

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

1. Okoli Alexander Chinwike 2. Okoli Paul Chibuike 3. Ofojebe Chukwuma Philip 4. Okpara Titus Chukwubuzo 5. Edoaka Anthony Chukwunonye 6. Chime Peter Ekpunobi 7. Ozougwu Augustine Obumneme

1. Department of Internal Medicine ESUT College of Medicine, Enugu State University of Science and Technology, Enugu-Nigeria.
2. Department of Internal Medicine ESUT College of Medicine, Enugu State University of Science and Technology, Enugu-Nigeria.
3. Department of Psychology, Nnamdi Azikiwe University Awka- Nigeria
4. Department of Internal Medicine ESUT College of Medicine, Enugu State University of Science and Technology, Enugu-Nigeria.
5. Department of Psychology, Nnamdi Azikiwe University Awka- Nigeria
6. Department of Internal Medicine ESUT College of Medicine, Enugu State University of Science and Technology, Enugu-Nigeria.
7. Department of Internal Medicine ESUT College of Medicine, Enugu State University of Science and Technology, Enugu-Nigeria.

Corresponding Author: Okoli Paul Chibuike, PhD

Abstract

This study examined Influence of career, education and pious organisational membership on marital satisfaction on Roman Catholic couples. Two hundred and twenty-seven participants were employed in the study. They all consist of couples who were random sampling procedure. Their age ranged from 18- 60, with a mean age of 3.39 and standard deviation of .889. The instrument adopted for the study consists of 25 items which measures marital satisfaction, developed by Hudson (1982). The study adopted 10x7x8 factorial design for the study while 3 way Analysis of Variance (ANOVA) was used to test the hypotheses. The first hypothesis which stated that Career will significantly influence Marital satisfaction among Roman Catholic couples was rejected at ($F=1.059$, $sig<.400$). The second hypothesis which stated that Education will significantly influence marital satisfaction among Roman Catholic couples was also rejected at ($F=1.395$, $sig<.233$). The third hypothesis which stated that Pious organisational membership will significantly influence marital satisfaction among Roman Catholic couples was accepted at ($f=1.939$, $sig<.072$). Based on the findings of this study, the researcher, therefore, recommended that marriage class instructors as well as all whose responsibility it is to instruct those going into marriage should advice couples to join any of these pious organisations. Also couples who are currently experiencing challenges in marital relationship should be counselled to join any of the extant pious organisations.

Keywords: Career, education, pious organisational membership, marital satisfaction, Roman Catholic couples.

Introduction

Background to the Study

The phenomenon that has finally been referred to as marriage has a history which is as old as humanity. Some authors confirmed that among the categories of intimate relationships ever to exist, marriage has proven to be the most important (Arif and Fatima, 2015). This is why Karney and Bradbury (2020), insist that the tenacity of marital unions becomes meaningful when one takes into consideration the fact the intensity of marital unions elicits an intimacy that takes care of the welfare of the partners. Marriage is therefore one of the oldest human institutions. Other authors affirm that a total percentage of people who in one way or the other venture into marriage during their lifetime is above 90% (Kiersz, 2019; Yau, 2015).

From way back, discussions on marriage had always formed the subject of many researches and have occupied many popular secular and spiritual discourses that cut across religion, culture, economy, society and indeed many other vital areas of human endeavour. Marriage is the legitimate or officially accepted unification of two or more individuals as spouses in a peculiar bond. Marital union, occurring mostly between a man and woman is an institution that enjoys the backing of the law and the society as well as other ancillary regulations that confer rights, obligations and duties on these married partners as well as protect the integrity of their children (Britannica, 2021). This entails that marriage is an institution of its own with its own dos and don'ts which must be adhered to for marriage to make meaning.

Traditionally, in many early, medieval and modern cultures, marriage was conceived to exist between a man and a woman as in the case of monogamy, or between a man and more than one woman as in the case of polygamy, or between a woman and more than one man as in the case of polyandry. Other forms of marriage include: exchange marriage – which has to do with the pre-agreed exchange of spouses by two groups. This type of marriage is mostly seen in societies that emphasize patrilineality. Another form of marriage is the group marriage – which is the marriage of a group of men and a group of women. The rarity of this type of marriage arrangement, accounts for its obvious obscurity. Tree marriage is another form of marriage whereby an individual is symbolically united with a tree usually perceived to possess some preternatural powers.

Yet another form of marriage is the Common-law marriage in which there is simply no civil or religious ceremony. It works by the partners simply agreeing to refer or regard each other as husband-and-wife (Britannica, 2021). But whether this assumption still holds water in the later modern and contemporary era is a subject this work is not directly interested in. Nonetheless, marriage remains an important institution in the life of man.

The importance of marriage is to the effect that most people marry at least once in their entire lifetime (Berscheid and Regan, 2005). The prominence and dignified nature of marriage has also exalted it to the extent that it can no longer be viewed merely as a close relationship or social institution that impacts in the lives of people everywhere, but, in some institutions, it is customary to view it as a much stronger bond – covenant. In this regard, marriage can be said to be an agreement which obligates a man and a woman to set up for themselves a perpetual union that is meant to be for entirety of their lives, in this same union, certain provisions are made for the prosperity of the partners as well as for their children (Coriden et al., 1983).

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

This free self-giving of each other, against the background of obvious misconceptions regarding where marriage inheres, is in fact the crux of marriage. This means that when viewed from whichever outlook, marriage presents an image of an institution that commands a very mutually exclusive relationship that demands a total commitment from all the parties involved. This also entails that, marriage, once contracted, is expected to last throughout the lives of the parties involved or at least, till death do them part. If the above is anything to go by, then, there must be elements of fulfilment of one's wishes, expectations and needs. In other words, there must be something in it for the couples who must remain together in this union. This is simply explicable from the point of view of the theory of motivation. Motivation may be said to be that vitalizing impetus that initiates, drives and sustains behaviour (Eze, 2019). He avers that human behaviour is highly motivated and goal directed. Hence, something must have to motivate couples to remain in marriage. The acquisition of these motivating factors is what researchers have generally referred to as satisfaction. Hence for marriage to hold firm, there must be satisfaction in that marriage or such marriage must be marked by marital satisfaction.

