THE EFFECT OF EMOTIONAL INTELLIGENCE ON MARITAL QUALITY IN KENYA: A CASE OF THE CATHOLIC ARCHDIOCESE OF NAIROBI, KENYA

Peter Kamau Kamomoe.
Faculty of Arts and Social Sciences, Catholic University of Eastern Africa, Kenya
Prof. Stephen Mbugua Ngari.
Faculty of Arts and Social Sciences,Catholic University of Eastern Africa, Kenya
Prof. Peter Gichure.
Faculty of Arts and Social Sciences, Catholic University of Eastern Africa, Kenya
Dr. Elijah Macharia Ndung'u.
Faculty of Arts and Social Sciences, Catholic University of Eastern Africa, Kenya
Emmanuel Omenda Esiu.

ABSTRACT

This study examined the effect of emotional intelligence on marital quality among married individuals in the Catholic Archdiocese of Nairobi, Kenya. A mixed method design (parallel convergent design) was employed in measuring the correlational levels among the study variables. The research findings indicated that the level of emotional intelligence of the respondents was high which was at $0.04<p=0.05$. Further, the calculated significance level of emotional intelligence was $0.04<p=0.05$ which resulted in rejection of the null hypothesis and acceptance of the alternate hypothesis and thereby concluding that the level of emotional intelligence has a significant relationship with marital quality. Additionally, regression analysis showed that the strength of relationship between independent variable (emotional intelligence) and dependent (Marital quality) is positive and strong. This study concluded that high levels of emotional intelligence positively influence quality of marriage among married individuals in the Catholic Archdiocese of Nairobi.

Key words: **Emotional Intelligence, Marital quality, Married individuals, Emotional wellbeing**

INTRODUCTION

Marriage is a union between two willing people recognized by law; it is a consensual and contractual relationship recognized by law or a life-long union between a man and woman who are freely and knowledgeably bound by selfless love for each other (Oxford Dictionary, 2020; Merriam Webster Dictionary, 2020; Genesis, 2:24). Marriage fits the analogy of a ship in a stormy sea. Just as a ship navigates through the rough waters, so does marriage in an uncertain marital conditions. The ability of the ship to steadily float depends with the captain's ability to focus and correct simple errors that may turn costly. This is the same scenario in a marriage. The researcher was interested in exploring whether the ship is sustaining the pressure of the storm. Your guess is as the researcher's. Marriage is experiencing turmoil.

The definition of marriage suggests it is destined for unity and pleasure because it is a union between two willing people recognized by law; consensual and contractual relationship recognized by law and a life-long union between a man and woman who are freely and knowledgeably bound by selfless love for each other (Oxford Dictionary, 2020; Merriam Webster Dictionary, 2020; Genesis, 2:24). As a union of two 'strangers' with different personalities, social foundations, values, and humanistic views, disagreements are inevitable.

Marriage fits the analogy of a ship in a stormy sea. Just as a ship navigates through the rough waters, so does marriage in an uncertain marital condition. The ability of the ship to steadily float depends with the captain's ability to focus and correct simple errors that may turn costly. This is the same scenario in a marriage. The researcher was interested in exploring whether the ship is sustaining the pressure of the storm. Your guess is as the researcher's. Marriage is experiencing turmoil.

Currently, marriage institution is at crossroads due to diminishing happiness between the married individuals where incidences of assault leading to physical, verbal and psychological problems from either party in the marriage have become issues of great concern because of their effect on marital quality (WHO, 2017). Negative issues in marriages defy the findings of Tat, Arokiasamy and Soon (2019) which suggested that marriage is a source of physical, emotional and psychological wellbeing.

Analysis of previous studies and statistics portray a worrying trend of low quality relationships and marriages. Vashisht, Singh and Sharma, (2018) opine that the quality of a marital relationship is characterized by psychosocial stability and a streamlined distress management skills between the partners such that there is little or no disruption caused by emotional instabilities.

