satisfaction among the couples. According to Shahmoradi, Maleki, Maleki, Shahmoradi & Foumany (2014), there is a negative correlation between neuroticism and marital satisfaction; the reason according to them is that neurotic individuals are less able to control their impulses and this nature caused them to indulge in frequent disputes and conflicts with partner. It reduces marital satisfaction and increases the risk of divorce among them. Karney and Bradbury (1995) reviewed the literature on personality and marriage; they concluded that neuroticism was the trait most strongly associated with negative marital outcomes. A study by Karney and Bradbury (2001), aimed at examining the correlation between marital satisfaction and personality traits, indicated that marital satisfaction had a negative

correlation with neuroticism. Lastly, a 13-year longitudinal study among couples by Caughlin, Huston & Houts (2000), indicated that there is negative marital interaction as a result of high neuroticism displayed by the couples. In other words, it was found that people that are high in neuroticism tend to display negative behavior towards their partners that in turn reduces marital satisfaction in both partners. In view of the above findings, this study sought to investigate the role of personality (neuroticism) on marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria

The term emotional labour was first introduced by Hochschild (1983) which refers to how employees regulate their emotions as part of the work role and the consequences of doing so. The types of emotions that a company considers appropriate to show to clients are often part of its policy and are part of the company's so called display rules. Grandey, (2000). To adhere to these display rules, employees may engage in emotional labour by suppressing felt emotions or displaying emotions that are different from their genuinely experienced emotions (Hochschild, 1983). This emotion regulation technique, termed surface acting, may lead to emotional dissonance, which refers to a state of discrepancy between felt and displayed emotions. Accumulating evidence from the past researches reveals that both surface acting and emotional dissonance are detrimental to employee well-being (Mesmer-Magnus, DeChurch, & Wax, 2012)

While performing their constitutional duties, police officers are regularly confronted with issues that make them to experience emotional labour on a daily basis. These include arresting the offenders and sympathizing with victims of crime. In order to make a professional appearance and reach organizational goals, police officers may need to suppress their felt emotions as if nothing is at stake. Suppression of emotions may disrupt communication and, heighten stress levels, is cognitively demanding, and may even impair memory (Butler et al., 2003). It is suggested that emotional labour may also exacerbate the emotionally demanding qualities of police work specifically, increasing the likely hood of poor psychological outcomes such as burnout and likely contributing to increased PTSD symptomology (Benjamin, van Gelderen, Elly, Konijn & Bakker (2017). Police officers are at the highest risk of both performing emotional labour and suffering the subsequent consequences of burnout, compared to employees in health care, teaching, hospitality, finance, tourism, the clergy and flight attendants (Chapman, 2009). There is also evidence that the feeling and display rules extend within an officer's life: beyond interactions with offenders and victims and into relationships with peers and supervisors (Adams and Buck, 2010; Lennie et al., 2019).

A typical police officer in Nigeria is engaged in emotional labour. This is because the security situation and economic hardship in the country is not friendly. Officers are faced with a sense of insecurity imbrogolio, ranging from ritual killings, farmer-herdsmen crisis, insurgency, armed robbery kidnapping and banditry. Almost every corner of the country is being hit by violence and crime. While police officers are expected to be on duty to tackle all these challenges they are also expected to suppress their felt emotions as if nothing is at stake in order to make a professional appearance. All these could exert much pressure on them, affects their health, place emotional burden on them and could lead to stressors at home which could eventually trigger marital disharmony if not well handled. This study, therefore, sought to investigate the role of emotional labour on marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria.

