

# **SPIRITUAL WELL-BEING AS CORRELATE OF MARRIAGE QUALITY IN DELTA STATE**

Ejiroghene Catherine EBOH (Ph.D)  
ejiroee37@delsu.edu.ng

*Department of Guidance and Counselling,  
Faculty of Education,  
Delta State University, Abraka*

## **Abstract**

*The purpose of this study is to examine the relationship between spiritual well-being and marriage quality of individual couples in Delta State. This study adopted correlational design to examine spiritual well-being and marriage quality in Delta State. Two (2) research questions and two (2) null hypotheses were formulated to guide the study. The population for the study was all married couples in Delta State. The multistage cluster sampling technique was employed in this study. 607 couples were selected from the approximate population of married persons 303,833 using the Kerlinger rule of thumb. The instruments used was Spiritual well-being Questionnaire (SWQ), Marriage Quality Questionnaire (MQQ). These instruments have both face and content validity, the reliability coefficient is; 0.84 and 0.89 using cronbach's alpha. Research Questions were answered using Pearson's Product Moment Correlation while the hypotheses were tested using regression analysis. The findings of the study revealed that; there is a positive relationship between spiritual well-being and marriage quality in Delta State. Spiritual well-being is an important index in fostering a happy home, it was recommended that couples should engage in their religious affairs together tolling the same line of interest especially when it has to do with their spiritual life.*

**Keywords:** *Spiritual, well-being, marriage, quality, correlate*

## **Introduction**

According to Ofoegbu (2002), as cited by Okorodudu (2010), marriages are contracted to provide the basis for love and companionship, bearing of children and fulfillment of couple's expectations. While Emeh *et al.* in (Okorodudu, 2010) observed that when couples who have ulterior motives other than the divine purpose for procreation and training of children fail to achieve their goals, their desires would be geared towards divorce especially when both couples are not spiritually inclined. For any marriage to be wholesome, the spiritual health of the couple is of great importance. Apostle Paul saw marriage as a mystery (Eph.5: 31-32). This again has a spiritual undertone on the concept of marriage.

The spiritual well-being of married persons therefore should not be despised. Spiritual well-being is an integral part of mental, emotional and physical health (Casa, 2009). According to Mahalo

(2012), spiritual well-being is the practice and philosophy of the integral aspects of mental, emotional and overall well-being. Mahalo further stressed that it is considered to be a primary coping or adjustment resource. It is unconnected with any specific religion; hence Mahalo (2012), asserted that spiritual well-being is not the property of any specific religion, belief or culture; it is accepted on a universal basis. It is a way of keeping track with one's own journey to discovery of oneself in creation.

The main purpose of spiritual well-being is to find purpose and meaning in one's life. Hence Casa (2012), opined that spiritually healthy individuals exhibit a feeling of being more contented within their life's situation, greater enjoyment of self-time, finding an inner peace, greater ability to take control of and resolve their life's issues, a greater sense of satisfaction in their activities and life situations, ability to take a more active part in life rather than standing still and watching it pass by, ability to build more intimate, loving and lasting relationships and greater feeling of purpose and meaning in their life. In the light of the married and intending couples must look in-ward to their spiritual health. Spiritual well-being can have a dramatic impact on various realms of the well-being wheel, particularly with respect to finding overall peace, harmony and happiness with our life and surrounding. (<http://www.wsulibs.wsu.edu>, 2012). They further opined that imbalance in spiritual well-being can affect our sense of purpose and meaning in the world, which carries emotional, physical, social, psychological and even financial implications.

