

An examination of the impact of emotional intelligence, personality traits, and spiritual intelligence on the life satisfaction of postgraduate students.

Seydeh Sarvenaz Eshaghi¹, Mehdi Akbari ², Seyyedeh Khadijeh Javadi ³

¹* Master's student in psychology, Islamic Azad University, United Arab Emirates branch, Tehran, Iran.

² PhD in Psychology, Department of Educational Measurement and Evaluation, Research Center for Evaluation, Validation and Quality Assurance of Higher Education, National Education Evaluation Organization, Tehran, Iran.

³ Master of Quranic Sciences, University of Islamic Education, Amol Branch, Iran.

* Corresponding Author Email: sarvenaz.1368.se@gmail.com

Abstract

The objective of this research is to ascertain the extent to which life satisfaction can be anticipated by emotional intelligence, personality traits, and spiritual intelligence. The present research methodology can be classified as descriptive and non-experimental research, specifically field and survey research, and as correlational research in terms of its approach. The present investigation is a retrospective descriptive study that employs a correlation design to explore temporal and predictive associations among variables (Delavar, 2012). The present study's statistical population comprises individuals between the ages of 23 and 40 who identify as post-graduate students, specifically those who have obtained a master's degree or specialized doctorate. Both male and female participants are included in the sample. A sample of 274 individuals aged between 23 and 40 years was obtained using the convenience sampling technique. Two distinct methodologies, namely field research and library research, were employed to gather data and information. The present investigation employed the standardized life satisfaction questionnaire developed by the World Health Organization (1996) to assess life satisfaction, Baron's emotional intelligence instrument to gauge emotional intelligence, and Eysenck's personality questionnaire to measure personality traits. The King (2000) spiritual intelligence instrument was employed to assess spiritual intelligence, and the reliability of the aforementioned questionnaires was deemed appropriate. The statistical techniques employed in this study to examine the data were Pearson's correlation coefficient and regression tests. The findings indicate that emotional intelligence accounts for 9% of the variability in life satisfaction scores, while personality traits and spiritual intelligence score account for 11% and 15% of the variance, respectively.

Keywords: Life satisfaction, emotional intelligence, personality traits, spiritual intelligence.

Introduction

Despite the growing scholarly interest in the configuration of life satisfaction and the proliferation of research endeavors in this domain, a unified conceptual explication of this configuration remains elusive. The absence of clarity in the definition of this particular structure is a notable feature that has led to diverse interpretations and alternative definitions being proposed by scholars such as Lee (2005) and Lynda & Diana (2005). The definitions of life satisfaction, as presented in various fields, are subject to variation based on subjective and objective factors (Ghaffari & Omidi, 2018). Contemporary researchers on life satisfaction posit that it is a construct that encompasses both objective and subjective elements, with the latter being more dominant (Nazanjat, 2017).

Upon reviewing the theoretical and empirical literature, it becomes evident that various factors and criteria exert an influence on an individual's overall life satisfaction. Notably, emotional intelligence emerges as a crucial factor in this regard. Numerous definitions of emotional intelligence have been proposed as a novel approach to understanding human capacities. According to Goleman's (2000) definition, emotional intelligence pertains to an individual's capacity to sustain motivation, exhibit persistence despite challenges, exercise restraint over impulses, demonstrate empathy towards others, and possess a sense of hope. According to Cadmen and Brewer's (2016) definition, employees' emotional intelligence pertains to their capacity to regulate their own emotions, as well as to comprehend and react to the emotions of others, in order to effectively carry out their job responsibilities within the organization. Heffernan and colleagues (2017) have delineated the constituent elements of emotional intelligence into four distinct factors:

- The concept of well-being encompasses various aspects of an individual's psychological state, including self-esteem and a positive outlook on life.
- Self-control refers to the ability to regulate and manage one's emotions and effectively cope with stress.
- The Emotionality pertains to the display of empathy and the establishment of a sense of connection.
- Sociability refers to an individual's ability to effectively engage in social interactions through the utilization of social skills and expression.

Emotional intelligence refers to a collection of competencies that are associated with the recognition, understanding, and management of emotions as well as the processing of emotional information. The aforementioned aptitudes are commonly associated with the cognitive processes of recognizing, controlling, and handling emotions, as well as the capacity to utilize or identify the cognitive antecedents of emotions, as posited by Mayer and Salovey (2000). In situations where individuals lack the requisite level of dedication to one another, the identification and regulation of their own and others' emotions may encounter significant challenges. This process leads to a decrease in the threshold of tolerance, an increase in aggression, and other factors that may contribute to a reduction in overall satisfaction.