The present work looks at "Marital Satisfaction", a field in the institution of marriage that has witnessed a lot of discussions and research, yet one can comfortably state that research on this subject is far from being conclusive. Marital satisfaction is an interpretation of marriage that can only be given by an individual based on their experiences of marriage. This is why Stone and Shackelford (2006), saw marital satisfaction as a cognitive representation of what one gains and what one stands to lose in a marital relationship. If the cost of being married to a person is too high on their partner, there is no doubt that the satisfaction level in that marriage is going to grow less for the particular partner involved, although the case might not be the same for the other partner. On the other hand, if the perceived benefits accruing from the marriage ranks higher, the more the individual is bound to get more satisfied with the marriage. Haris and Kumar (2018) also believe that marital satisfaction has their foundation on the personal estimation of an individual's knowledge in their marriage. The decision or evaluation is subjective because the test for satisfaction in marriage can only be answered by the person in question. In research situations, marital satisfaction is ascertained through response to questions with criteria that test for satisfaction in marriage. Hence, the answers given would go a long way to reveal how satisfied one is in their marriage, because a person's satisfaction level can only be determined by them and not by any other.

Lots of researches on marital satisfaction have focused on measuring the influence of certain other demographical variables on marital satisfaction. This research is unique because it includes "pious organizational membership"- a new variable that hitherto has little or no much empirical work to its credit regarding marital satisfaction in Nigeria. This work does not just intend to check the influence of career and education on marital satisfaction, it also seeks to probe into how, having a job or a business, being educated and belonging to a pious organisation would combine to predict marital satisfaction among women.

There are many factors that can enhance or deplete marital satisfaction among married women. One of these factors is having or not having a career or work or job. A career is a profession on which someone embarks for a reasonable amount of the person's work life and which affords the person opportunities for development. Career is of paramount significance to humans and has always been found to motivate humanity in physical, ethnical and ideological manners. Viewed from a broad spectrum, career is any endeavour whereby through human efforts, goods and services are made available to humanity. In primitive societies, women were only allowed to be at home almost as one of the acquired properties of man, merely to give birth to children and rear these children and at best to join their husbands in doing the farm works. However, from the time of industrial revolutions in

the west down to our contemporary era, women now form part of the work force; a lot of women now go into various careers. Some authors observed that the advent of industrial revolution created a change which necessitated women to join the workforce, often having to leave their homes to entirely different localities in search of greener pastures (Omolayo et al, 2013).

This may have been caused by different factors which by nature could be financial, societal, partisan, spiritual, preference, joint bargain between couples and high-tech variations and improvements. The resultant effect is the mass exodus of the women fold into the mainline society nowadays, searching and are being gainfully employed in jobs away from the family. It is now usual to see women working as medical practitioners, teachers, clerics, engineers, legal practitioners, business people, and journalists, bankers and so on, often being placed in very high and enviable positions.

Women now work as captain of industries, directors of federal and state ministries of the civil service etc., and still perform at their very best. This does not go without an attendant premium. The question is if these women who have left all these responsibilities in search of the Golden Fleece, have gotten better for it? Has it actually made them more or less satisfied with their marriages? The situation even becomes more complicated when we consider that at these higher echelons of their professions, these women still need to contend with some other marital responsibilities that may never be assigned to others. Against this backdrop, Omolayo et al. (2013), observed further that, women who are married and are in the labour market encounter several new challenges, one of which is connected to best they must have to blend the push from the family as well as the pull from work. Koos and McLelland (2009) also added that the double function which these women must perform as wives and public servants makes extraordinary demands from them to be able to juggle tasks in a way that allows them the opportunity to fulfil both personal and family needs. Any attempt at disheveling this balance at this level is sure to affect the satisfaction level of the marriage.

While some women who have careers are educated, some are not, one wonders if there will be a difference in the level of marital satisfaction in women who have careers and are educated and those who are not educated? In other words, how does a woman's level of education influence her marital satisfaction? Generally, it is commonsensical to adduce that, attainment of education for women, shares a certain level of relationship with marital satisfaction, which cannot be neglected. Amidst a variety of other views of educational attainment Nwafor (2009), saw it as the highest possible educational level attained by an individual. Etymologically, the word education is a derivative of the Latin word "educare" meaning, to bring up. Another Latin word "educare" is the same as 'to bring forth.

On this issue, philosophers are divided along schools of thought-the empiricists and the rationalists, regarding that which is known. The rationalists as championed by René Descartes agree with the above definition of education as bringing forth or bringing out the best in a person, which presupposes that knowledge is latent in man and would only require the intervention of a teacher who would serve as a midwife to draw up and out that which is already inherent. The empiricists on the other side of the divide, as championed by John Locke aver that one cannot bring out what has not yet been put in. Their main line of argument has always been that the mind at birth is a blank slate – an idea that has been known as "tabula rasa", upon which only experience can write.

This work does not intend in any way to plunge into the arguments of philosophers regarding this. We shall abandon their argument to them, while maintaining the fact that there are both inherent endowments that are brought forward with education as well as some situational factors that play

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

vital roles in one being educated (Stumpf, 1994). Seeing from the above background therefore, education serves to aid individuals put their capabilities to optimal use as well as to make themselves better persons. It also implies that an overall improvement of the character and other inherent traits of learners is the main aim of education.

Scholars from of old have always categorized education into types for various reasons. Thus, it is often common to subdivide education into formal, informal and non-formal types of education. The type of education this research intends to dwell on is formal education. To obtain formal education, one must have to put in some time in specific institutes like schools, colleges, universities etc., nowadays too, with the breakthrough of the internet, people also acquire virtual education via the internet from foreign universities. Formal education is structured in such a way that there are specific learning objectives stipulated in form of calendars and timetables which are strictly adhered to, with intermittent examinations for proper ascertainment of learning objectives (Sarma, 2018).