Socio-economic status is the social standing or class of an individual or group. It is often measured as a combination of education, income and occupation. In pre-industrial society, socio-economic status was a crucial determinant of the living conditions of individuals and families. Most predominantly, socio-economic status determined the access to economic resources, thereby reflecting group-specific differences in the standard of living in terms of nutrition, housing and vulnerability to economic hardship. Amato, Booth, Johnson & Rogers. (2007), showed that lower levels of income, educational attainment, and occupational prestige were associated with higher rates of marital problems, less marital happiness, and greater instability. In addition, Amato, et.al. (2007), reported that low income, financial instability, or economic problems are associated with lower levels of marital quality. Dribe and Lundh, (2006) opines that one means of accessing economic resources, networks, or social prestige in the absence of inherited assets could have been through marriage by finding a spouse from a higher socio-economic status. Zare and Safyari (2015) conducted a study on marital satisfaction and its determinants on married women and men and then found out that marital satisfaction has a significant relationship with love and interest, marriage duration, age difference of couples, socio-economic status, and couple's level of education. The study revealed that the relationship of marital satisfaction with other variables such as media usage, equal education of couples, family income, and women's employment status was not confirmed. Anahita, Sadat, Fini, Hamidreza &, Neda, (2016), investigate marital satisfaction and its relative factors among older adults and found that there was significant difference among marital satisfaction with level of education and remarriage. The study showed significant correlation between length of marriage and marital satisfaction and argues that gender, remarriage and physical disorders stayed in the model have a statistical relationship with the marital satisfaction. Also, Jukwu, Woko and Onuoha (2016) examined the impact of educational attainment on marital stability among married persons. The study revealed that there was a positive relationship between married persons' low and high levels of educational attainment and marital stability while

there was no significant relationship between those with medium level of educational attainment and their marital stability

Most Nigerian police officers are on the ladder of low socio economic status and this could be seen in many parts of their life. Their morale is not only low, majority of the personnel are still in service because there is no alternative for them to pursue. Their take home cannot take them home as economy is seriously harsh on everybody; their salary is meager compared to their colleagues somewhere else, and at times not regular, many of them have low educational qualification and no room for further training; their standard of living in terms of housing and vulnerability to economic is nothing. All these are indices of low social economic status which could lead to stressors on their marriage and home. When an officer can not meet up to his or her responsibilities at home as a father, mother or spouse it will negatively affect their physical, social, emotional and psychological wellbeing which could lead to marital dissatisfaction. In line with the above pointers, this study is aimed at investigating socio-economic status as predictors of marital satisfaction amongst police officers in the Ibadan metropolis, Oyo state, Nigeria.

Purpose of the Study

This study is geared towards the investigation of religion, personality (neuroticism), emotional labour and socio-economic status as predictors of marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria.

Research Questions

The following are the hypothetical questions on which this study was based upon;

1. What is the significant relationship among religion, personality (neuroticism), emotional labour, socio-economic status and marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria?
2. What is the joint contribution of religion, personality (neuroticism), emotional labour and socio-economic status to the marital satisfaction of police officers in the Ibadan Oyo state, Nigeria?
3. What is the relative contribution of religion, personality (neuroticism), emotional labour and socio-economic status to the marital satisfaction of police officers in the Ibadan Oyo state, Nigeria?

Methodology

The descriptive survey design of correlational type was adopted for this study from which the selected sample portion draws inference to its population. The ability of the method in scrutinizing the accuracy of the study phenomenon as imbibed in the respondents and provision of precise description of responses without any form of manipulation remains the motivation for the choice of design.

Population

The target population for this study is the Nigerian police officers in Ibadan metropolis, Oyo state, Nigeria.

Sample and Sampling Technique

The sample consists of two Hundred (200) police officers randomly selected within the Ibadan metropolis, Oyo state, Nigeria. The multi-stage sampling procedure was used for data collection.

Instrumentation

Enrich Marital Satisfaction Scale was used to measure marital satisfaction of the police officers in the study. It was designed as a multidimensional inventory, which assesses theoretically valuable and clinically useful dimensions of marital relationships. It was developed by Olson, Fournier, and Druckman (1993). The 10-item questionnaire was rated on a five-point Likert rating scale ranging from 1- Strongly disagree, 2- Disagree, 3- Undecided, 4-Agree, 5- Strongly agree. The reliability coefficient over time was 0.86. Two of the items are: 'My partner and I understand each other perfectly.' 'I have some needs that are not been met by our relationship'.

The Religiosity Faith Questionnaire developed by Plante and Boccacciniin (1997) was used to measure police officers and their partners participation in the religious activities. The five (5) items scale was designed on a five point Likert response format ranging from 1- Strongly to 5- Strongly Agree. It has internal reliability Cronbach Alpha of 0 .95. Two of the items include; 'I look to my faith as providing meaning and purpose in my life.' and 'My faith impacts many of my decisions.'