The extant literature indicates a correlation between personality traits and life satisfaction. Personality is a distinct configuration of cognitive, affective, and behavioral patterns that has been the subject of inquiry in various theoretical frameworks, including psychoanalytic, humanistic, cognitive-social, and trait-based perspectives. The trait theory is widely acknowledged as a prominent framework for understanding personality, positing that personality is characterized by dynamic and malleable traits that are subject to behavioral control. Traits refer to distinct and identifiable patterns of behavior, as well as emotional and behavioral tendencies, that serve to differentiate one individual from another. Trait theory posits that these patterns remain constant and enduring over the course of an individual's lifespan (Crick, 2015). Brackett and Meyer (2016) conducted a longitudinal study on American adults and discovered that the personality of most individuals at the age of 30 remains consistent with their personality at the age of 80. Forecasts their occurrence. Various theorists have put forth personality models that rely on the examination of trait factors, and have subsequently developed personality questionnaires based on these models. Hans Eysenck's personality model is founded on two genetic dimensions. The constructs of introversion-extroversion and stability-instability have been discussed by Crick (2017).

The "Big 5 Personality Factor Model" has been introduced as a novel model based on trait theory, gaining acceptance in recent times. The development of this model was informed by prior research on personality traits conducted by scholars such as Gordon Allport, Raymond Kettle, and Hans Eysenck. The proposed model posits that personality can be categorized into five distinct dimensions, namely neuroticism, extroversion, openness, agreeableness, and conscientiousness. It is recommended that each attribute be positioned within the two domains of each dimension. Various emotional intelligence models exhibit a strong correlation with personality theories, particularly the integrated models proposed by Baron and Goleman. The concepts presented in both models exhibit a degree of similarity with the concepts previously posited in personality theories. The personality traits of daring, empathy, impulse control, social responsibility, and realism have been extensively studied and evaluated through

various personality assessment tools. The California Psychological Inventory (CPI) comprises a range of scales that assess various aspects of an individual's psychological makeup, such as self-confidence, interpersonal communication, self-acceptance, self-control, flexibility, and empathy. Gelman's model comprises various dimensions, such as empathy, self-control, and self-confidence, which have been extensively researched in the field of personality psychology, as noted by Mayro et al. (2000). Empirical comparisons have demonstrated a clear manifestation of the convergence between the constituents of emotional intelligence models and personality theory. Upon conducting a comparative analysis between Baron's Behrajani Questionnaire, which measures emotional intelligence, and the NEO-PI-R questionnaire, which assesses five major personality factors, it was observed that the former exhibits a noteworthy correlation with each of the factors encompassed by the latter theory.

The variable of spiritual intelligence is a significant factor that impacts an individual's level of satisfaction with their life. The six areas of spiritual intelligence include belief in God as a central aspect of one's work, self-awareness, refinement of daily experiences, engagement in benevolent and self-loving actions, adherence to religious concepts, and the cultivation of patience and tolerance towards others in the realm of emotional regulation. These areas overlap with the social skills component of emotional intelligence and are further categorized into four central aspects of belief. Belief in divine intervention in life's affairs, reliance on God for problem-solving, engagement in acts of kindness and devotion, spiritual encounters, and adherence to religious tenets of spiritual acumen are associated with the cultivation and augmentation of optimism and positive emotional intelligence. Thus, it can be inferred that a significant overlap exists between spiritual intelligence and emotional intelligence, wherein the former can potentially enhance and augment the latter (Bijanvand, 2013).

The findings suggest that an individual who is capable of effectively communicating with others and providing assistance in various circumstances while relying on their faith in God and prioritizing His guidance in both personal and worldly matters, is likely to exhibit qualities of piety, God-consciousness, and reverence towards God. Behaving in this manner is deemed as favorable to both God and His followers. As such, the enhancement of spiritual intelligence, which entails adherence to divine commands, leads to better social conduct, consideration for emotions and sentiments, and recognition of the entitlements of others. In essence, it fosters the development and fortification of emotional intelligence. The research findings suggest the existence of an interactive relationship between spiritual intelligence and emotional intelligence. The research conducted by the Prodio Institute of Knowledge in America in 2020 indicates that there exists a reciprocal association between spiritual intelligence and emotional intelligence, whereby the enhancement and development of one construct leads to a corresponding improvement in the other. Hence, this study corroborates the outcomes of prior research conducted by the American Productivity Research Institute in 2005, Russian studies in 1994, Thompson in 2002, Oswald in 2004, Van Leeuwen and Kassuler in 2004, and Alkins and Cavendish in 2015. There exists a potential correlation between spiritual intelligence and comprehension of existence.