Couples tend to associate satisfaction with a balance in emotional, social and economic benefits from the partner (Wagner, 2020). Failure to provide the partner with these benefits results to physical, verbal, and psychological problems such as emotional detachment, outburst, insults, domestic violence, separation and even divorce. For instance, when Covid-19 hit the world from December 2019, containment measures were put in place including lockdowns. The spouses had limited financial resources and expected to work in unfamiliar arrangements. Together with extra parenting responsibilities occasioned by closure of schools exposed their stress and emotional intelligence incapability evident in increase in the number of marital conflicts (Chung, Chan, Lanier & Wong, 2020). Still, in a healthy marriage both partners are free to express their feelings and emotions, but if one individual in the marriage has low levels of emotional intelligence they express their maladaptive emotions through behaviors that are unhelpful (Wollny, Jacobs & Pabel, 2019).

STATEMENT OF THE PROBLEM

It is common knowledge that the quality of marriages and families is escalating in Kenya and across the World. In Kenya, 15 percent of marital unions end in divorce and Nairobi County alone records 21,573 cases of divorce, 34,272 separations and 71 homicides in the first quarter of 2018 (National Police Service, 2018).

The family life and counseling office in the Archdiocese of Nairobi meets many married individuals who are unhappy in their marriages and they are almost helpless and hopeless about it. Mostly, victims of low quality of marriage report verbal threats, infidelity, harassment, emotional abuse, sexual abuse, and physical and emotional assault from their partners. Although the church fundamentally prefers non-divorce solutions of solving these marital conflicts, some of the dissatisfied couples file legal divorce suits and civil courts grant dissolution of their unions but only in a legal sense. Based on the stated facts affecting the quality of marriages in the Catholic Archdiocese of Nairobi, it was imperative to explore the impact of Emotional intelligence on marital quality among married Church Individuals in the Archdiocese of Nairobi, Kenya.

GENERAL OBJECTIVE

To determine the effect of emotional intelligence on marital quality among married individuals in Catholic Archdiocese of Nairobi, Kenya.

HYPOTHESIS

H01: There is no statistically significant relationship between emotional intelligence and marital quality among married individuals in the Catholic Archdiocese of Nairobi.

LITERATURE REVIEW

Theoretical Framework

The study was guided by Bowen's Family Systems Theory

Bowen's Family Systems Theory

The proponent of this theory is Murray Bowen (1966). Bowen's (1966) family systems theory focuses on patterns that develop in families so as to defuse emotional, physical and psychological anxiety.