Police Neuroticism scale: The instrument was designed to measure the officer's tendency to experience negative affects such as fear, sadness, embarrassment, anger, tense, and moodiness in the midst of challenges and situation that an individual police officer may encounter while performing his or her constitutional responsibilities. The Goldberg's (1992) Neuroticism Inventory is chosen for this study .It is a self- reported paper and pen instrument scale. It has a 5- point structure response format ranging from Strongly Disagree (1) to

Strongly Agree (5) with an abbreviated statement that describes one’s personality traits. The instrument was reported to have split alpha coefficient above 0.82. The internal consistency of the scale was established by this study and it returned a Cronbach coefficient alpha of 0.71. It has ten items. Two of the items are ‘I am easily disturbed.’ and ‘I get irritated easily.’

Emotional Labour was measured using a 19-item Hospitality Emotional Labour scale developed by Chu & Murrmann (2006). The scale was designed to measure surface and deep acting of emotional labour. Items were scored on a 5-point scale (always = 5; never = 1). Sample item include: “I have to cover my true feelings when dealing with customers or patients”. Ehigie., Oguntuase, Ibode & Ehigie (2012), reported a coefficient alpha value of .72 and .59 for deep acting and surface acting, respectively while a coefficient alpha value of .53 was obtained for overall scale. In this study, a Cronbach’s alpha of .71 was obtained for the overall scale. The higher the score of an officer on the scale, the more he/she engaged in emotional labour.

Socio-Economic Status was measured with a scale on drama socio-economic status developed by Salami (2015). It was developed to measure the educational, occupational and social status of the parents of the adolescents after watching a dramatic piece on importance of education. The first part of this scale required the respondents to supply their sex, age, religion, class and school. The instrument had been shown to be valid, as several researchers among Nigerian samples have used it with success. The test-retest reliability of the scale when administered among 100 SS2 students in Ibadan, Oyo State was .73 with an interval of 3-weeks.

Data Analysis

The researcher made use of Statistical Package of Social Sciences (SPSS) version 21.0 to analyze the data of the study. This includes Frequency Table, Multiple Regression Analysis and Pearson Product Moment Correlation at a 0.05 level of significance. Frequency table was used to analyze the demographic characteristics of respondents. Multiple regression analysis was used to analyze the joint contribution and the relative contribution of the independent and dependent variables while Pearson Product Moment Correlation was used to determine the relationship between the independent and the dependent variables.

Results

Table 1: Frequency Distribution of respondents by Age

Age	Frequency	Percentage %
11-20yrs	0	0%
21-30yrs	18	5%
31-40yrs	132	66%
41yrs and above	50	25%
Total	200	100.0

The table above reveals that 66% of the respondents are within the ages below 31-40yrs, 25% of the respondents are within the ages of 41yrs and above, 5% of the respondents are within the ages of 21-30yrs, while no respondent was within the ages of 11-20yrs. This implies that majority of the respondents are between the ages of 31-40yrs.

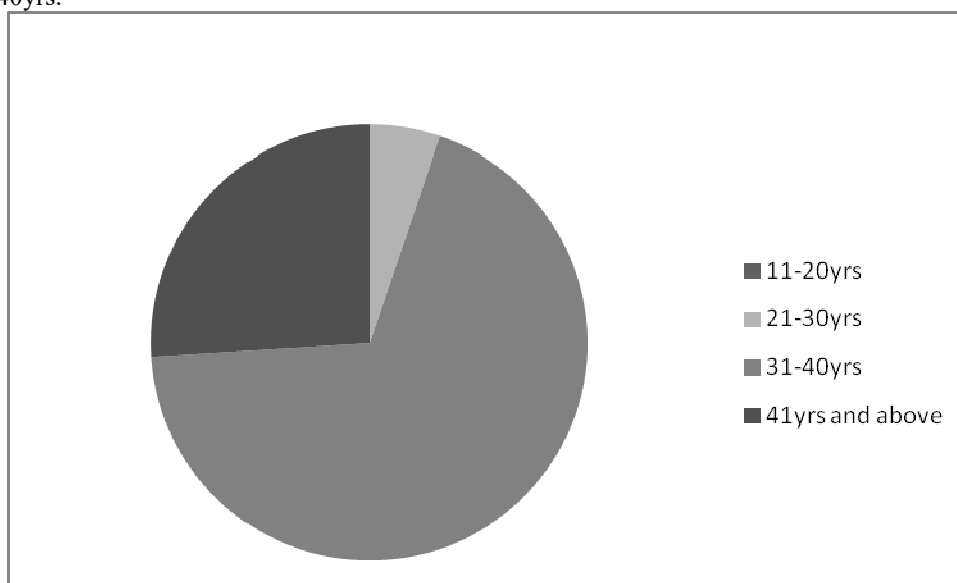


Fig: 1. Frequency Distribution of Respondents by Age

Table 2: Showing the Percentage Distribution of Respondents by Gender.