The concept of health or well-being according to Casa (2009), is now seen as a holistic, multi-dimensional phenomenon which include not only physical (the ability of all body system to function efficiently and effectively but other aspects. Social well-being; this is the ability to enjoy meaningful relationship with other people in one's environment. Emotional well-being is the ability to deal comfortably and appropriately with emotions, spiritual well-being is the ability to find meaning and purpose in life and mental well-being is the ability to learn and function intellectually. This broad concept of well-being acknowledges the complexities of the human organism and the dynamic inter relationship between body, mind (soul) and the spirit (Heintzman, 2002). A spiritually healthy person produces a positive and accommodative atmosphere for mutual coexistence; every human being on earth is made up of a soul, spirit and body these three components constitute the man. The term spirituality as it is generally used has different meanings according to time, place, situations and world view. Pipe *et al.* (2008) described the vertical dimension as a relationship with the transcendent and horizontal dimension as relationships with self, others and the natural world. Because other concepts, such as spiritual well-being, seem to share some overlap with spirituality, attention to definitional clarity is important, Pipe *et al.* (2008). In his view, spiritual well-being has some attributes which they outlined to include sense of meaning in life, harmony, faith, peacefulness and comfort with existential concerns.

Research on healthy adults suggests that spiritual well-being is a central component of psychological health (Macullough *et al.*, 2009). Spiritual well-being according to Bredle *et al.* (2011) has become of central importance in many health care settings as researchers continue to study its effects upon health. They observed that low spiritual well-being was associated with significantly worse physical and mental health, sexual function and urinary dysfunction than in patients with high spiritual well-being. Their psychosocial variables which include emotional well-being, symptom distress and anxiety also reflected poorer adjustment in men with lower spiritual

well-being. According to Stoll (2008), descriptions of spiritual dimension are diverse with little universal consensus. To have a meaningful dialogue about spirituality, it is necessary to reach consensus on a definition of spirituality. It is also important to clarify the relationship of spirituality to religion. Many researchers/authors identify the concept of spirituality with religion or religious practices (Emblen *et al.*, 2003) and the terms spirituality and religion have been used interchangeably in the nursing literature (Harrison, 2003). Spirituality, which for some individuals may be nurtured by, related to, or expressed through organized religion, for others it is not connected with religious beliefs or affiliation. (Elkins *et al.*, 2008).

In the view of Elkins *et al.* (2008), developing an enlarged definition and understanding of spirituality and recognizing the human and universal nature of spirituality, broadens the concept to include both religious and non-religious beliefs and expressions. They describe spirituality from a humanistic perspective, synthesizing a definition from the writing of Maslow, Dewey, Frankl, Buber, and others. Viewing spirituality as a human phenomenon that exists at least potentially in all persons, Elkins *et al.* (2008) defined spirituality as a way of being and experiencing that comes about through awareness of a transcendent dimension characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers the ultimate. Elkins *et al.* further stressed that spirituality is a multidimensional especially as note in transcendent dimension.

Spirituality is the quality of being concerned with religion or the human spirit. Fisher (2010) in his study observed spirituality as personal beliefs in God or a higher power. According to Fisher, many authors criticize their own single item measure and their 'theistic conceptualization' of spirituality, concluding, that the scientist community must seek to produce indicators to accurately reflect how youths experience spirituality in their own lives, rather than trying to categorize them according to outdated indicators of religiosity.

According to Ellison (2003), spiritual well-being arises from an underlying state of spiritual health and is an expression of it, much like the colour of one's complexion and pulse rate are expression of good physical health. Ellison supported this view by adding that spiritual well-being is an indication of individuals' quality of life in the spiritual dimension or simply an indication of their spiritual health. An intensive review of literature has shown that four sets of relationships are the key features of prominence when discussing spiritual well-being. Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in the following domains of spiritual well-being. (Fisher, 2005 & Enamuotor, 2020). Even during good times, your spiritual life can suddenly express itself in the form of discomfort or dissatisfaction. Your spiritual foundation can help you return to a deep inner peace and calm while determining the source of the potential new frustration. With a strong spiritual foundation, you can focus on what are truly essential. Roberts (2016) had a view that this strong foundation can support you in creating a new vision to see what opportunities are ahead, rather than hanging on to your fears and anxieties about change and what the future may hold. However, you choose to nurture your spirit, this investment will ensure you have a consistent source of hope, strength, comfort, meaning and peace. You will want to continue to 'tend this inner garden' to ensure an ongoing, strong spiritual foundation and to nurture their spirit, this investment will ensure they have a consistent source of hope, strength, comfort, meaning and peace. Spirituality seems to play a significant role in most people's lives and marriages. According to Fincham *et al.* (2011), spirituality may have stronger implications in the quality of romantic