The principle of this theory is that every family lives as an emotional unit as it involves so much of emotional interactions among family members and operate as a system of parts. When one part malfunction, the whole systems is affected. Hence, the parts are more important than the whole combined. Notably, within the family setting, emotions and anxiety arise as a result of the perception of relationship distance (too much closeness or too much distance in a relationship). Internal and external stressors determine the extent of emotions in a family. These stressors are the emotional traits that manifest in particular themes which have been transmitted down the generations of the married individuals.
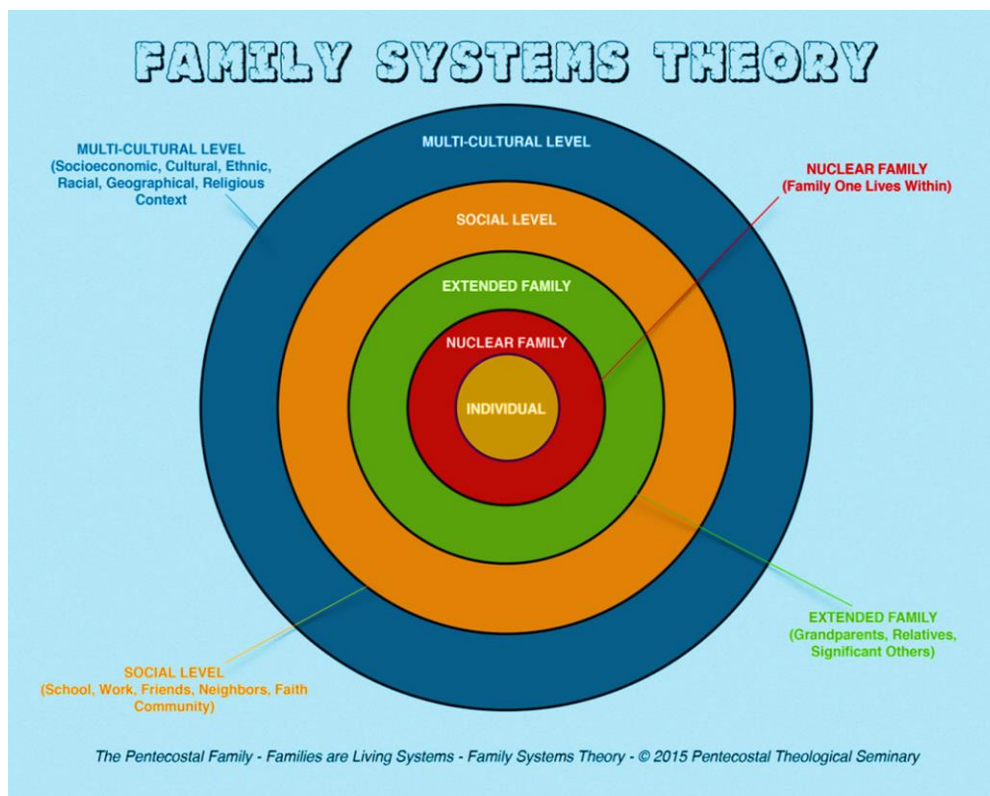
The greatest strength of this theory is its ability to help the married individual understand past life experiences and draw a learning pattern to transforms their marital life. The consequent adoption by the researcher lies in the theory's focus on the role of emotional wellbeing across the family spectrum. This theory appreciates the fact that a family is an emotional unit characterized by constant emotional interactions from within and outside. The theory further stresses that these emotions are embedded in thoughts, feelings and emanate in the action of spouses. Such emotions if positive or if positively cultivated such as efficacy, hope, optimism, and resilience are likely success generators in marriages (Carmona-Halty, Salanova & Llorens, Schaufeli, 2018).

Both the husband and wife overwhelmingly affect each other's thoughts, feelings and actions; actions which may be negative and transgressing setting imbalance in the marriage because each of them strives to win each other's attention, approval, and support and react to each other's needs, expectations, and upsets (Carmona-Halty et al., 2018).The emotional interdependence promotes both cooperation and the cohesiveness that family members; in this case married couples require to protect, shelter, and feed. However, heightened tension, increases these processes that promote unity and teamwork, and this can lead to problems. The emotional intelligence construct therefore includes the married individual's ability to perceive, interpret and manage own emotions and the other partner's emotions. From this theory as a theory of human behavior, the success of a family is determined by the ability of its members to be emotionally intelligent. Additionally, this theory also has a fundamental strength because of its systemized view on the forces within a family that make for togetherness and the conflicting forces that cause individuality, autonomy, and a separate self. It is perhaps this reason that is making it one of the widely used theory in family therapies and family related studies.

A part from marital relationships and emotional intelligence, this theory also bring into account the importance of effective management of emotional forces within the family. Family systems theory, therefore, provides a framework and a basis for arguing for the benefits of emotional intelligence to

promoting marital quality. However, this theory has an underlying weakness especially put forward by critics especially those who perceive a family as a matrix of opening experiences such as parenting styles, socialization, and cultural expectations as opposed to a system. The bone of contention results from the fact that, naturally, married individuals, as human beings, are likely not to stick to the pre-dispositions of the theory therefore, not actionable. Nevertheless, common knowledge dictates that human beings operate within actualities and potentialities.