S/N	Gender	N	Percentage %
1	Male	140	70%
2	Female	60	30%
	Total	200	100%

Table 2 reveals that 70% of the respondents are male while the remaining 30% are female. This implies that male respondents participated in the study than their female counterparts.

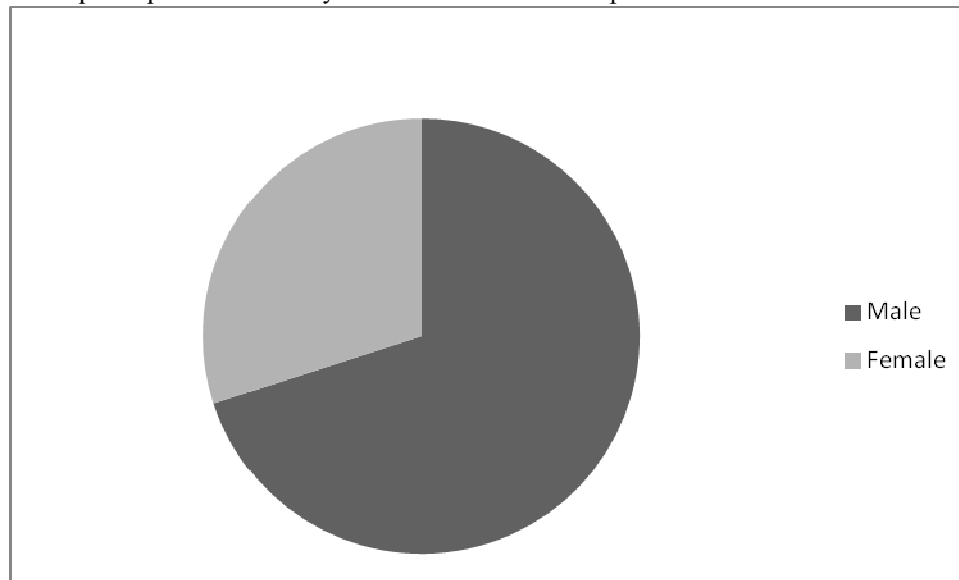


Figure 2: Showing the Percentage Distribution of Respondents by Gender

Table 3: Percentage Distribution of Respondents by Marital Status

S/N	Relationship	N	Percentage %
1	Married and intact	72	36%
2	Married but living apart	91	45.5%
3	Separated	25	12.5%
4	Divorced	12	6%
	Total	200	100%

Table 3 reveals that out of the respondents that participated in this study, 45.5% of them are married but living apart, 36% are married and intact, 12.5% are separated while 6% of the respondents are divorced. This implies that respondents who are married but living apart took part more in this study.