relationships and has been explored less than religiosity and its effects on relationship satisfaction. Because spirituality directly influences individuals' beliefs and behaviours, it is believed that marital satisfaction is one of the most important predictors of spiritual well-being and health (Kamp *et al.*, 2008). A meta-analysis by Proulx *et al.* (2007) found out that higher levels of marital quality were positively related both concurrently and over time with better subjective spiritual well-being, whereas the association was stronger over time for long-term married persons.

While stressing on the issue of love as one of the ingredients of spiritual well-being Confucius as cited by Mahalo (2012), stated that love should start from people close to us (spouse), then be extended to other people, to strangers, and eventually to the world, and that there must be order and harmony within your own mind, and this order will spread from you to your family, then to the community, and finally to your entire kingdom. Only then can you have peace and harmony. Emerson, as cited by Mahalo (2012), added that to be yourself in a world that is constantly trying to make you something else is the greatest accomplishment. And that if you cannot find the truth right where you are, where else do you expect to find it. Many couples think that their spouse is the worst one can ever get. But Emerson is of the view that you should stay where you are and adjust so as to make it a quality one. However; Uloho *et al.* (2019), also states that what then happen if either the man or the woman fails on their path to make the marriage a quality one, then divorce becomes inevitable. The couple should ensure that they are healthy spiritually for them to have a balanced marital relationship and also this will help to boost their marriage quality.

Marriage quality is a frequently used construct that is beset with the problem of definition and measurement. Igbogbor (2005) claimed that marital quality is a general term typically defined as the functioning and success of the married partners, and it encompasses concepts like sexual relationship, marital stability and communication. Marriage quality is a subjective assessment of the relationship between spouses. Commonly, marriage quality is measured by examining interactions within relationships or respondents' feelings about and evaluations of their relationships. Marriage quality is often considered to be multidimensional, and can be measured on both positive (i.e., satisfaction, happiness) and negative (i.e., conflict) dimensions. It is worthy of note that to get the best in whatever we do, we must also try to put into it the best that we can offer, marriage is not an exception to that. According to Eboh, (2022) sexual satisfaction and communication are very vital in building a quality home, most marriages are experiencing emptiness though they are marriage loneliness is their partner and for such individuals one may be tempted to state that their marriage lack quality. Thus, the adjustment of couples to marital quality is a lifelong phenomenon and it cut across race, tribe, religion, educational level, location, socio economic status, and age. Their central theme would be on the state of relationship or union between man and woman. Hence Eruvbetere (2005) opined that the concept of marriage in historical terms is based on the relationship between man and woman. Also, Akinade, (2014) opined that marriage is both physical and spiritual and designed by God between a man and a woman. According to him, every attempt to vary the original plan would bring about frustration, disappointment, sorrow, and eventual divorce but marriage can be heaven on earth on the quality you intended for your marriage. Eboh, (2023) opined that marriage that is stable has a positive quality while unstable marriage has a negative quality. The following are signs she stated that may characterize unstable marriage; when partners no longer miss or respect each other, when there is disagreement on virtually everything, conflicts without resolutions, sex and communication breakdown, lack of team spirit, broken trust etc. an unstable

marriage she said may be described as one that exhibits tendency for separation, divorce or empty shell marriage. According to her; the children in the home feels the pressure or the peace in the home weather the couple are secretive or not. If the home is peaceful and loving, people in such homes tends to live a more fulfilled life but the reverse is the case when the home becomes a battle ground. Akinade (2014) stated that a stable or qualitative marriage should be one that is stable, full of love, trust, concern for both partners, focus on each other's needs, resolve issues or conflicts as they arise and move on together, continue to fall in love be confident and do things together ensure that peace is always restored once you notice its absence.