Figure 1 Family Systems Theory

FAMILY SYSTEMS THEORY

MULTI-CULTURAL LEVEL
(Socioeconomic, Cultural, Ethnic, Racial, Geographical, Religious Context

MULTI-CULTURAL LEVEL

NUCLEAR FAMILY
(Family One Lives Within)

SOCIAL LEVEL

EXTENDED FAMILY

NUCLEAR FAMILY

INDIVIDUAL

EXTENDED FAMILY
(Grandparents, Relatives, Significant Others)

SOCIAL LEVEL
(School, Work, Friends, Neighbors, Faith Community)

The Pentecostal Family - Families are Living Systems - Family Systems Theory - © 2015 Pentecostal Theological Seminary

Relationship between the dimensions of Emotional Intelligence and Marital quality among Married Individuals

According to Serrat (2017), emotional intelligence moderates conflicts and promotes holistic understanding of distressing issues. Kalsoom & Kamal (2018) carried out a self-report study to find out the effect of EI and Multitasking ability on predicting Marital Adjustment of 145 men and 77 aged between 23 and 70 years women in Pakistan. The findings showed that high emotional intelligence significantly predicted marital adjustment. Specifically, respondents with high level of self-awareness, self-regulations, and interpersonal skills scored high in communication, sexual satisfaction, and affection dyads. Typically, these findings are informative in that they give a blink of how important it is to cultivate emotional intelligence and in particular the components of self-awareness, self-regulations, and interpersonal skills.

Similarly, findings of a study by Hajihasani & Sim (2019) tell the same story. The study sought to ascertain the role of Emotional Intelligence and Religious orientation on marital satisfaction among young married girls in Iran. It sampled 194 respondents who filled ENRICH marital satisfaction scale

and emotional quotient inventory. In relation to emotional intelligence. The results of this cross-sectional study indicated positive and substantial association between emotional intelligence and marital satisfaction. However, the study does not indicate the scores for particular components of emotional intelligence.

METHODOLOGY

Research Design

The researcher used a mixed method design (parallel convergent design) adopted from Demir and Pismek (2017). The mixed approach integrated quantitative and qualitative data to achieve comprehensiveness. In this regard, quantitative techniques collected empirical data in relation to emotional intelligence, and quality of marriage while qualitative techniques collected in-depth information about the respondent's personal experiences and perceptions of the variables. The relationship among these two variables was investigated to determine the strength of their relationship.

Study Population

The study was conducted in the Catholic Archdiocese of Nairobi that incorporates all Catholic Parishes within Nairobi and Kiambu Counties. Parishes are segments of Christian communities of the church in the Catholic Archdiocese of Nairobi. These Parishes were grouped into regional blocks referred as Deaneries. In total, there are 14 deaneries within the jurisdiction of the study. There are 113 parishes with estimated 1.6 million Catholics (Catholic Archdiocese of Nairobi, 2021).

The study population included individuals married in the Catholic Church within the six Deaneries of Archdiocese of Nairobi. According to the records obtained from Archdiocese of Nairobi Pastoral Office, there were two hundred and eighty-four (284) mixed marriages for the year 2019. (A mixed marriage is a marriage between a Catholic and a non-Catholic Christian performed in a Catholic Church).

Table 1: Study Population

Deanery	Number of marriages
Central	80
Outering	50
Gatundu	26
Kiambu	60
Thika	31
Limuru	37

Total		**284**

Table 2: Target Population Distribution per Parish within the six Deaneries

Deanery	Parish	Number of marriages
Central	Holy Family Basilica	13
	St. Paul's Chapel	4
	St. Peter Claver	10
	St. Francis Xavier, Parklands	3
	Our Lady Queen of Peace-South B	9
	St. Catherine of Alexandria-South C	8
	St. Catherine of Siena-Village market	4
	St. Austins	4
	Don BoscoUpperhill	6
	Consolata Shrine-Westlands	12
	Holy Trinity-Kileleshwa	4
	Our Lady of Rosary-Ridgeways	3
	Subtotal	**80**
Outering	St. Jude Parish-Donholm	7
	Assumption of Mary-Umoja	5
	Divine Mercy -Kariobangi	4
	Holy Cross -Dandora	3
	Holy Trinity -Kariobangi	4
	Holy Innocents - Tassia	3
	Subtotal	**26**
Gatundu	Our Lady of the Annunciation-Gatitu	4
	Martyrs of Uganda-Gatundu	10