Informal education as the name portrays, is the kind of education that does not have any organized structure in which they are acquired. They are the knowledge we get through our everyday interaction with life and with people around us, whereby all activities reasonably circumvent around development of personality and individual skills (Jeffs and Smith, 1990). Non-formal education is the type that is acquired within an organized setting but outside the confines of the already known formal system. One can acquire this type of knowledge at one's terms and conditions and according to one's best mode of appreciation (Odimayo, 2019). Another factor that might be seriously influencing marital satisfaction in women apart from career and education is the extent of their religious piety.

Literatures are replete with evidences of high involvement of women in religion. Some researchers believe that women are commonly more religious than men mainly among Christians. A research conducted by Pew Research Centre on religion and public life revealed that "women are more likely than men to say religion is "very important" in their lives at a ratio of 60% vs 47% (Pew Research Centre, 2016). Others have also affirmed that women are generally more likely to be active in religion than their male folks adding that facts about this have characterized religion in the last 100 years (Beit-Hallahmi, 2010). This research also looks at how belonging to these pious organisations can translate in marital satisfaction.

The term Pious comes from the Latin adjective "pietas" which means devout, religious, spiritual, God-fearing and showing religious reverence. It may equally suffice as a means of attracting God's blessings. Sometimes it also points to outward signs that result from an inward spiritual orientation; the idea is that religious piety would serve as an evidence of one's true spiritual life. Pious organisations or associations according to Donnelly (1907), is a term which encompasses those groups authorized by the relevant ecclesiastical authorities for the propagation of charitable and religious works. This means that they exist for the sole aim of affording people opportunity to live holy lives and in more fruitful practice of Christian virtues. Pious associations could also be extended to mean a group of God-fearing set of individuals who exhibit works of charity.

Within the Catholic Church, the origin of these pious organisations date as far back as the middle ages and had tremendous adherents towards the close of the twelfth century (Hilgers, 1912). Many of these pious associations took the Blessed virgin for their special patron and in reverence, chose names that had something to do with one mystery or the other which are associated with her. Some others also took names which had one thing or another to do with the saving suffering and death of Christ (Hilgers, 1912).

In general, pious organisations can be divided into sodalities or confraternities and societies. Societies are those pious organisations that have easier rules and do not thrive in undue rituals and no unusual regalia and are not obliged to congregate for mutual religious activities and as a rule they prioritize help of others. Whereas confraternities emphasize rituals and would always need to come together for prayers and other works of charity. Most of these pious organisations are also modelled after some saints and members are expected to take lessons from the lives of these saints.

In all, through pious organisations, people strive to live holy lives and to imbibe Christian virtues. The link to this work is that with the God-fearing orientation which is a product of devotion through pious organisations, people may be more likely to engage in patterns of behaviour that further engender marital satisfaction. This being the case, one can say that such earnest efforts if properly channelled may rightly influence marital satisfaction. There is as yet no much empirical evidence-based research that can be used to substantiate this claim in Nigeria. This is in fact why this work is important as it will furnish the academic as well as religious world with empirical and quantitative evidence in this field.

Statement of the Problem

An ideal marriage usually bears a lot of benefits for couples. By its very nature, marriage should be a partnership for life and it is only corollary that such a union should be a happy one. Indeed, many people have gone into marriage because of the beauty and joy it promises. Marriage makes couples happy; as a result, happiness ranks highest among factors that motivate people into marriage (Holman, 2021). In marriage, partners freely exchange views, ideas, opinions and play very supportive roles to each other in both good and bad times, in want and in plenty, support each other when they are happy or sad etc. Again, the trust that comes with marriage elicits the feeling that one has a partner who is close to their heart and is ready to give in their best for their sake.

This contributes to the general wellbeing of couples. A research found that out of 25,000 people studied, married people were found to have 14% greater chances of surviving heart attacks and leaving the health facilities earlier than single people. This was linked to the fact that people who are happy in their marriage often develop immune activities that are far stronger than that of single people (Shmerling, 2016). It is only in the context of this happiness that we can begin to talk about satisfaction in marriage. The joy brought about by the presence of children in a marriage is immeasurable and also forms an integral part of the goodies of marriage. We could go on and on but, suffice it to say that marriage has many benefits to partners.

Many have enjoyed and still enjoy marital bliss today, but now and again we are rudely confronted with certain situations that deviate from the ideals of marriage. Often marriages are being devilled by different problems. Some couples fight, quarrel, and taint the image of marriage so much so that some resort to litigations as the only means of settling differences, and in worst case scenarios, some lose their lives to many forms of domestic violence. Some of the common problems found in marriage are rally around communication issues, lack of sexual intimacy, infidelity that could be sexual or emotional, incongruent values, financial difficulties, disparity of reasoning, selfishness, etc.

These are evidenced in the large numbers of cases in many customary courts and ecclesiastical marriage tribunals around which are but signs that a lot of marriages are not working out. For example, the Awka diocesan marriage tribunal in her 2017 annual report, recorded, a total of 254 cases. In 2018, they reported a total of 230 cases, in 2019, they also recorded a total of 215 cases while in 2020, and they handled a total number of 178 cases (Ezenwa, 2017; 2018; 2019; 2020). This

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

is indicative already of a deep-seated problem; hence, it is important that factors that engender stability and harmony in marriages be well noted (Tolorunleke, 2013).

Concerted efforts have been put in place to stem this tide that may be sweeping away this important institution of the society. In line with this, Knowles (2011), conducted a study that is based on efforts geared towards improving marital satisfaction using a structured facilitation program. Several other programs have also been undertaken by different governmental and non-governmental agents, for example the provision of marriage counselling centres in hospitals and some other facilities (Tolorunleke, 2013). The recent passage into law by the Senate of the bill for the establishment of Nigerian Council for Psychologists, is also a right step in the right direction, as it would ensure quality psychologists for different fields especially in marriage counselling (Punch, 2019). Marriage education often conducted by the academia and the civil society has also helped in a great way to improve marital satisfaction. Within church circles, there are also marriage courses or pre-marriage classes organized to assist intending couples get acquainted with marriage (Birney, 2018).