The researcher defines marriage as the union of a man and a woman in a relationship which begins with friendship, love, self-understanding and finally ceiling it up with legal, traditional or customary rites, religious rites and ceremonies. Marriage in its original state and meaning in a typical Nigerian society especially in Delta State to which the researcher belong are three. But poverty, impatience, ignorance and so-called modern civilization have led to many types of marriages which the society has come to accept as one of her social norms today. They include the following; polygamy, polyandry though real or done secretly in Nigeria, cohabitation, same sex marriage, open marriage, serial monogamy to mention a few. Based on this backdrop, this research revolves around the relationship between spiritual well-being, and marriage quality of married persons in Delta State of Nigeria.

### **Research Questions**

1. What is the relationship between spiritual well-being and marriage quality in Delta State?
2. What is the moderating effect of religion on marital stress, sexual satisfaction, spiritual well-being and marriage quality in Delta State?

### **Hypotheses.**

**Ho<sub>1</sub>.** There is no significant relationship between spiritual wellbeing and marriage quality in Delta State.

**Ho<sub>2</sub>.** There is no significant moderating effect of religion on marital stress, sexual satisfaction, spiritual wellbeing and marriage quality in Delta State.

### **Methodology**

The correlational design was used in this study. This study seeks to find out the relationship that exists between spiritual well-being and marriage quality. Consequently, the most appropriate research design for a study of this nature is the correlation research design. The population for this study includes all married men and women in Delta State of approximately 303,833 of the entire said population of 4098291 (Federal Republic of Nigeria, official gazette). The whole ethnic groups that comprise the state are administratively grouped into three senatorial districts namely; Delta North, Delta South and Delta Central for ease of administrative purposes. The multistage cluster sampling technique was employed in this study six hundred and seven (607) married person were considered appropriate for the study using Kelinger rule of thumb. Respondents were selected through purposive sampling technique as they were captured individually in churches, mosque, schools, hospitals, social gatherings and other public offices.

This instrument used for data collection are Spiritual Well-being Questionnaire (SWQ) and Marital

Quality Questionnaire (MQQ). Developing a spiritual well-being questionnaire requires a cleared conceptual foundation upon which a sound measure could be made. The spiritual wellbeing questionnaire of Fishers (2010) was adapted for use in this study. Four main domains appear in the framework of spiritual well-being; 'The affirmation of life in a relationship with God, self, community and environment that nurtures and celebrates wholeness'. It is made up of 20 items drawn from the four domains of spiritual wellbeing. They were scored using a 5-point likert scale. The likert scale response ranges from 1-very low to 5 very high. These were subjected to varimax with Kaiser Normalization rotation method, using the principal components analysis (PCA) extraction method. Six components were extracted for the spiritual wellbeing questionnaire.

Consequently, the marital quality questionnaire (MQQ) of Spanier (1976) which is highly culture free was adapted for data collection in this study. The instrument is segmented into four sections using a five-point Likert type of 0-6 points as thus. The instruments having being studied by an expert in the field of test and measurement made critical screening, criticism and modifications which increased it from its original 32 items to 37 items. The face and content validity of these instruments was established after a thorough scrutiny by experts in Guidance and Counselling, measurement and evaluation. They saw that the instrument measures the various factors that will actually impact on couple's spiritual wellbeing, and marriage quality.

The instruments were administered to 100 married persons for its reliability test. To establish the reliability for this instrument the Cronbach Alpha Index method of determining reliability coefficient was used and these measures of internal consistency for Marital Stress Scale, yielded a reliability coefficient of 0.84 and Marital quality yielded a coefficient 0.89, which were significant at the 0.05 confidence level. Consequently, the items in the instrument were considered to be reliable. To collect data from the 607 sample, the researcher employed the services of research assistants who did not only help in distributing the questionnaires but also helped to educate the respondents on how to complete the questions conscientiously. Hospitals, churches, mosques, health centers, local government secretariats, schools, market places as well as other public offices within the sampled area were visited and sample drawn. The retrieved questionnaires were scored and separated into the various categories. 607 questionnaires were administered but 600 were retrieved. The research question and hypothesis were answered and tested using the Pearson Product Moment Correlation to determine the correlation coefficient ( $r$ ) and 0.05 level of significance.