The objective of this investigation is to ascertain the degree to which life satisfaction can be anticipated through the evaluation of emotional intelligence, personality traits, and spiritual intelligence.

Method

The present research methodology falls under the descriptive and non-experimental research category, specifically field and survey research. Additionally, it can be classified as correlational research based on its methodology. The present study's statistical population comprises postgraduate students, including those pursuing a master's degree and specialized doctorate, who are between the ages of 23 and 40 and are enrolled in universities located in Tehran. According to Cochran's formula, the estimated sample size is 233 individuals. The study employs the use of a convenience sampling method. The present investigation involved the distribution of 300 questionnaires, out of which 274 responses were deemed valid and subsequently included in the analysis. This study comprises a total of 274 participants, including 208 senior students and 66 specialized doctoral students, all of whom fall within the age range of 23 to 40 years. This article employs three distinct instruments.

The present investigation employed the standardized life satisfaction questionnaire developed by the World Health Organization (1996) to assess life satisfaction. This instrument comprises 26 items that are categorized into four subscales, namely physical health (7 items), mental health (6 items), social relations (8 items), and environmental health (3 items), in addition to two general questions. Each item's score ranges from 1 to 5. The Likert scale is utilized for scoring the questionnaire, with response options ranging from "very good" to "very bad." The present investigation involved a life satisfaction questionnaire administered to a cohort of students, wherein it was observed that a significant proportion of 95% did not provide a response to an item pertaining to sexual relations. Consequently, this item was excluded from the life satisfaction scale, and the analysis was conducted on the basis of the remaining 25 items. The test comprises a total of 26 items. The range of scores observed in the data set is from 26 to 125. The life satisfaction scale's overall score is derived from the cumulative scores of its constituent items. Given that the mean is

the optimal central tendency measure, the present study adopts the approach of dividing the life satisfaction score by the number of questions (25) and utilizing the resulting average for data analysis. The present questionnaire has been rendered into 19 distinct languages. The complete iteration of the Life Satisfaction Questionnaire can be found in Appendix 3. According to Nasiri's (2006) findings, the instrument in question demonstrated a high level of construct validity, specifically in terms of convergent validity. Additionally, the instrument exhibited strong reliability, as evidenced by a Cronbach's alpha coefficient of 0.97.

According to Khalatbari et al. (2010), the questionnaire's reliability was determined to be 0.84 using Cronbach's alpha. Table 1 displays the findings of the current investigation, which indicate that the questionnaire's reliability was established by means of Cronbach's alpha coefficient, yielding a value of 0.88.

Table 1: the reliability of the variables as determined by Cronbach's alpha.

Variables	Quality of life	Emotional intelligence	Personality trait	Spiritual intelligence
Cronbach's alpha	88.0	85.0	79.0	72.0

The Emotional Intelligence Questionnaire was employed to assess emotional intelligence. As per Baron's (2013) definition, emotional intelligence comprises of 15 components that are categorized into 5 distinct areas.

- 1) The intrapersonal domain encompasses five distinct components, namely emotional self-awareness, decisiveness, self-respect, independence, and self-actualization.
- 2) The interpersonal area encompasses three distinct components, namely empathy, interpersonal relationships, and responsibility.
- 3) The compatibility area comprises three key components, namely problem-solving, realism, and flexibility.
- 4) The stress control area comprises two distinct components, namely pressure tolerance and impulse control.
- 5) The general mood area comprises two distinct components, namely satisfaction and optimism.

Aghayar (2006) documented that the construct in question exhibited convergent validity with Mayro Salvi's emotional intelligence at a coefficient of 0.85. Matlabi et al. (2008) reported a Cronbach's alpha coefficient of 0.92 to assess the reliability of the measure. The present study reports on the Cronbach's alpha coefficients for Baron's emotional intelligence variable and its sub-domains, namely intrapersonal, interpersonal, adaptability, stress control, and general mood. The reliability of the emotional intelligence variable was found to be 0.75, while the sub-domains demonstrated Cronbach's alpha coefficients of 0.76, 0.76, 0.74, 0.69, and 0.72, respectively. A value of 0 has been attained, exhibiting favorable conditions when compared to analogous investigations. The study employed the standardized life satisfaction questionnaire developed by the World Health Organization (1996) to assess life satisfaction. This questionnaire consists of 26 items that are categorized into four subscales: physical health (7 items), mental health (6 items), social relations (8 items), and environmental health. The individual has presented three items and posed two general inquiries. The Likert scale is utilized for the scoring of the questionnaire. The present investigation involved an assessment of life satisfaction among tourism and travel students. Notably, a phrase pertaining to sexual relations was excluded from the life satisfaction scale due to a lack of response from 95% of participants. Consequently, the analysis was based on 25 life satisfaction items. According to Nasiri's (2005) findings, the instrument in question demonstrated a high level of construct validity (specifically, convergent validity) and reliability, as evidenced by a Cronbach's alpha coefficient of 0.97. The questionnaire's reliability was reported by Khalatbari et al. (2010) to be 0.84 using Cronbach's alpha.