These and other efforts made by the governmental and non-governmental agencies, by psychologists and even the church have no doubt gone a long way to established improvements especially in increasing marital satisfaction among couples. The researcher also observed that although few scholarly interventions have been made on career and marital satisfaction, education and marital satisfaction both in western setting as well as in our own clime. From the extant studies, it is obvious that the influence of pious organisational membership on marital satisfaction has not been given attention both in this part of the world or in the west. The dearth of research in this area especially among Roman Catholic couples in our setting has made this work worthwhile and relevant.

To the best of the researcher's knowledge, there is no existing literature that focused on the influence of these variables (career, education and pious organisational membership) on marital satisfaction neither within our Nigerian setting nor elsewhere. Since we cannot establish in concrete terms which of these variables influences marital satisfaction either positively or negatively, the findings of this will be an addition to existing literature on marital satisfaction as well as a springboard for further research works.

Research Questions

This research shall provide answers to the following questions:

1. Will career have significant influence on marital satisfaction among Roman Catholic couples?
2. Will education have significant influence on marital satisfaction among Roman Catholic couples?
3. Will pious organizational membership have significant influence on marital satisfaction among Roman Catholic couples?

Purpose of the Study

The general purpose of this study is to determine the extent to which career, education and pious organisational membership will influence marital satisfaction among Roman Catholic couples. Specifically, the study will determine:

1. Whether career has an influence on marital satisfaction among Roman Catholic couples.
2. Whether education has an influence on marital satisfaction among Roman Catholic couples.
3. Whether pious organizational membership has an influence on marital satisfaction among Roman Catholic couples.

Relevance of the Study

There is no gainsaying that we cannot overemphasise the importance of a happy marriage. For some, the secret to their overall high positive performance is their happy marriage. In other words, when people are satisfied in their marriage, they tend to achieve more and the more the number of maritally satisfied couples, the more the probability of happy society. Conversely, when marriages are experiencing straits, the society at large bears the consequences. The immediate family members, the workplace, and indeed all the significant others will be affected.

This work is therefore relevant as its application among couples will educate many people and enable them to understand the role these factors (career, education and pious organisational membership) under study could play in salvaging troubled marriages as well as restoring broken and breaking marriages.

Operational Definition of Terms

Career: this is the means of livelihood possessed by person or avenues through which they get income. In this research, it is classified into a number of careers which are medical, teaching, clerics, engineers, legal, business, journalists and banking. Apart from these, those one not enlisted here are categorized under others.

Education: This is level of formal education that has been received by an individual. In this research, it is categorized into six groups, those with FSLC, SSCE, OND, HND/B.Sc, M.Sc and others.

Pious Organisational Membership: This is the act of belonging to any of the associations within the Church that enhance spiritual growth and good exhibition of Christian life, such as: The League of the Sacred Heart of Jesus, Confraternity of the Precious blood of Jesus, Legion of Mary, Blue Army of the Blessed Virgin, Society of the Miraculous Medal, Charismatic Renewal of the Holy Spirit, St Anthony's guild, St Theresa's society and others.

Research Hypothesis

The following hypothesis serves as a guide light in the current study:

- Career will significantly influence marital satisfaction among Roman Catholic couples.
- Education will significantly influence marital satisfaction among Roman Catholic couples.
- Pious organizational membership will significantly influence marital satisfaction among Roman Catholic couples.

METHOD

Participants

The participants were drawn from the population of couples and the sample size is two hundred and fifty (250). Eighty percent (80%) of the sample size were gotten from Southern Nigeria, while twenty percent (20%) of the participants were gotten from Northern Nigeria. The age range of the participants ranged from 18 – 60 years with a mean age of 3.39 and the standard deviation of .889. Hundred percent (100%) of the participants are married. Seventy-one (71) of the participants are males, while one hundred and fifty-one of the participants (151) are females. Two hundred (200) sixty percent representing 60% are Igbo, thirty (30) representing twenty percent (20%) are Hausa, ten (10) representing ten percent (10%) are Yoruba and ten (10) representing ten percent (10%) are others.

Instruments

The instrument used in this study is the Index of Marital Satisfaction (IMS): this scale was developed by Hudson (1992), to measure the level of marital satisfaction in married people. The questionnaire

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

contains 25 items, 13 of which are worded positively while 12 are negatively worded. The response pattern for this scale comes in a 5 points Likert format, ranging from 1 = Rarely or none of the time, 2 = A little or none of the time, 3 = Sometimes, 4 = A good part of the time, and 5 = Most of the time. In this instrument, thirteen (13) items are reversed. (items 1, 3, 5, 8, 9, 11, 13, 16, 17, 19, 20, 21, & 23) are reversed during scoring. Thus, to obtain the index of marital satisfaction, 25 was subtracted from the total score. Any score below 30 will be taken to indicate a satisfaction in the relationship while any score above the norm score of 30 will be regarded as sign of dissatisfaction. The reliability coefficients reported by Hudson (1982) are: Cronbach's alpha internal consistency of .96, 2 – hour test-retest of .96. The validity coefficient is .60 or greater however a concurrent validity coefficient of .48 was obtained by Anene (1994) by correlating IMS with Marital Stress Inventory (MSI) Omuluabi (1994) Schaefer and Olson, (1981) Okoli, Ezeme and Ofojebe (2019) obtained the Alpha coefficient of .94.

Procedure

The research instrument was approved by the research supervisor. Two hundred and fifty (250) questionnaires were randomly distributed in southern and northern Nigeria respectively. Eighty percent (80%) of the questionnaire were distributed in southern Nigeria, while twenty percent (20%) of the questionnaires were distributed in northern Nigeria. It took the researcher two months to fully distribute and collect the questionnaires. During the process, the participants were assured of anonymity and confidentially and were duly instructed on how to complete the questionnaires and were encouraged to do so as honestly as possible. Two hundred and forty-three (243) were collected, sixteen copies were incompletely filled. A total of two hundred and twenty-seven (227) copies of questionnaires were analyzed to test the hypotheses already stated. Improperly filled questionnaires were discarded. The Statistical Package for Social Sciences (SPSS) will be used to calculate and analyze the outcome of the questionnaires shared.