### **Presentation of Findings**

**Research Question 1:** Is there any relationship between spiritual well-being and marriage quality of couples in Delta State?

**H<sub>01</sub> :** There is no significant relationship between spiritual well-being and marriage quality of couples in Delta State.

**Table 1:** Correlation Analysis of Spiritual Wellbeing and Marriage Quality among Couples in Delta State.

<b>Correlations</b>		Marital Quality Spiritual Well-being	
Marital Quality	Pearson Correlation	1	.012
	Sig. (2-tailed)		.000
	N	600	600
Spiritual Wellbeing	Pearson Correlation	.012	
	Sig. (2-tailed)	.000	
	N	600	600

**A Pearson product-moment correlation was run to determine the relationship between relationship between Spiritual wellbeing and marriage quality.**

**The result in** Table 1, indicated that the r value of 0.012 is the extent of relationship between marital stress and marriage quality. The result showed a positive linear relationship. Therefore, the answer to question one; is that there is a positive relationship between spiritual well-being and marriage quality of couples in Delta State. Also, we can see that the Pearson correlation coefficient,  $r = 0.012$ , is statistically significant ( $p = 0.000$ ) as  $p < 0.05$ . the hypothesis was therefore rejected and the alternative retained. Thus, indicating that there is a significant correlation between spiritual well-being and marriage quality.

**Research Question 2:** Is there any moderating effect of religion on spiritual well-being and marriage quality among couples in Delta State?

**H<sub>0</sub>2:** There is no significant moderating effect of religion on marital stress, sexual satisfaction, spiritual wellbeing and marriage quality among couples in Delta State.

**Table 2:** Correlation analysis of Religion on Spiritual Wellbeing and Marriage Quality among Couples in Delta State.

Marriage Quality	coefficient	T-Statistics	p-value	R <sup>2</sup>	Adjusted R <sup>2</sup>	F-Ratio
<b>Model without moderation</b>						
Constant	67.164	16.879	.000	.007	.000	1.011
Spiritual Wellbeing	-.007	-.139	.890			
Religion	.639	1.082	.280			
<b>Moderation Effect</b>						
Constant	67.185	16.853	.000	.007	-.003	.700
Spiritual Wellbeing	-.007	-.135	.893			
Religion	.623	1.047	.295			
Interaction2	.00845	0.268	0.791			

Table 2 shows that with the inclusion of the interaction effect of religion in the relationship between spiritual wellbeing and marital quality, the value of R<sup>2</sup> were the same i.e., 0.007 while the Adjusted R<sup>2</sup> decreased i.e., from 0.000 to -0.003. F-ratio=1.011 with the inclusion of interaction effect, decreased i.e., F-ratio decreased from 1.011 to 0.700. Finally, Model 2 has the p-value of 0.791 for interaction effect which shows that the null hypothesis of having no moderating effect of religion on spiritual wellbeing and marriage quality among couples in Delta State is not rejected because the value is greater than the significance level of the study i.e., 0.05. However, the p-value of location shown in model 1 is greater than the significance level of the study i.e., 0.280 > 0.05.

### Discussion of Findings

Findings from Table 1 showed that the computed correlation statistics produced an  $r = 0.012$  which showed that spiritual wellbeing is positively related to marital quality. The corresponding hypothesis tested showed that there is a significant relationship between spiritual wellbeing and marital quality. The finding also agreed with Casapalmera (2002) who observed that spiritually healthy individual, exhibit a feeling of being more contented with their life's situation, greater enjoyment of self-worth, finding an inner peace, greater ability to take control of and resolve their life's issues, a greater sense of satisfaction in their activities and life situation, ability to take a more active part in life rather than standing still and watching it pass by, ability to build more intimate, loving and lasting relationship and greater feeling of purpose and measuring in life, especially in the marital relationship.