Table 1 displays the findings of the current investigation, wherein the internal consistency of the aforementioned survey instrument was evaluated using Cronbach's alpha coefficient, yielding a value of 0.85. The evaluation and depiction of personality traits have been a focal point of interest for psychologists over an extended period, as evidenced by the use of personality questionnaires. In contemporary times, it is imperative to possess knowledge regarding the personality traits of individuals in various life circumstances. The personality questionnaire is a personality assessment technique that relies on self-observation by the individual. This approach involves an individual's self-report of their affective responses or emotional experiences in specific circumstances. The personality questionnaire bears resemblance to a structured interview in that it entails posing identical questions to all respondents and typically elicits responses that can be readily quantified by a computer. According to Schultz (translated by Seyed Mohammadi, 2012), the personality questionnaire can be constructed to assess either a single facet or multiple facets of an individual's personality concurrently. Eysenck's Personality Questionnaire is a classification instrument utilized to assess personality traits. In 1974, Eysenck commenced the administration of assessments, with a primary focus on the fundamental aspects of personality measurement, namely extroversion and neuroticism. During the years 1952,

1967, 1968, 1969, 1970, 1971, 1972, and 1973, the individual in question implemented modifications to his examinations, which included the incorporation of two new elements, namely psychoticism and lying, to his survey. Various versions of Eysenck's personality questionnaire exist, such as the one tailored for minors and young adults, as well as the updated iteration intended for mature individuals (Fathi Ashtiani, 2012). The personality questionnaire developed by Eysenck comprises 57 statements and is intended for individuals aged 16 years and above. In addition to assessing the three dimensions of introversion-extroversion, neuroticism, and psychoticism, the questionnaire also evaluates the tendency to deceive, as translated by Firozbakht (2013) from the work of Todd and Bohart. The Eysenck Personality Questionnaire is a self-assessment instrument designed to measure the fundamental dimensions of personality.

The dimensions in question were discovered by Eysenck through the utilization of the factor analysis method. As previously stated, the three dimensions under consideration encompass the construct of introversion-extroversion, neuroticism, and psychoticism. Eysenck's theory posits a physiological foundation for the extroversion-introversion continuum, which is grounded in the responsiveness of the somatic nervous system. Hence, individuals with extroverted personality traits require a significant amount of external stimuli, while those with introverted tendencies exhibit a preference for less external stimulation. The physiological underpinnings of neuroticism can be traced to the response of the autonomic nervous system, which regulates arousal. Individuals who exhibit elevated levels of neuroticism tend to display pronounced affective responses and evince heightened susceptibility to fear-inducing stimuli.

According to Atkinson et al. (2011), the dimension of psychopathy encompasses the failure to engage in behaviors that are deemed socially acceptable. This notion has been translated by Brahni et al. (2011). Thus, it is possible to attain specific diagnoses within the three-dimensional realm of these aforementioned scales. Individuals who experience fear of open spaces exhibit low scores in the extroversion dimension, and relatively high and average scores in the neuroticism and psychoticism dimensions, respectively. Despite being regarded as a significant research tool; Eysenck's personality questionnaire is not widely utilized by American professional psychologists. This is due to their preference for utilizing multiple scales and intricate profiles, as opposed to relying on the three fundamental personality dimensions (Todd and Bohart, as cited in Firozbakht, 2012).

The questionnaire comprises 57 inquiries pertaining to various behaviors and emotions. Upon perusing each inquiry, respond with "affirmative" if the statement pertains to your personal circumstances, and reply with "negative" if the content of the question is not applicable to you. It is imperative to ensure that all questions are responded to without exception. Please ensure that you respond to all of the questions and avoid spending an excessive amount of time on any one question. The questionnaire does not possess a definitive correct or incorrect response. However, it is expected that each question is answered based on the initial reaction of the respondent. The personality traits questionnaire developed by Eysenck comprises 57 items. Farahani (2011) conducted an assessment of its construct validity, which was found to be high at 0.94. Additionally, the questionnaire demonstrated a reliability of 0.84. Table 1 displays the findings of the current investigation, wherein the reliability of the aforementioned questionnaire was assessed using Cronbach's alpha coefficient. The obtained value of 0.79 is considered to be favorable in comparison to analogous studies.