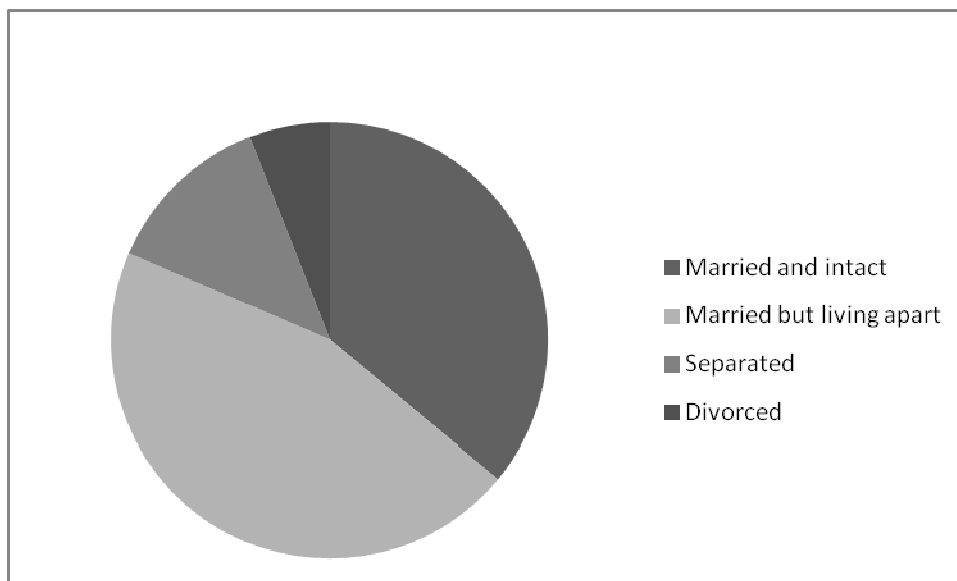


Figure 3: Percentage Distribution of Respondents by Marital Status

Table 4: Percentage Distribution of Respondents by Religion

S/N	Religion	N	Percentage %
1	Islam	44	22%
2	Christian	129	64.5%
3	Traditional	27	13.5%
	Total	200	100%

Table 4 reveals that 64.5% of the respondents are Christians, 22% of the respondents are Muslims, while 13.5% of the respondents are traditional worshippers. This implies that majority of the respondents who participated in the study are Christians.

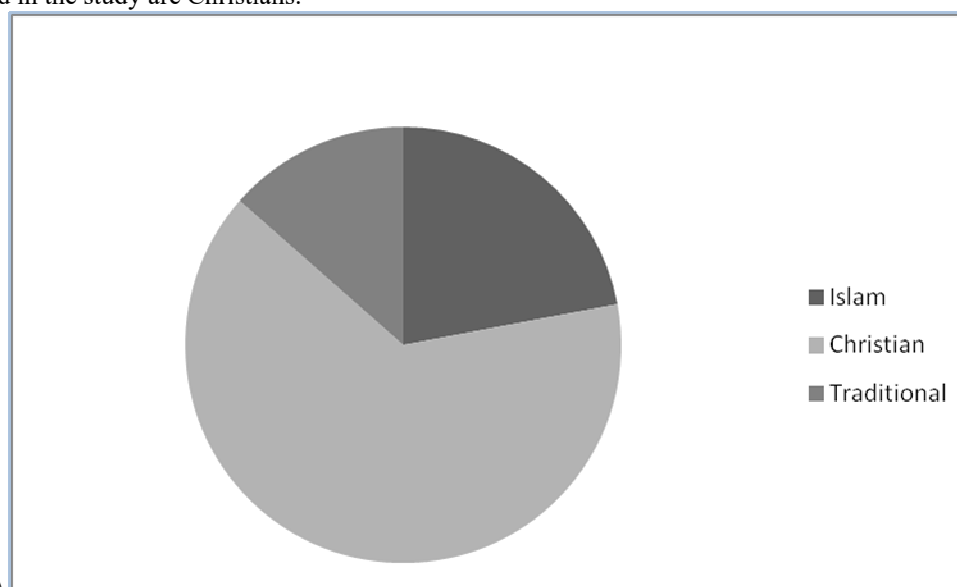


Figure 4: Percentage Distribution of Respondents by Religion

Table 5: Percentage Distribution of Respondents by Age at Marriage

S/N	Age at Marriage	N	Percentage %
1	20-29	98	49%
2	30-39	69	34.5%
5	40- above	33	16.5%
	Total	200	100%

Table 5 above reveals that 49% of the respondents married at the ages between 20-29yrs, 34.5% married between the ages of 30-39yrs, while the remaining 16.5% of the respondents married between the ages of 40yrs and above. This implies that respondents that got married between the ages of 20-29yrs participated more in the study.