Inclusion Criteria

Married men and married women
Roman Catholic couples

Exclusion Criteria

Non-married men and non-married women
Non-Roman Catholic couples

Design and Statistics

The study is a survey, it employed factorial design, and 3 way Analysis of Variance (ANOVA) statistics was used to analyse the data.

Results

Table 1: Summary table of mean, range, standard deviation and variance. A descriptive statistics

N	Range	Minimum	Maximum	Sum	Mean	Std. Deviation	Variance	Career
Education	227	5.00	1.00	6.00	930.00	1.0969	1.12468	1.265
PO	227	7.00	1.00	8.00	1014.00	4.4.670	2.41172	5.816
Age	227	5	1	6	752	3.39	.889	.790
gender	227	1.00	1.00	2.00	381.00	1.6784	.46812	.219
MS	227	3.32	1.20	4.52	534.76	2.3558	-64745	.419
N	227							

Table 2: Summary table of Analysis of Variance

Source	Sum of Square	df	Mean Square	F	Sig.
Corrected Model	57.350 ^a	134	.428	1.053	.398
Intercept	398.989	1	398.989	981.768	.000
Career	3.875	9	.431	1.059	.400
Education	2.835	5	.567	1.395	.233
PO	5.517	7	.788	1.939	.072
Career*Education	6.501	24	.271	.667	.871
Career*PO	14.982	41	.365	.899	.641
Education*PO	9.243	26	.355	.875	.641
Career*Education*PO	5.258	18	.292	.719	.784
Error	37.389	92	.406		
Total	1354.510	227			
Corrected Total	94.738	226			

a. R Squared = .605 (Adjusted R Squared = .031)

Summary of Results

The ANOVA table above shows the summarized results of the tested hypotheses. The first hypothesis which states that Career will significantly influence marital satisfaction among Roman Catholic couples is thereby rejected at ($f = 1.059$, $sig < .400$). This finding implies that Career does not have an influence on marital satisfaction among Roman Catholic couples.

Also, the second hypothesis which states that Education will significantly influence marital satisfaction among Roman Catholic couples is also rejected at ($f = 1.395$, $sig < .233$). This finding implies that Education does not have an influence on marital satisfaction among Roman Catholic couples.

Lastly, the third hypothesis which states that Pious Organisational Membership will significantly influence marital satisfaction among Catholic couples is thereby accepted at ($f = 1.939$, $sig < .072$). This finding implies that Pious Organisational Membership has an influence on marital satisfaction among Catholic couples.

Discussion

The outcome this study which is based on the influence of career, education and pious organisational membership on marital satisfaction among Roman Catholic couples was discussed below. During the course of this research, three hypotheses were formulated. The first hypothesis states that, career will

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

significantly influence marital satisfaction among Roman Catholic couples. The result indicated that career did not influence marital satisfaction among Roman Catholic couples. This means that the first hypothesis was not confirmed. This finding is in dissonance with the works of Lichter and Carmalt (2009), who found that having no career, poses serious threat to marital quality and stability. This is also in disagreement with the study conducted by Mirzaei et al. (2014), on the effect of women's employment on marital satisfaction among men. They found that men who are living with employed wives showed greater satisfaction with their marriage than those whose wives were unemployed. Furthermore, the findings negates the research by Abdul Azeez (2013), among female nurses which proved inter alia, that there is higher marital satisfaction among women who are employed than among those who are not. This is also in disagreement with the work of Omolayo et al. (2013), who found a significant influence of employment status on marital satisfaction.

However, the finding of this research is consistent with the work of Talblot (2011), who found inter alia, among unemployed or underemployed religious affiliated people in South eastern Michigan, that while religious affiliation increased; marital satisfaction also increased notwithstanding that they were unemployed. Contrary to popular literature, has no significant influence on marital satisfaction among Roman Catholic couples. A look at the post hoc test conducted shows that the insignificant level of influence happened because it is only among the clergy who are only nineteen (19) participants and teachers who are sixty-eight (68) participants, that career was significant. However, since these were insignificant, it affected the overall level of influence. A number of factors may be responsible for this insignificance. Religious affiliation of people can have very important influence on what constitutes their worldview. Some people are highly religious and nothing speaks or appeals to them more their religious affiliation. Thus, for such calibre of peoples, whether they are employed or not may not have any significance on their marriage. The volume of teachings and devotions to God that comes to them from their religion are quite enough to sustain them in marriage as well as make them satisfied.

Again, number of participants could be very important here. It is observed that in the work of Omolayo et al., (2013) the number of participants were four hundred (400), while in the work of Mirzaei, the number of participants were two hundred and fifty (250). Personality differences are another factor that may have contributed to the insignificance of career on marital satisfaction. For example, some non-conscientious personalities that stomach less of planning may not consider being employed or not as a defining factor that can either lead to marital satisfaction. Again, Social support is another factor which plays a vital role among our people. In southern Nigeria which has the greatest percentage of the participants, social support is very rife and functional. There are a great many people among us especially women, who do not have any career nor work, they are simply housewives and mothers. Some have very rich relatives, who could be their husbands, their children or siblings on whom they rely for sustenance. For people like this, whether they have a career or not is not a factor that can make marriage satisfactory or not.

The second hypothesis states that, education will significantly influence marital satisfaction among Roman Catholic couples. The result indicated that education did not influence marital satisfaction among Roman Catholic couples. This means that the second hypothesis was not confirmed. This is again in dissonance with many researches that hold that education influences marital satisfaction, and also those that hold that, higher levels of education have been linked with increased or greater opportunity of getting employed which invariably leads to better economic conditions of financial stability. In other words, when one graduates maybe as an engineer or lawyer or a professional in one discipline or the other, one is more likely to get themselves employed and make some financial gains from such employments. This finding was also negated by the work of Fankhauser and Emerson

(2007), who remarked that many people, their gender notwithstanding, now wait until they graduate from college to get married, believing that this would lead to a more successful marriage.