The work of Hawks (2004) also agreed with the finding of this study. Hawks observed in a study with 147 married individuals from churches in southern California, that spiritual wellbeing correlated significantly with marital adjustment, with significant differences for years married. Those married 10-40 years showed a high correlation than those married for over 40 years. In the same vein, this



study also agreed with Heintzman (2002) who observed a positive correlation between pro-religiosity and measures of marital adjustment and satisfaction. The measures that correlate positively with marital adjustment scores for both husbands and wives include; (a) Measures of creedal assent, (b) involvement in church organizational activities, (c) Orientation to growth and striving. They therefore concluded that religion influences marital adjustment.

The study is again in agreement with Robab et al. (2013) who working with 30 infertile women affiliated to different denominations of Christianity and Islam also observed that spiritual wellbeing has a significant relationship with marital adjustment of even infertile women. According to them most of the participant handled their marital relationship satisfactorily and presented their contentment and happiness. Similarly; this study is also in agreement with Taiebeh et al. (2013) who working with 100 married teachers noted that there was a meaningful relationship between internal religious orientation and marital adjustment. They further asserted that internal religious orientation can predict marital adjustment meaningfully.

However; the findings of this study is not in agreement with Handler et al. (2002) who in his study with 1026 couples observed a weak correlation for marital adjustment and spiritual wellbeing relationship ranging from 0.11-0.26 for husbands and 0.16 to 0.32 for the wives. These are lower when the partial correlation that was computed. He further concluded that although the tested relationship where weak marital adjustment is one area of life which influences spiritual wellbeing. The success or failure of any marriage is therefore linked to the harmonization of fisher's (2010) domains of spiritual wellbeing, which include personal domain, communal domain, environmental domain and transcendental domain. A successful marriage here is synonymous to a spiritually healthy living. As marital adjustment according to charisma (2006) is the ability to cope with marital challenges regardless of marital happiness or marital satisfaction. It will take only a spiritually healthy man or woman, who knows the purpose of living with positive meaning to life, who loves and care for himself and those around him or her, who is comfortable with his/her environmental challenges and has a cordial relationship with God or the Supreme Being to take life as asserted above. Hence it was observed in this study that those who were spiritually healthy, were also those who are martially well adjusted, while those who were spiritually sick, were not martially adjusted. Therefore, a spiritually sick man will also have a sick marriage.

### **Religion, Marital Stress, Sexual Satisfaction, Spiritual Wellbeing and Marriage Quality of Married Persons**

Findings in Table 2 above shows that there is no significant moderating impact of religion on the relationship among marital stress, spiritual wellbeing, sexual satisfaction, and marital quality of married couples. The finding has revealed that religion alone could not significantly account for marital quality. There was a negative linear correlation between religion and spiritual wellbeing. This finding also proved that religion is not an important moderator in the determinant of marriage quality. The finding is in total agreement with Mahalo, (2012) who asserted that spiritual wellbeing is not the property of any specific religion, belief or culture; it is accepted on a universal basics. But with regards to marital quality the finding are in disagreement with reviewed literatures.

This is surprising because, the most powerful tool for the modification of human behaviour and consequent lifestyle is religion. The effect of religion on the marital relationship could either be

stressful or a blessing. Hence Smalley (2019) remarked that religious differences of various kinds could be a source of stress for the family. According to Mahoney et al. (2000) couples who engage less often in religious activities together also experience more frequent disagreement than couples who often share religious activities together. Harper et al. (2000) saw God as the third man in the marital relationship. They further stressed that God's role as a third person in the marriage could be a powerful mechanism to help resolve marital crisis. According to Bailey (2006) Christian couples are better adjusted than non-Christian couples. But the finding of this study has proven otherwise.

### Conclusion

Based on the findings of this research, the conclusion was reached; thus,

- (1) Spiritual wellbeing is significantly related to marriage quality.
- (2) Religion has no significant moderating impact on the relationship among spiritual wellbeing and marriage quality.