The assessment of spiritual intelligence was conducted using King's (2000) spiritual intelligence tool, consisting of 24 items. The scoring system employed is based on the Likert scale. Elevated scores are indicative of a heightened level of spiritual intelligence. The questionnaire's construct validity was confirmed by Sharif Nia and colleagues in 2016, and they reported a reliability coefficient of 0.88 using Cronbach's alpha. Table 1 displays the results of the present investigation, wherein the reliability of the aforementioned questionnaire was assessed using Cronbach's alpha coefficient, yielding a value of 0.72.

The statistical techniques employed in this study involve the utilization of Pearson's correlation coefficient and regression tests for data analysis. According to Ferguson and Takaneh (2012), translated by Delaware and Naqshbandi, multiple linear regression is a highly sophisticated and extensively employed statistical technique within the realm of behavioral science research.

Results

The primary research hypothesis posits that emotional intelligence has the capacity to anticipate an individual's level of contentment with their life.

Table 2 presents the outcomes of the data analysis.

Table 2: displays the Pearson correlation of the initial research hypothesis.

Variables	Correlation coefficient	Sig.	N
Emotional intelligence	306.0	001.0	274
life satisfaction			

A significant correlation coefficient of 0.32 was observed between emotional intelligence (as the predictive variable) and life satisfaction. This correlation was found to be statistically significant at the 0.05 level, indicating a low probability of committing a Type I error. Based on this information, the null hypothesis is assumed to be true. The null hypothesis, which posits the lack of a relationship, has been rejected, while hypothesis one, which proposes a significant relationship between two variables, cannot be rejected. It can be asserted with a 95% level of confidence that a noteworthy correlation exists between the scores of emotional intelligence and life satisfaction. A noteworthy positive correlation exists between two variables. The coefficient of determination indicates that 9% of the variability in the life satisfaction score can be accounted for by the emotional intelligence variable.

Tables 3 and 4 display the outcomes of the regression analysis conducted to test the initial research hypothesis.

Table 3: the explanatory coefficients pertaining to the first hypothesis.

Correlation coefficient	coefficient of determination	Adjusted coefficient of determination	Standard error of estimate
306.0	094.0	092.0	53.9

Table 3 displays the coefficient of explanation for the observed correlation. The results indicate that emotional intelligence accounts for 9% of the variance in life satisfaction scores, as evidenced by the modified coefficient value. The elucidation of the residual 91% is contingent upon additional variables.

The second hypothesis posits that personality traits are capable of serving as predictors of an individual's level of life satisfaction.

Table 4 presents the outcomes of the data analysis.

Table 4: The Pearson correlation of the second research hypothesis.

Variables	Correlation coefficient	Sig.	N
Personality traits	334.0	001.0	274
Quality of Life			

The correlation coefficient between the predictor variable of personality traits score and the criterion variable of quality of life score was found to be 0.334, indicating statistical significance at the alpha level of 0.05. Based on the data with the lowest likelihood of a type 1 error, the null hypothesis that posits no relationship is rejected, while the null hypothesis that posits a significant relationship between two variables cannot be rejected. Based on a 95% confidence level, it can be concluded that a noteworthy positive correlation exists between the two variables of personality traits and quality of life. The coefficient of determination associated with this correlation coefficient indicates that 11% of the variability in the quality of life measure can be accounted for by the personality traits score. The regression analysis results for the second research hypothesis are presented in the subsequent tables:

Table 5: the coefficients pertaining to the second research hypothesis.

Correlation coefficient	coefficient of determination	Adjusted coefficient of determination	Standard error of estimate
334.0	111.0	109.0	44.9

The coefficient of determination presented in Table 5 indicates that the personality traits score accounts for 11% of the variability observed in the quality of life scores. This finding is further supported by the adjusted coefficient, which also reflects a similar percentage. The elucidation of the residual 89% of the variability is contingent upon additional factors.

The third hypothesis posits that there exists a significant relationship between spiritual intelligence and life satisfaction, whereby the former can serve as a predictor of the latter.

Table 6: presents the outcomes of the analysis.