This shows that education has in it some preparatory qualities which it imbues into the person thereby enabling them to sustain a healthy marriage. Furthermore, some maintained that they preferred to gain some education before marriage so as to get more mature in age and experience before marrying. This finding also goes contrary to (Glernn and Weever, 1978), who while studying couples, found that education might lead to certain qualities like flexibility, ability to communicate and ability to cope with the problems of living, which in turn are ingredients of marital satisfaction. This result also dissociates with the studies made by Chhaya (1987), who although, was interested in marital adjustments, found that levels of marital adjustment and satisfaction were higher among couples who are equally high in education. This result also contends with the work of Mefi-Shenn (1992), who found, that couples who equalize their original education and conventionalize employment status enjoy higher marital satisfaction. The above notwithstanding the findings of the research reveal that educational has no significant influence on marital satisfaction. The post hoc test revealed too that under education, the only groups that were significant were those with First School Leaving Certificate (FSLC) who were only eighteen (18) participants and Ordinary National Diploma (OND) who are sixty (60) participants. However following the percentage of these in comparison to the entire participants it not enough to bring the level of education to be significant in the entire study. It is important to state that there could be factors that may be responsible for this.

A look at the study shows that greater percentage of the participants were women. It goes without saying that this may have played a huge role to this insignificance of education in predicting marital satisfaction among Roman Catholic couples. It should be recalled that women education has always been an issue of strong contention especially among the South-Easterners. Amidst the growing advocacy for women education and the fruits thereof, the saying, the women's education ends in the kitchen may still be playing a subtle role to the effect that even if such women are educated or not may not count among the issues that play vital roles in determining their satisfaction in marriage. Hence, one can adduce a cultural explanation to the above. Women education has recently been extolled, but has not played a very vital role in the lives of women for although many of them are highly educated, they still do not have say in certain decisions in the society.

Women therefore do not depend so much on whether they are educated or not. Their relevance most often is their ability to deliver male issues, cook delicious meals, as well as please their husbands and their entire extended family. The traditional Igbo society as well as that of the ancient near east relegates to a great extent the role of women's education. So, it may not matter eventually even if they get educated because it may not empower them as much as it does their male companions. This in my opinion may have also played a role in education not being a significant predictor of marital satisfaction in the current study. Again, family dependency may have played a great role in making education not significant in marital satisfaction among Roman Catholic couples.

The third hypothesis states that, pious organisational membership will significantly influence marital satisfaction among Roman Catholic couples. The result indicated that pious organisational membership influenced marital satisfaction among Roman Catholic couples. This means that the third hypothesis not confirmed. This is in consonance with the work of Talbot (2011), who, although was interested in analyzing economic strain and religious beliefs among married people, found that as the levels of marital religious belief or affiliation increased, marital satisfaction also increased in couples.

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

It is obvious that there is dearth of research on the influence of pious organisational membership on marital satisfaction. However, based on proximity of content, we were able to lay our hands on related literatures especially those bothering on religiosity and membership in religious organisations. This finding so understood is in agreement with a cross-sectional study which found a positive association between religiosity and marital satisfaction across different religious groups, for example, Christianity, Judaism, Mormons and Muslims. The results of this research is also in agreement with the works of Orathinkal and Vansteenwegen (2006), who in their study of adults in Flanders region in Belgium found a significantly positive correlation between religiosity and marital satisfaction. This was also what Aman et al. (2019), found in their study. Although they studied Pakistani Muslim couples, they found that religiosity played a vital positive role among couples which helped to explain the social dynamics of marital satisfaction in Pakistan.

Furthermore, the findings of this research revealed that there was a significant influence of pious organisational membership on marital satisfaction among Roman Catholic couples. What this means is that the reverence that people have for God, which they show through their devotions to these pious societies or sodalities have a way of making couples develop attitudes that help them achieve marital satisfaction. This high level of significance becomes clearer when we take a look at the post hoc test. This holds that the significance came from Legion of Mary which has thirty-five (35) participants, St Anthony's Guild which has forty-two (42) participants and Precious Blood which has thirty-four (34) participants. These helped to bring up the number and thus made the influence more significant.

This could have been because most Roman Catholics who are devoted to these pious organisations are quite devoted. In fact, members of the Legion of Mary (Legionaries), a title adapted from the name of the soldiers of the Holy Roman Empire, see themselves as the soldiers of the Blessed Virgin Mary whose sole duty is to win souls for God through the power and influence of Mary mother of Christ. This very important self-conception of members of this group makes them very devoted Roman Catholics to the extent that it can be rightly said that nothing matters to them more than their devotion to the Blessed Virgin Mary and her son Jesus. Hence, we begin to understand why neither having a career nor being educated can influence their marital satisfaction. The same goes for people who belong to the other two pious organisations and indeed all the pious organisations or associations.

The idea is that interests in religious organisations are born from the deeper desires to stay closer to God and to feel the power of God in people's lives. It follows that this deep thirsting and yearning for God manifested albeit in various forms and through pious organisations or associations, urge Roman Catholics who belong to such organisations to aspire by a holiness of life to live in good relationship with God. This reverence for God or the Supreme Being which often translates into the human way of life plays a lot of roles in stabilizing marriage and thereby increasing marital satisfaction.

Little wonder then, why career and education were not significant among this population. It shows that for them, their faith is everything, hence the famous saying attributed to Karl Marx, and that religion is the opium of the masses. The findings of this research also explain why it is possible to have a poor, illiterate couple who are devoted, and enjoy marital satisfaction while some educated and employed couples are not satisfied in their marriages.