	Ituuru	3
	Karinga Parish	5
	Kiganjo Parish	5
	Archangel Gabriel - Mutomo	4
	Mutunguru Parish	6
	Mary Help of Christians-Ruiru	7
	St. John the Baptist- Munyu-ini	6
	Subtotal	**50**
Kiambu	St. Stephen Parish-Gachie	6
	St. Joseph Parish Gathanga	6
	St. Martin de Porres - Karuri	7
	St. Peter & Paul - Kiambu	9
	Our Lady of Victories - Lioki	8
	All Saints Parish Riara	11
	Our Lady of Victories Parish Ting'ang'a	8
	Holy Rosar - Ikinu	5
	Subtotal	**60**
Thika	St. MatiaMulumba	3
	St. Patrick's-Thika	2
	Maria Madgalene - Munyu	5
	St. Augustine Juja	4
	Presentation of the Lord Juja Farm	3
	St. Teresa's, Kalimoni	2
	Immaculate conception - Kilimambogo	6
	St. Bernadette-Ngoigwa	2
	St. Francis of Assisi -Ruiru	3
	St. Lucia Membley-Ruiru	0

	St. Peter Kwihota	5
	St. Christopher Kembo-Ruiru	2
	Subtotal	**37**
Limuru	Ngarariga parish	3
	Kereita Parish	3
	St. Joseph-Limuru	6
	St. Francis - Limuru	4
	St. Charles Lwanga- Kamirithu	5
	Githirioni Parish	6
	St. Andrews- Rironi	4
	Subtotal	**31**
	TOTAL	**284**

Sampling Procedure and Sample Size

Purposive sampling technique was use to select the targeted deaneries. These deaneries were; Central, Outer ring, Gatundu, Kiambu, Thika, and Limuru. The researcher considered these deaneries as experiencing high number of couples seeking marriage counseling and other familial interventions for their concerns related to the quality of their marriages. The information about these issues in parishes was obtained from parish offices and from the Nairobi Archdiocesan department of family life. The deaneries were categorized into three strata namely 'Urban', 'Peri-urban', and 'Rural'. This stratification was because the researcher aimed to achieve a holistic sample of married individuals from high, medium and low social economic status.

The data collection procedure involved the researcher visiting the Archdiocesan Pastoral office located at Cardinal Otunga Plaza 8th floor and obtained marriage records for 2019 because all sacramental records are under the custody of that office. The researcher was issued with an introduction letter by the Pastoral Coordinator for data collection within the six deaneries. Using the Diocesan recommendation letter, the Catholic University of Eastern Africa recommendation letter, and the National Commission for Science, Technology and Innovation (NACOSTI) approval letter, the researcher visited the six deans who then requested parish priests to announce to their parishioners on Sunday and inform them that a meeting for those who married in 2019 will be held at an identified parish on a specific date. The data collection sites were; Central deanery - Holy Family Basilica, Outering deanery-St. Jude Parish-Donholm, Gatundu deanery - Martyrs of Uganda Parish, Kiambu deanery - St. Peter & Paul parish, Thika deanery - St. Patrick's parish, and Limuru deanery - Ngarariga parish).

To get the sample size the researcher used Taro Yamane's sample size formulae given as

$n = \dfrac{N}{1 + N(e)^2}$

Where n is the sample size, N is the population size and e is the level of precision.

Thus substituting N=284 and e=0.05

The sample size was thus gotten using the following computation

$$n = \frac{284}{1+284\,(0.05)^2}$$

$$n = 166$$

The researcher then used stratified random sampling to ensure inclusion of the subgroups which were 'Urban', 'Peri-urban', and 'Rural'. The sample size for each stratum was calculated as follows.

$$\text{sample size of stratum} = \frac{\text{population size in the respective stratum}}{\text{total population size}} \times \text{expected sample size}$$

Thus the sample sizes for each stratum were calculated as follows and presented in table 3.3

Central Deanery	:	(80/284)*166 = 47
Outering Deanery	:	(26/284)*166 = 15
Gatundu Deanery	:	(50/284)*166 = 29
Kiambu Deanery	:	(60/284)*166 = 35
Thika Deanery	:	(37/284)*166 = 22
Limuru Deanery	:	(31/284)*166 = 18

Table 3: Sample size

Deanery	Sample size
Central	47
Outering	29
Gatundu	15
Kiambu	35
Thika	18
Limuru	22
Total	166