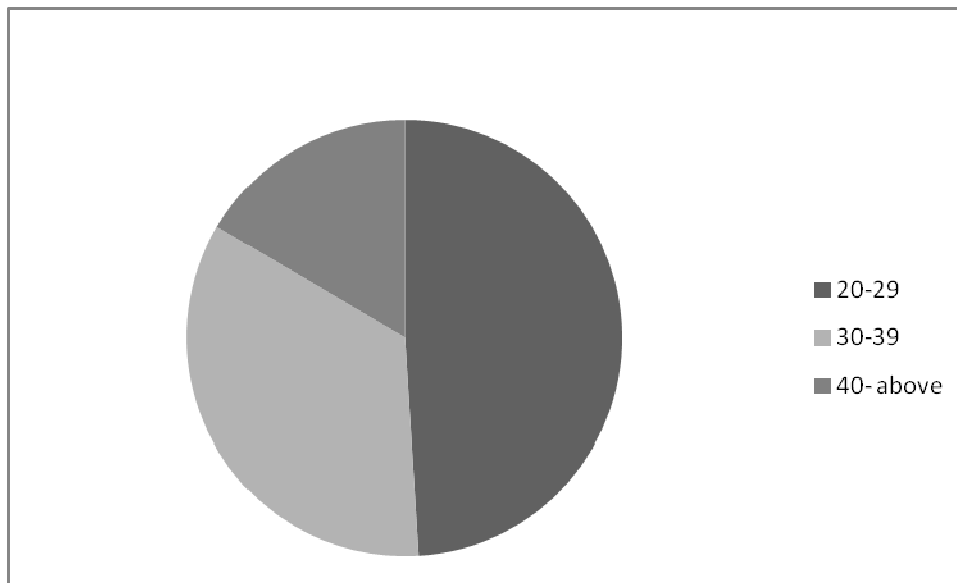


Figure 5: Percentage Distribution of Respondents by Age at Marriage

Research Question One

What is the significant relationship among religion, personality (neuroticism), emotional labour, socio-economic status and marital satisfaction among police officers in the Ibadan metropolis?

Table 6: Correlation matrix showing the relationship between study variables

Variables	Mean	Std. Dev	1	2	3	4	5	6	7
Marital Satisfaction	46.39	7.61	1.000						
Religion	32.05	6.79	.767**	-.055	-.252**	1.000			
Personality (Neuroticism)	46.39	7.61	.336**	.135**	-.009**	.249**	1.000		
Socio-economic status	47.47	3.90	.109**	.169**	6.80**	-.367**	-.142**	1.000	
Emotional labour	25.09	7.69	.137**	.164**	7.61**	-.436**	.088**	.552**	1.000

Correlation is significant at 0.05 (2-tailed)

Table 6 above revealed the relationship of each independent variable (religion, personality, emotional labour, socio-economic status) with the dependent variable (marital satisfaction). Marital satisfaction negatively correlated with personality (neuroticism) ($r = -.336$, $p < 0.05$), and emotional labour ($r = -.137$, $p < 0.05$) while it positively correlated with religion ($r = .767$, $p < 0.05$), socio-economic status ($r = .109$, $p < 0.05$). This implies that officers with high emotional labour as well as neuroticism (personality) are prone to marital dissatisfactions while constant religion activities by the couples and a higher socio-economic status could increase the marital satisfaction among the police officers in the Ibadan metropolis, Oyo state, Nigeria

Research Question Two

What is the joint contribution of religion, personality, emotional labour and socio-economic status to the marital satisfaction of police officers in Ibadan?

Table 7: Summary of regression for the joint contributions of independent variables to the prediction of marital satisfaction

R =.968 R Square =.937 Adjusted R square =.936 Std. Error =1.86793						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	15189.633	4	3037.9266	867.7212	.000 ^b
	Residual	1029.306	195	3.50104		
	Total	16218.940	200			

Table 7 above reveals significant joint contribution of the independent variables (religion, personality, emotional labour and socio-economic status) to the prediction of marital satisfaction among police officers in the Ibadan metropolis Oyo state, Nigeria. The result yielded a coefficient of multiple regressions $R = 0.968$ and multiple R-square = 0.937. This suggests that the four factors combined accounted for 93.6% ($Adj.R^2 = .936$) variance in the prediction of marital satisfaction. The other factors accounting for the remaining variance are beyond the scope of this study. The ANOVA result from the regression analysis shows that there was a significant effect of the independent variables on the marital satisfaction among police officers in the Ibadan metropolis $F(4/195) = 867.7212, P < 0.05$.

Research Question Three

What is the relative contribution of religion, personality, emotional labour and socio-economic status to the marital satisfaction of police officers in the Ibadan?