Implication of the Study

Okoli Alexander Chinwike, Okoli Paul Chibuikwe, Ofojebu Chukwuma Philip, Okpara Titus Chukwubuzo, Edoke Anthony Chukwunonye, Chime Peter Ekpunobi, Ozougwu Augustine Obumneme

The present study has shown that pious organisational membership has significant influence on marital satisfaction while career and education do not have influence marital satisfaction among Roman Catholic couples. Theoretically, the study will be added to the existing literature and thus increase the level of understanding in research bothering on marital satisfaction as well as emphasize the profound connections with pious organisational memberships. Therefore, one can rightly say that pious organisations within the Catholic Church can help save marriages. Thus, couples who are experiencing marital straits could join any of these groups and find help for themselves.

Limitations of the Study

The result of the current study is limited by the following considerations: First, the participants sampled from the Catholic Church were involved in the study. Other members of the Christian faithful could not participate in the research because of the absence pious organisations or associations among their denominations.

Another major limitation to this study is the inability to generalize the research findings. This is because the research is limited to people within the Catholic Church and not to members of other denominations.

Again, apart from the demographic variables studied in this work, it is possible that some other variables such as self-esteem, personality, culture, etc, could have influenced the dependent variable.

Despite these limitations, the findings of the study will be definitely added to the body of literature on marital satisfaction among Roman Catholic population.

Recommendations

The researcher made certain recommendations based on the findings of the study. These recommendations include:

1. Awareness should be created within the Church about the importance of these pious organizations and the benefits they hold for couples.
2. Authorities of other Christian denominations should also see if they can adapt or create such organizations as these for their members if they do not have them already, since the benefits are enormous for couples.
3. Marriage instructors should be informed of the findings of this research, so that while couples are being prepared for weddings, they should also be prepared for lifelong marriages by encouraging them to join any of these marriage saving associations.
4. There should be concerted efforts by the authorities of the Roman Catholic Church to revisit the relevant documents establishing these pious organizations and make them available to couples so that they see once again the intentions for which the church set up these pious organizations.

Suggestions for Future Studies

Given the limitations of this study, we are left with some rooms for improvement. It is therefore recommended that in subsequent research of this nature, it would be necessary to increase the sample size.

The researcher suggests that same research be conducted among people from other denominations or religious beliefs, as well as with people from other tribes forming the major sample size.

The researcher also suggests that future researches be equipped with more financial support so that the research will be carried out without much financial difficulties.

Conclusion

The study investigated the influence of career, education and pious organisational membership on marital satisfaction among Roman Catholic couples. Based on the findings, the researcher concludes that pious organisational membership has significantly influence on marital satisfaction, while career and education has not significantly influence marital satisfaction among Roman Catholic couples. Empirically the findings of this study expanded the body of literature as well as the extant knowledge by bringing marital satisfaction within the ambience of pious organisational membership, career and education.

From the foregoing, one can conclude that this study will ensure a more profound understanding and appreciation of other factors that generally influence marital satisfaction. Sequel to the result of the study, various marriage instructors and marriage advisers should endeavour to advice couples to draw closer to God through devotions which are available within their various denominations as this plays very important roles in their lives and their families

In line with the findings of this study, the knowledge base on marital satisfaction has been thereby increased and balanced.

Conflict of interests

The authors declare that they have no financial or personal relationship(s) that may have inappropriately affected their report of the findings of this research.

REFERENCES

1. Abdul Aziz, E. P. (2013). Employment Women and marital satisfaction: a study among Female Nurses. *International Journal of Management and Social Science Research* 2(11)17.
2. Aman, J., Abbas, J., Nurunnabi, M, & Bano, S.(2019). The relationship of religiosity and marital satisfaction: The role of religious commitment and practices on marital satisfaction among Pakistani respondents.*Journal of Behavioral Science*, 9(3)<https://doi.org/10.3390/bs90300030>
3. Anene, R.N., (1994). A Comparative Analysis of mental stress. Unpublished B.sc Thesis. Department of Psychology, University of Lagos.
4. Anene, R N (1994) in Omoluabi, F (1994) SCL90 Manual Unpublished manuscript, Department of Psychology University of Lagos.
5. Arif, N., & Fatima, I. (2015). Marital satisfaction in different types of marriage. *Pakistani Journal of Social and Clinical Psychology*, 13(1), 36-40 https://www.researchgate.net/publication/328163056_Marital_satisfaction_in_different_types_of_marriages
6. Beit-Hallalimi, B. (2010) Women and Religion.In D.A. Leeming, K.Madden, S. Marlan, (Eds).*Encyclopedia of Psychology and Religion*.Spinger.<https://doi.org/10.1007/978-0387-71802-6-748>
7. Ben Ezenwa, H. O. (2017). *Activities of the tribunal end of judicial year report*. Awka diocesan tribunal.
8. Ben Ezenwa, H. O. (2018). *Activities of the tribunal end of judicial year report*. Awka diocesan tribunal.
9. Ben Ezenwa, H. O. (2019). *Activities of the tribunal end of judicial year report*. Awka diocesan tribunal.
10. Ben Ezenwa, H. O. (2020). *Activities of the tribunal end of judicial year report*. Awka diocesan tribunal.