To determine the size sizes per parish within the six Deaneries, the researcher used Taro Yamane formula for sample size for strata determination. For each stratum, the figures obtained in table 3.4 were treated as the expected sample sizes such as 47 for Central Deanery. The number of weddings according to the records obtained in Archdiocesan Pastoral office for 2019 (table 3.3 such as 13 for Central Deanery) were treated as the stratum population size while the total number of weddings per deanery indicated in table 3. 2 such as 80 for central Deanery was treated as the total population size. Still, the researcher then used stratified random sampling to ensure inclusion of all the respondents during data collection process.

For instance, the sample size for Holy Family Basilica Parish was calculated as follows

$$\text{sample size of stratum} = \frac{\text{population size in the respective stratum}}{\text{total population size}} \times \text{expected sample size}$$

(13/80)*47 = 8; 13 stratum size, 80 total population size for central deanery, 47 expected sample size for central deanery. The same formula was used to calculate sample size for all other parishes within the six deaneries and numbers presented in table 3.5

Table 4: Sample size distribution per Parish

Deanery	Parish	Number of marriages
Central	Holy Family Basilica	8
	St. Paul's Chapel	2
	St. Peter Claver	6
	St. Francis Xavier, Parklands	2
	Our Lady Queen of Peace-South B	5
	St. Catherine of Alexandria-South C	5
	St. Catherine of Siena-Village market	2
	St. Austins	2
	Don Bosco Upperhill	4
	Consolata Shrine-Westlands	7
	Holy Trinity-Kileleshwa	2
	Our Lady of Rosary-Ridgeways	2
	Subtotal	**47**
Outering	St. Jude Parish-Donholm	4
	Assumption of Mary-Umoja	3
	Divine Mercy -Kariobangi	2
	Holy Cross -Dandora	2
	Holy Trinity -Kariobangi	2
	Holy Innocents - Tassia	2
	Subtotal	**15**
Gatundu	Our Lady of the Annunciation-Gatitu	2

	Martyrs of Uganda-Gatundu	6
	Ituuru	2
	Karinga Parish	3
	Kiganjo Parish	3
	Archangel Gabriel - Mutomo	2
	Mutunguru Parish	3
	Mary Help of Christians-Ruiru	4
	St. John the Baptist- Munyu-ini	4
	Subtotal	**29**
Kiambu	St. Stephen Parish-Gachie	4
	St. Joseph Parish Gathanga	4
	St. Martin de Porres - Karuri	4
	St. Peter & Paul - Kiambu	5
	Our Lady of Victories - Lioki	5
	All Saints Parish Riara	6
	Our Lady of Victories Parish Ting'ang'a	5
	Holy Rosar - Ikinu	2
	Subtotal	**35**
Thika	St. Matia Mulumba	2
	St. Patrick's-Thika	1
	Maria Madgalene - Munyu	3
	St. Augustine Juja	2
	Presentation of the Lord Juja Farm	2
	St. Teresa's, Kalimoni	1
	Immaculate conception - Kilimambogo	4
	St. Bernadette-Ngoigwa	1
	St. Francis of Assisi -Ruiru	2
	St. Lucia Membley-Ruiru	0

	St. Peter Kwihota	3
	St. Christopher Kembo-Ruiru	1
	Subtotal	**22**
Limuru	Ngarariga parish	2
	Kereita Parish	2
	St. Joseph-Limuru	4
	St. Francis - Limuru	2
	St. Charles Lwanga- Kamirithu	3
	Githirioni Parish	3
	St. Andrews- Rironi	2
	Subtotal	**18**

The marriage records obtained from the Catholic Archdiocese of Nairobi Pastoral office indicated that 284 mixed marriages were conducted in 2019 within the 113 parishes in the six deaneries. The distribution of those marriages per parish is shown in table 3.3. Based on the three demographic categories identified by the researcher (urban, peri-urban, rural), the researcher purposeful selected 27 parishes. These parishes were distributed as shown in table 3.5. The sample size was proportionately distributed as shown in table 3.5. According to the deanery distribution in table 3.5, central and outering deaneries represented urban population, Gatundu and Kiambu deaneries represented peri-urban population while Thika and Limuru deaneries represented rural population.