Variables	Correlation coefficient	Sig.	N
Spiritual Intelligence	39.0	001.0	274
life satisfaction			

The present study investigated the relationship between spiritual intelligence score (predictive variable) and life satisfaction (criterion variable). The obtained correlation coefficient between the two variables was 0.387, which was found to be statistically significant at the alpha level of 0.05. Based on the obtained results, the null hypothesis, which assumes the absence of relationship between the two variables, was rejected. Conversely, the alternative hypothesis, which assumes the presence of a significant relationship between the two variables, could not be rejected. It can be stated with a 95% level of confidence that a noteworthy and favorable correlation exists between the two measures of spiritual intelligence and the measure of life satisfaction. The coefficient of determination indicates that the spiritual intelligence score accounts for 15% of the variability observed in the life satisfaction score.

The outcomes of the regression analysis pertaining to the third research inquiry are presented in the subsequent tables:

Table 7: The beta values pertaining to the third research hypothesis.

Correlation coefficient	coefficient of determination	Adjusted coefficient of determination	Standard error of estimate
387.0	150.0	147.0	23.9

Table 7 displays the coefficient of determination indicating that 15% of the variability in life satisfaction scores can be attributed to spiritual intelligence scores. The adjusted coefficient of determination decreases slightly to 14.7% as the sample size increases. The elucidation of the residual 85% is contingent upon additional variables.

The summary and conclusion

Schuessler & Fisher (1985) reported that the term "life satisfaction" was initially referenced in the Presidential Commission on American National Goals' report in 1960, as noted by Wood (1999). The commission's report centered on social programs, including education and manpower, social development and housing, as well as health and welfare (Linda and Diana, 2005). The initial works that explore life satisfaction as a research domain can be attributed to the report of the American Presidential Commission on National Goals and Bauer's 1966 study on the secondary impacts of national spatial plans in the United States. The concept of life satisfaction has gained significant interest since the late 1970s, as noted by Schuessler and Fisher (1985). Subsequent to this point in time, deliberations pertaining to the concept of life satisfaction became increasingly concentrated within the domains of medicine, psychology, and social sciences. The predominant focus of research is directed towards the domain of medicine. Between 1966 and 2005, the pubmed database has documented a total of 76,698 articles that feature the term "life satisfaction" in either their title or abstract. Since the mid-1960s, there has been a significant increase in the volume of published literature pertaining to this subject matter. According to Moons et al. (2005), the proportion of published works on the subject of life satisfaction in pubmed was 0.002% in 1966, which increased to 1.36% in 2005.

Upon examining the notion of life satisfaction over the past thirty years, it can be posited that in the 1980s, life satisfaction was regarded as a sensitizing notion that was social construct and served as a unifying theme. In the 1990s, there was an advancement in comprehending the notion and magnitude of life satisfaction in contrast to the preceding decade of the 1980s. Throughout the current decade, the notion of life satisfaction has undergone a broadening process, resulting in a hierarchical representation of its dimensions. These dimensions can be arranged in a descending order, starting with physical and material well-being, followed by rights, social inclusion, interpersonal relationships, self-determination, personal growth, and emotional well-being, as proposed by Schalock (2004). In the early 2000s,

scholars specializing in the study of life satisfaction came to the realization that this construct extends beyond an individual's subjective emotional state, and instead encompasses a multifaceted concept that comprises various dimensions. According to Schalock (1999), life satisfaction has experienced significant growth in the current decade, encompassing a diverse range of scientific disciplines rather than being confined to specific domains. The proliferation of scientific disciplines pertaining to the concept of life satisfaction has facilitated further investigation into this phenomenon.

The pursuit of contentment with a fulfilling existence has been a longstanding aspiration of humanity. According to Frisch's (2006) perspective, life satisfaction can be viewed as the antithesis of quantity, and instead refers to a qualitative experience of life that is characterized by a sense of fulfillment, enjoyment, and overall satisfaction. Life satisfaction can be conceptualized as the outcome of the interplay between an individual's personality traits and the ongoing stream of life events that they experience. These life events are known to transpire across a diverse range of life domains, including but not limited to freedom, knowledge, economy, security, social relations, religion, environment, and recreation. According to Hajiran's (2006) findings, life satisfaction has an impact on the various domains that constitute an individual's life. Diverse conceptualizations of life satisfaction have been posited, however, consensus has been reached regarding the presence of three fundamental principles pertaining to this phenomenon. The assessment of life satisfaction is a subjective process, whereby individuals are best equipped to evaluate their own levels of contentment. According to Shu'a Kazemi and Momeni Javid (2008), the concept of life satisfaction is multi-dimensional and dynamic, necessitating measurement from various perspectives. The aforementioned framework can be categorized into four distinct performance dimensions, namely physical, psychological, social, and spiritual, as posited by Berger et al. (1998). The overarching objective is to enhance individuals' contentment with their existence, overall health, and positive emotional state.