Table 8: Relative effect of the independent variables to the prediction of marital satisfaction

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	48.040	5.702		8.425	.000
Religion	8.976	.186	.967	48.25	.000
Personality (Neuroticism)	.1257	.077	.139	1.613	.004
Socio-economic Status	1.001	.240	.318	3.022	.001
Emotional labour	.0896	.052	.133	1.711	.002

Table 8 shows that the four predictors (religion, personality, socio-economic status and emotional labour) are potent predictors of marital satisfaction among police officers in the Ibadan metropolis. The most potent factor was religiosity (Beta = .967, $t = 48.254, P < 0.05$), followed by socio-economic status (Beta = .318, $t = 3.022, P < 0.05$), followed by personality (neuroticism) (Beta = .139, $t = 1.613, P < 0.05$) and lastly, emotional labour (Beta = .133, $t = 1.711, P < 0.05$). This implies that all the four factors relatively contributed to marital satisfaction among police officers in the Ibadan metropolis, Oyo state, Nigeria.

Discussion

The first research question sought to examine the relationship between religiosity, personality (neuroticism), emotional labour, socio-economic status and marital satisfaction among police officers in the Ibadan metropolis, Oyo state Nigeria. The result of the study revealed that religion and socio-economic status positively correlated with marital satisfaction while personality (neuroticism) and emotional labour negatively correlated with marital satisfaction. This implies that, the more the involvement of police officers in term of religion activities the higher the likelihood of experiencing marital satisfaction. Also, the higher their socio economic status, the higher the likelihood of marital satisfaction. On the other hand, officers with higher neuroticism tendency and emotional labour would experience low marital satisfaction.

In line with this study is the work of Greeley (2001) who found out that religious exercises promote marital satisfaction amongst the study respondents, joint prayer and agreement of religious values were important components of religiosity that contributed to marriage satisfaction. Joint prayer was considered to be strength to marriages, which increased marital stability. Greeley found that 30% of spouses who did not pray together believed that divorce was a possibility, whereas only 11% of spouses who did pray together consider divorce an option (Greeley, 2001). The study also reported that spouses who frequently engaged in joint prayer were more likely to be reconciled with their spouse after experiencing serious marital trouble and were more likely to

experience increased levels of sexual satisfaction. Likewise, Marks (2005) reported that religious activities are consistently related to marital stability and satisfaction. The author reported that these activities promote familial closeness and bonding. Giving possible rationale for this finding, it may be asserted that the more the partners attend religious activities together, the more they become committed and derive sense of belonging and harmony which may eventually result to marital satisfaction. Even when they have issues in their marital relationship which is inevitable, their religion, beliefs and faith could help in resolving their differences and thereby promote marital satisfaction.

On the positive correlation between socio-economic status and marital satisfaction, the finding is in line with the study of Karney and Bradbury (2005) which documented that socio-economic status reduces the risk of separation and divorce and also increases the level of satisfaction and happiness in romantic unions. Likewise, it was revealed by the study of Amato et al. (2007) that lower levels of income, educational attainment, and occupational prestige were associated with higher rates of marital problems, less marital happiness, and greater instability while the higher income promotes harmony and marital satisfaction. It is reasonable to affirm that police officers with higher education and rank will enjoy higher remunerations, commissions, allowances, and also have access to certain financial supports available to officers in the higher cadre, all of which may boost their socio-economic status and promotes spousal relationship and ultimately, marital satisfaction. The reverse may be the case for men and women in the lower cadre. This is obvious with their living conditions characterized by old and debilitated barracks amongst other conditions. Such situations cannot promote healthy marriage and basic needs may become very impossible to meet especially in the current era of economic downturn and unexpected inflation.

For the negative correlation between neuroticism aspect of personality and marital satisfaction, this finding is corroborated by the study of Costa and McCrae (1992) which affirms that neuroticism has a general tendency to trigger negative affects, and people with high level of neuroticism are prone to irrational ideologies. They become less able to control their impulses, and they find it extremely difficult to cope with stress. Karney and Bradbury (1995) also reviewed literature on personality and marriage. They concluded that neuroticism is a trait most strongly associated with negative marital outcomes. The current insecurity in the country is capable of predisposing security officers to a neurotic state. Situations such as sudden attacks by terrorists and bandits, incessant robbery, kidnapping which subjects the police officers to more danger (since they are the major internal security agents) may trigger anxiety, fear, worry, fatigue, depression and frustration. All these could have adverse effects on their relationship with their spouses. It may prompt isolation from their partners since they have to attend to emergencies at any time, or may be taken away for peace keeping responsibilities. Partners may become sentimental with the arrangement, which may ultimately result to marital dissatisfaction.