DATA COLLECTION INSTRUMENTS

Schutte Self-Report Emotional Intelligence Test (SSEIT)

This is a 33-item, self-report-report that focusses on general Emotional Intelligence (EI). It has four sub-scales: emotion perception, utilizing emotions, managing self- relevant emotions or social skills, and managing others' emotions. It takes an average of five minutes to complete the scale. Developed by Schutte et al. (1998), the SSEIT measures the four facets of Emotional Intelligence as defined by Salovey and Mayer (1990). These facets are; appraising emotions in self and in others, expressing emotions, regulating emotions in self and others, and utilizing emotion in problem solving.

The SSEIT has been used in over 200 publications listed in the Psyc INFO database (Schutte et al., in press). In the development of this assessment, the internal consistency was measured by Cronbach's alpha as 0.90 (Schutte et al., 1998). Researchers also reported a 2-week test-retest reliability for total scale scores of 0.78. A detailed analysis of validity estimates are described in Appendix A (derived from Schutte et al., in press). Cronbach's alpha was used to test the reliability of several questions measuring the latent factor. This scale has a reliability rating of 0.90 as reported by Schutte and Colleagues (1998).

Marital Quality Scale

This is a multidimensional measure of marital quality which has been found to give global and specific scores. It was developed by Shah, A. (1995) and standardized with the Indian population. The scale has an internal reliability of .91 and a retest score of 0.83. The scale involves following 12 factors to assess overall quality of marital life (1) Understanding (2) Rejection (3) Satisfaction (4) Affection (5) Despair (6) Decision- Making (7) Discontent (8) Dissolution-Potential (9) Dominance (10) Self disclosure (11) Trust and (12) Role functioning.

Questionnaire

In addition to the standardized measurement scales for measuring quantitative data, the researcher developed an open ended questionnaire based on the research objectives. It had three sections, covering objectives for Emotional Intelligence and quality of marriage.

Data Collection Procedures

Primary data was collected using these two tools, SSEIT (Mayer et al., 2003) and Marital Quality Scale, MQS (Shah, 1995). The study was conducted after getting approval from the Postgraduate Studies Committee of the Catholic University of Eastern Africa. A letter of approval to collect data was issued by the National Commission for Science, Technology and Innovation (NACOSTI) upon review of the proposal.

Permission to conduct the study was also be sought from Priests'-in-charge of the parishes from which the researcher sought responses from. Eight meetings with married individuals, two per deanery, were organized by the researcher. The purpose of the study, the methods of data collection and the time frame for the study was explained to the respondents at the meetings. Informed consent letters and questionnaires were hand-delivered by the researcher to the prospective respondents who filled them onsite.

Data Analysis and Presentation

In the analysis of the relationship between emotional intelligence and marital quality among married individuals within Catholic Archdiocese of Nairobi, emotional intelligence was treated as the independent variable while level of marital quality was the dependent variable.

The returned questionnaires formed the basis for the analysis. The questionnaires were cleaned, verified, coded and tallied according to the themes. The researcher used the Statistical Package for Social Sciences version 25 (SPSS v.25) to analyze quantitative data from the questionnaires with the help of descriptive and inferential statistics. Qualitative data was analyzed based on themes extracted from the questionnaire through content analysis. Descriptive statistics was presented in the forms of tabulation, diagrams, graphs and certain numerical procedures such as means, percentages and tallies all which aimed at summarizing the material in a form which displayed its distinctive features that aid analysis. Inferential statistics, on the other hand, is a branch of statistics mostly concentrates on data analyzing and inferring meaning (Kihn & Ihantola, 2015).