The initial hypothesis yielded findings indicating that emotional intelligence accounts for 9% of the variability observed in life satisfaction scores. The construct of emotional intelligence is considered to be a significant factor that influences an individual's level of life satisfaction. The emergence of new theories concerning personality did not occur abruptly, but rather were founded upon the investigations of previous scholars, including Hippocrates, Plato, Galen, Avicenna, John Locke, Hobbes, and numerous others. In modern times, several crucial factors have influenced the development and analysis of these theories.

1. Clinical investigations and scholarly inquiries that commenced in the previous century with the French physicians
 2. Charcot and Pierre Jeanne, and were subsequently pursued by Freud, Jung, and MacDougall.
- The theory of Gestalt, which was pioneered by Wertheimer, Köhler, and Kafka, pertains to the concept of the whole body.
3. The field of experimental psychology and its advancements.
 4. The topic of discussion pertains to the field of psychometrics and its corresponding measurements, as presented in the work authored by Schultz and translated by Seyed Mohammadi in the year 2011.

The construct of emotional intelligence is considered to be a significant determinant of an individual's level of life satisfaction. The contemporary theories concerning personality did not emerge abruptly, but rather were derived from the investigations of preceding scholars such as Hippocrates, Plato, Galen, Avicenna, John Locke, Hobbes, and numerous others. The study conducted by Bookwala, Sobin, and Zdaniuk (2005) demonstrated a correlation between the adverse outcomes of conflict, such as anger, hatred, sadness, and fear, in the context of couples' interactions and the incidence of violence and conflict. According to Amato and Hamman-Marriott (2007), the presence of destructive relationships or negative interactions among couples can result in a decline in relationship contentment and a higher probability of divorce. The overarching objective is to enhance individuals' contentment with their existence, overall health, and positive emotional state. According to Hajiran (2006), a comprehensive assessment of life satisfaction should encompass intangible factors related to the experience of happiness. Additionally, the level of life satisfaction is a determinant of individuals' overall well-being and eventual happiness. Indicators of happiness encompass the manifestation of personal positive emotions, facial expressions, and the optimistic nature of one's verbal expressions. According to Abadi's research in 2013, the positive impact of happiness on individuals' health, self-esteem, and performance ultimately leads to an enhancement in their overall life satisfaction. Conversely, the variable that contributes to an elevation in conjugal contentment is the attachment and affective connection shared by partners. Lopez, Riggs, Pollard, and Hook's (2011) research findings indicate a noteworthy inverse correlation between avoidant and anxious attachment styles and levels of marital contentment. According to Butzer and Campbell's (2008) study, a noteworthy positive correlation exists between secure attachment style and marital satisfaction, while a significant negative correlation exists between ambivalent and avoidant attachment styles and marital satisfaction. Research conducted by Bello, Brandau, Brown, and Ragsdale (2008) and Lemmens, Buysse, Heene, Eisler, and Demyttenaere (2007) has demonstrated a noteworthy correlation between secure attachment style and marital satisfaction. The study conducted by Kristiina, Philip Hwang, Birgitta, and Wickberg (2006) revealed a noteworthy correlation between

secure attachment style and marital satisfaction, as well as a substantial inverse correlation between ambivalent and avoidant attachment styles and marital satisfaction. The findings of Hafazi and Jameini-Najad (2009) and Mardani, Hamouleh, and Heydari (2009) indicate a statistically significant positive correlation between secure attachment style and marital satisfaction, while a negative correlation exists between insecure, avoidant, and ambivalent attachment styles and marital satisfaction. A semantic significance exists. The studies conducted by Kubak and Hazen (1991) as well as Barnett, Tyler, Worthington, and Forsyth (2006) have revealed that a secure attachment style is positively correlated with superior marital adjustment, reduced conflict, enhanced intimate communication between partners, and optimal emotional regulation. According to Basharat's (2003) study, couples who exhibit secure attachment tend to display higher levels of dependence, trust, commitment, and marital satisfaction. Conversely, couples who exhibit avoidant and ambivalent attachment tend to experience more difficulties in their marital relationships.