11. Berscheid, E. & Regan, P.C. (2005). *The psychology of interpersonal relationships*. Pearson. https://www.researchgate.net/publication/259869459_The_Psychology_of_Interpersonal_Relationships
12. Birney, K. (2018). Six things people find surprising about the Catholic Church's mandatory pre-wedding marriage course. Independent.ie. <https://www.independent.ie/style/weddings/the-final-say/wedding-talk/six-things-people-find-surprising-about-the-catholic-churchs-mandatory-pre-wedding-marriage-course-36644473.html>
13. Britannica, T. Editor of encyclopedia (2021, February 12). Marriage. Encyclopedia Britannica <https://www.britannica.com/topic/marriage>
14. Chhaya, S. (1978). Marital adjustment of over learned. *Psychological Abstracts*, 74(7)
15. Coriden, J. A., Green, T. J., Heintschel, D. E., Canon Law Society of America., & Catholic Church. (1985). *The Code of Canon Law: A text and commentary*. New York: Paulist Press.
16. Eze, L. (2019). *Motivation*. Unpublished lecture notes on organizational psychology.
17. Fankhauser, A. & Emerson, C. (2007). *Waiting until after college qualification to marry* <https://digital.library.wisc.edu/1793/52031>
18. Glenn, N.D. & Weaver, C. N. (1978). A multivariate, multisurvey study of marital happiness. *Journal of Marriage and the Family*, 40(2) 269-282. <https://doi.org/10.2307/350758>
19. Haris, F., & Kumar, P.A. (2018). Marital satisfaction and communication skills among married couples. *Indian Journal of Social Research*, 59(1), 35-44. https://www.researchgate.net/publication/324680369_Marital_Satisfaction_and_Communication_Skills_among_Married_Couples
20. Hilgers, J. (1912). Solidarity. In *Catholic Encyclopedia*. Robert Appleton company. New Advent. <http://www.newadvent.org/cathen/14120a.htm>.
21. Holman, P.B. (2021). *Motivation for Marriage*. Real life Answers. <http://www.reallifeanswers.org/family/marriage-preparation/motivation-for-marriage>
22. Hudson, W.W. (1992). *Index of marital satisfaction*. WALMYR publishing company.
23. Jeff, T. & Smith, M. (Eds.). (1990). *Using informal education innovation in education*. Open University press.
24. Karney, B.R., & Bradbury, T.N. (2020). Research on marital satisfaction and stability in the 2010's: Challenging conventional wisdom. *Journal of Marriage and Family*, 82 (1) <https://doi.org/10.1111/jomf.12635>.
25. Kiersz, A. (2019). *Here's when you are probably getting married*. Business Insider. <https://www.businessinsider.in/heres-when-youre-probably-getting-married/articleshow/67870783.cms>.
26. Knowles, M.L. (2011). Improving marital satisfaction using a structured facilitation program in the southern Maine congregation. *Dissertation projects Dmin*. 68 <https://digitalcommons.andrews.edu/dmin>.
27. Koos, U., & McLellan, K. L. (2009). Balancing dual roles in self-employed women. *SA Journal of Industrial Psychology*, 359(1), 1-10. <https://doi.org/10.4102/sajip.v35i1.416>.
28. Lichter, D.T., & Carmalt, J.H. (2009) Religion and marital quality among low-income couples. *Social Science Research* 38 (1) 168-187 <https://doi.org/10.1016/j.ssresearch.2008.87.003>
29. Mefi-shenu, T. (1992). The efforts of socioeconomic heterogamy and changes on marital dissolution for first marriages. *Journal of Marriage and the Family*, 54 609 – 619 <https://agris.fao.org/agris-search/search.do?recordID=US201301759709>.

An Investigation on the Influence of Career, Education and Pious Organisational Membership on Marital Satisfaction among Roman Catholic Couples

30. Mirzaei, R., Karimi, K.H., & Shahryari, P. (2014). The effect of women's employment on marital satisfaction of men. *Journal of Health and Care* 16 (3) 61-69.
http://hcjournal.arums.ac.ir/browse.php?a_id=272&sid=1&slc_lang=en
31. Najarpourian, S., Fatehizadeh, M., Etemadi, O., Ghashemi, V., Abedi, M.R., & Bahrami, F. (2012). Personality types and marital satisfaction. *Interdisciplinary Journal of Contemporary Research in Business*. 4(5), 372-383. <https://journal-archives23.webs.com/372-383.pdf>.
32. Nwafor, C.E. (2009). Influence of couple's education attainment on marital satisfaction. *Review of Behavioral Sciences*, 2 (2) 1-10. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2829367
33. Odimayo, K. (2019). What is non formal education? Method, definition, types. Legit. <https://www.legit.ng/1221153-what-is-formal-education-everything-know-html>.
34. Okoli, P. Ezeme, M, Ofojebe, C (2019). Marital dissatisfaction and perceived social support as predictors of depression among married individuals. *Journal of Medical Sciences and Clinical Research JMSCR Vol||07||Issue||10||Page 478-489||October*
35. Omolayo, B.O., Falegan, T. & Ajila, C.K. (2013). Influence of job demand and employment status on marital conflict and marital satisfaction among women in Ekiti state, Nigeria. *Journal of Psychology and Behavioral Science*, 1 (1), 8-11. <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1040.5970&rep=rep1&type=pdf>.
36. Orathinkal, J., Vansteenwegen, A. (2006). Religiosity and Marital Satisfaction. *Contemporary Family Therapy*, 28, 497-504 <https://doi.org/10.1007/s10591-006-9020-0>.
37. Pew Research Center. (2016, March). *The gender gap in religion around the world*. Pew Research Center. <https://www.pewforum.org/2016/03/22/the-gender-gap-in-religion-around-the-world/>.
38. Sarma, A. (2018). *Types of Education*: Quora. <https://www.quora.com>.
39. Shmerling, R.H. (2016). *The health advantages of marriage*. Harvard Health Publishing. <https://www.health.harvard.edu/blog/the-health-advantages-of-marriage-2016113010667>.
40. Stumpf, S.E. (1994). *Philosophy, history and problems* (6th ed) Mc-Hills inc.
41. Talbot, A. L.-G. (2011). *Unemployment or underemployment and marital satisfaction: Analysis of economic strain and religious beliefs in southeastern Michigan*. Master's Thesis. file:///C:/Users/admin/Downloads/Talbot_grad.msu_0128N_10811.pdf.
42. Tolorunleke, C. A. (2013). Causes of marital conflicts amongst couples in Nigeria: Implication for counseling psychologist. *Procedia, Social and Behavioral Science*, 140(21-26) <https://doi.org/10.1016/J.SBSPRO.2014.04.381>.
43. Yau, N. (2015). *Percentage of people who married, given your age*. Flowingdata. <https://flowingdata.com/2017/11/10/who-is-married-by-now/>.

Okoli Alexander Chinwike, Okoli Paul Chibuike, Ofojebe Chukwuma Philip, Okpara Titus Chukwubuzo, Edoaka Anthony Chukwunonye, Chime Peter Ekpunobi, Ozougwu Augustine Obumneme