RESULTS

The relationship between emotional intelligence and marital quality was determined through Pearson's correlation and regression analysis

Table 5: Pearson Correlation

		Marital Quality	Emotional Intelligence
Marital quality	Pearson Correlation	1	.180[*]
	Sig. (2-tailed)		.020
	N	166	166
Emotional intelligence	Pearson Correlation	.180[*]	1
	Sig. (2-tailed)	.020	
	N	166	166

Results from table 5 indicate that there is a significant positive linear correlation between marital quality and emotional intelligence (r= 0.180, at α =0.05)

Table 6: Regression coefficients table

Coefficients [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	119.348	8.552		13.955	.000	102.460	136.235
	Emotional intelligence	.145	.070	-.176	-2.070	.040	-.284	-.007

Dependent Variable: marital quality

Relationship of the dependent and independent variables was determined using regression model given as

Y= β0 + β1 X1 + ε

Where: Y is marital quality; β0 is the constant or the intercept of the regression line; β1 is the regression coefficient for predictor variable; X1 is emotional intelligence, ε is the error term.

Y= 8.552 + 0.070X2 + ε

This means that any any unit increase in level of emotional intelligence leads to an increase of marital quality by 0.070 units.

Hypothesis Testing

The following hypothesis had been stated and which was tested;

H01: There is no statistically significant relationship between emotional intelligence and marital quality among married individuals in the Catholic Archdiocese of Nairobi. The significance level associated with emotional intelligence is $0.04 < p = 0.05$. We therefore reject the null hypothesis and accept the alternate hypothesis and conclude that the level of emotional intelligence has a significant relationship with marital quality. This concurs with the study done by Hajihasani & Sim (2019) which was ascertaining the role of emotional intelligence and religious orientation on marital satisfaction among young married girls in Iran where the authors established a positive and substantial association between emotional intelligence and marital satisfaction. The underlying importance of high emotional intelligence in this study warrants individuals to objectively open all feelings, monitoring and controlling them in oneself and others so as to promote personal understanding and growth. Further married individuals with high emotional intelligence quickly adjust to marital challenges by handling stress for own favor in order to reduce or avoid distress, depression and anxiety.

From the study results the hypothesis was restated as follows;

H11: There is a statistically significant relationship between emotional intelligence and marital quality among married individuals in the Catholic Archdiocese of Nairobi.

DISCUSSION

The specific objective of the study was to determine the relationship between the dimensions of emotional intelligence and marital quality among married individuals in the Catholic Archdiocese of Nairobi, Kenya. The calculated significance level of emotional intelligence from quantitative data was $0.04 < p = 0.05$. This resulted in rejection of the null hypothesis and acceptance of the alternate hypothesis that the level of emotional intelligence has a significant relationship with marital quality. When it comes to qualitative data, satisfaction of emotional needs was at 85.6%, psychological needs at 82.6%, intellectual needs at 75.9%, sexual needs at 85%, spiritual needs at 87.48%, social needs at 89.8% and economic needs at 86.8%.

Based on both quantitative and qualitative results, it is evident that married individuals in the Catholic Archdiocese of Nairobi have high levels of emotional intelligence and high quality of marriage. These results concur with related studies that established a similar relationship. For instance, Geßler et. al. (2020) opined that people with high ability to perceive emotions easily identify, express accurately and differentiate between real and fake emotional expressions hence helping them cope with the dynamics of marriage. Mayer et. al. (2016) also noted that in interactional relationships such as marriage, perceiving emotions would mean the ability to identify emotions in oneself and others, in both the verbal and non-verbal cues and in other stimuli emanating from emotional interactions. Kalsoom and Kamal (2018) also found that married individuals with high level of emotional intelligence exhibit high levels of interpersonal skills that enhance their verbal and nonverbal communication, sexual satisfaction, and affection dyads, thus improved marital relationships.

CONCLUSIONS

From quantitative and qualitative data results emotional intelligence has a significant effect on marital quality among married individuals in the Catholic Archdiocese of Nairobi, Kenya.

RECOMMENDATIONS FOR FURTHER RESEARCH

This study also recommends other studies to be conducted to establish other factors that positively contribute to quality of marriage as the present study has shown that there are other factors that promote the quality of marriage other than emotional intelligence.

Additionally, a study should be done to determine the effect of emotional intelligence on marital quality in other Catholic dioceses in other counties to enable understand their impact in different geographical backgrounds.

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