The findings on emotional labour and marital satisfaction which shows a negative correlation is in line with the study of Cate and Lloyd (1992) which figured out that emotionally troubled officers are less satisfied in marriage as compared to those individuals who were emotionally healthy, i.e police officers who do not experience emotional labour as they adjust well both in office and at home. In another finding by Gulsen and Ozmen (2019) while investigating the relationship between emotional labour strategies and job satisfaction among nurses in Turkey, a negative correlation was found between deep acting and job satisfaction which simply means nurses experience higher job satisfaction when they experience little or no emotional labour. It can then be inferred that emotional labour could also influence marital satisfaction of the officers as officers are also emotional being. Fitness (2001) in a study also depicted that emotional perception and regulations as well as the understanding of emotions are critical components to a successful marriage while lack of emotional intelligence, empathy, emotional dysregulation triggers marital dissatisfaction. Police officers who go through a traumatic experience or undergo tough and unsatisfied condition of service may lack proper emotional adjustment at home, this may in turn affect their relationship stability and hence, marital dissatisfaction.

The second research question focused on the joint contribution of religion, personality (neuroticism), emotional labour and socio-economic status to marital satisfaction of police officers in the Ibadan metropolis. The findings revealed a significant joint contribution of religion, personality (neuroticism), socio-economic status and emotional labour to the prediction of marital satisfaction among police officers in the Ibadan metropolis. In other words, the combinations of all the independent variables had strong contribution to marital satisfaction of police officers in the Ibadan metropolis. The implication of this is that these variables jointly influence marital satisfaction. The remaining percentage involves other variables which are beyond the scope of this study.

The third research questions focused on the investigation of the relative contribution of religion, personality (neuroticism), emotional labour and socio-economic status to the marital satisfaction of police officers in the Ibadan metropolis. The findings revealed that religion, personality (neuroticism), socio-economic status and emotional labour relatively predicted marital satisfaction among police officers in Ibadan. In order of magnitude, religion, made the most significant contribution to the marital satisfaction, followed by socio-economic status, then personality (neuroticism) and finally, emotional labour. This environment is characterized by a high level of

religious influences; people tend to visit religious centres with the believe of attaining solutions to their challenges. Nigeria is one of the most religious countries in the world, hence religious facilitators engage their subject from time to time. Also, religious teachings encompass all areas of life, including marriage, socio-economic doctrines, as well as the practice of religious and energetic activities such as songs, dancing, praying and the likes which could also help in stress reduction. All these might have been responsible for the position religion took in the relative contribution to marital satisfaction.

In line with the findings of this study, the following conclusions were made:

- Religion is a positive influence on relationships. People who engage in religious activities often adjust better in marriage, which eventually results into marital satisfaction
- Socio-economic status also has its relative contribution to marital satisfaction. Police officers with high socio-economic status tends to adjust better in their relationship when compared with their counterparts with low education, income and social status
- Neuroticism is a bad influence on marital satisfaction. Police officers with anger, aggression, fear, anxiety issues and the likes finds it difficult to adjust properly in their marriage, hence, marital dissatisfaction is inevitable
- Lastly, police officers' emotional labour reduces their marital satisfaction.

Recommendation

- Counselling psychologists and allied professionals should endeavour to create awareness on the benefits of religious involvement to marital satisfaction among their clients. Especially, on partners' joint involvement in religious activities. This opinion should also be part of counseling to partners who are aspiring to get married during pre-marital counseling. The government should endeavor to engage policies that will boost police officers' socio-economic status as it will have great influence on their adjustment in the micro-system which is the family, starting from their partners which if not done could lead to marital dissatisfaction. Psychological interventions remain expedient in the law enforcement towards taking adequate measures against the ill-health personality and psychological experience of officers. Timely psychological assessment of officials and intervention should be inculcated into the Nigerian police system to ensure healthy personalities in line of duty, and of course the promotion of healthy living at home with significant others. Lastly, police authorities should be aware of the emotional labour of the officers and its possible negative consequences. Management strategies that target the negative consequences of emotional labour are important not only for the well-being of officers but also for the quality of policing and its effectiveness as this will help them to perform their constitutional role of protecting life and property

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