This indicates that Spiritual wellbeing is an index for high marriage quality irrespective of the religion and must be taken seriously.

### Recommendations

Based on the findings arising from these investigations, the study therefore recommends that: Spiritual wellbeing is an important index in fostering a happy home. Two people living together under the same roof and on the same bed must develop a good and cordial prayer life style so as to survive the relationship. It is therefore very imperative for married persons to be involved in praying together. Couples should also learn to toll the same line of interest especially when it has to do with their spiritual state.

### REFERENCES

- Bredle, J.M.; Salsman, J.M.; Debb, S.M; Arnold B.J. & Cella, D. (2011). *Spiritual wellbeing as a component of health-related quality of life: The functional assessment of chronic illness therapy-spiritual wellbeing scale (FACITSP)* [www.mdpi.com/Journal/religion](http://www.mdpi.com/Journal/religion).
- Cara, S. (2005). *Defining marital satisfaction: A grounded theory approach psychology*. [File://G:/defining marital satisfaction.htm](http://File://G:/defining%20marital%20satisfaction.htm).
- Casa, P. (2009). *Spiritual-wellbeing. What is spiritual wellbeing? Wellbeing informative treatment*. <https://www.wsulibs.wsu.edu>.
- Casa, P. (2012). *Spiritual wellbeing*. <https://casapalmera.com>.
- Chandler, C. K., Holden, J. M. & Koland, C. A. (2002). Counselling for spiritual wellness: Theory and practice. *Journal of counselling and development*, 71(2), 168-175. <https://doi.org/10.1002/j.1556-6676.1992.1602193.x>
- Charisma, T. (2006). *What is marital satisfaction?* <http://www.charismatist.com./research/4>.
- Eboh, E. C. (2023). Sexual Satisfaction as Correlates of Marriage Quality in Delta State. *Innovations*, 72, 1165-1171 [www.journal-innovations.com](http://www.journal-innovations.com)
- Eboh, E. C. (2022). *My Home, My Haven: Intending and Couples Companion*. Mosco concept. ISBN: 978-5081-34-6
- Elkins, D. N; Hedstrom, L. J; Hughes, L. L., Leaf, J. A. & Saunders, C. (2008). Towards a humanistic phenomenological spirituality. *Journal of Humanistic psychology*, 28(4), (5-18).
- Ellison, C. (2003). Spiritual well-being: Conceptualization and measurement. *Journal*

- psychological Theology*, 11, (330-340).
- Emblen, J. D. & Halstead, L. (2003). Spiritual needs and interventions: Comparing the views of patients, nurses and chaplains. *Clinical Nurse Specialist*, 7(4), 175-182.
- Enamuotor, V. E. (2020). *Handling marital crisis*. Gbendale Printing and Publishing Company.
- Eruvbetere, J.O. (2005). *Urhobo traditional marriage & modern influences on its institution*. In P. P. Ekeh (Ed) *Studies in Urhobo culture*. Urhobo Historical Society Pub.
- Federal Republic of Nigeria, official gazette, (2007). (24), 94. Delta State. Wikipedia, the free encyclopedia.
- Fincham, F. D; Beach, S.R.H. & Davila, J. (2004). Forgiveness and conflict resolution in marriage. *Journal of Family Psychology*, 18(1), 72- 81.
- Fisher, J. (2010). Development and application of a spiritual well-being questionnaire called shalom. *Journal of Religions*, 1(1), 105-121.
- Fry, L.W. (2005). Towards a theory of ethical and spiritual well- being, and corporate social responsibility through spiritual leadership. *Positive Psychology in Business Ethics and Corporate Responsibility*, 1(1), 47-83.
- Mahalo, M. (2002). *Spiritual wellbeing*. [http://www. Mahalo.com Inc](http://www.Mahalo.com Inc).
- Mahoney, A. (2002). *Religion and conflict in family relationship in family and demographic research*. <http://www.bgsu.edu/organization/efdr/main.html>.
- Smalley, G. (2019). *The blessing*. E-book @ Amazon.com.