According to Finney's (2002) research, the profound intimacy exhibited by individuals with an ambivalent attachment style is inherently incongruous with the tendency of individuals with an avoidant attachment style to create emotional distance. Individuals with ambivalent attachment style tend to resort to insulting and humiliating behavior towards their counterpart during times of conflict. Conversely, individuals with secure attachment style exhibit supportive and less rejecting behavior during conflict, and are more inclined to engage in active listening. According to the research conducted by Campbell, Simpson, Boldry, and Kashy (2005) and Kramer (2002), individuals exhibiting an anxious attachment style tend to experience higher levels of marital conflict as compared to those with a secure attachment style. According to Simpson, Rholes, and Phillips' (1996) research findings, secure attachment is positively associated with improved communication, greater comprehension, and reduced aggression in instances of conflict within romantic relationships.

Khosravi, Beliad, Nahidpour, and Azadi's (2013) research demonstrated a noteworthy correlation between attachment styles and instances of conflict within marital relationships. Couples exhibiting secure attachment styles tend to experience lower levels of marital conflict. According to Lyusin (2006) research, emotional intelligence, which refers to the ability to recognize and manage emotions and their impact on social interactions, has been found to be efficacious in the context of marital relationships. According to scholarly research, the capacity to comprehend and acknowledge one another's cognitive processes, affective states, and emotional experiences within the context of matrimony is positively correlated with a heightened level of contentment. According to Sadeghi (2010), individuals who express a high degree of contentment and emotional connectedness in their marital relationships possess a heightened ability to accurately anticipate their partner's attitudes and emotions. Additionally, these individuals tend to share comparable values and beliefs regarding the level of intimacy and closeness that they desire to maintain within the relationship. According to the findings of Mousavi and Irvani's (2011) study, emotional instability and emotional return, as components of emotional intelligence, are negatively associated with marital satisfaction.

Studies conducted by Koch Etezir, Noorayni, and Ghanbari-Panah (2011) and Lavalekar, Kulkarni, and Jagtap (2010) have demonstrated a direct correlation between emotional intelligence and levels of satisfaction within a marital relationship. In their study, Karen and Tamaren (2010) demonstrated that the various elements of emotional intelligence, including empathy, emotional awareness, emotional regulation, and emotional expression, have a significant impact on the degree of marital contentment experienced by both genders. According to the research conducted by Batool and Khalid (2009), the various components of emotional intelligence, namely optimism, empathy, emotional expression, emotional self-awareness, and impulse control, have a significant impact on the dynamics of marital relationships.

The study conducted by Abdullahi, Kafi, and Shah-Qalian (2013) revealed a noteworthy positive correlation between emotional intelligence and both marital satisfaction and compatibility. In their study, Dukane Fard, Behbodi, and Khayat Khameneh (2009) demonstrated that various factors such as interpersonal relationships, intrapersonal relationships, compatibility, impulse control, and the development of emotional intelligence significantly impact the degree of marital satisfaction among women. According to Najm's (2015) research, individuals possessing elevated levels of emotional intelligence tend to experience greater levels of satisfaction in their marital relationships. Additionally, the study revealed a correlation between secure attachment style and emotional intelligence.

The findings pertaining to the second hypothesis indicate that a proportion of 11% of the variability in the quality of life measure can be accounted for by the score obtained on the personality traits assessment. Personality is a distinct configuration of cognition, affect, and behavior that has been the subject of investigation in various theoretical frameworks, including psychoanalytic, humanistic, cognitive-social, and trait perspectives. The trait theory is a widely accepted framework that elucidates personality dynamics in terms of behavior control. Traits refer to distinct and identifiable patterns of behavior, as well as emotional and behavioral tendencies, that serve to differentiate one individual from another. Trait theory posits that these patterns remain consistent and enduring over the course of an individual's lifetime (Crick, 2002).

Brackett and Mayer (2003) conducted a longitudinal study on American adults and discovered that the personality of most individuals remains consistent from the age of 30 to 80 years. Forecasts them. A number of scholars have posited personality models founded on the examination of trait factors and have subsequently developed personality inventories based on said models. Hans Eysenck's personality model is founded upon two genetic dimensions. Crick (2002) posited that two fundamental personality dimensions are introversion-extroversion and stability-instability. The "Big 5 Personality Factor Model" has been introduced as a recently accepted model based on trait theory. The development of this model was informed by prior research on personality traits conducted by notable scholars such as Gordon Allport, Raymond Kettle, and Hans Eysenck. The proposed model posits that personality can be parsed into five distinct dimensions, namely neuroticism, extroversion, openness, agreeableness, and conscientiousness. It is recommended that every attribute be positioned amidst the two domains of each dimension. Various models of emotional intelligence exhibit a strong correlation with personality theories, particularly the integrated models proposed by Baron and Goleman. The concepts presented in both models exhibit significant similarities to those found in prior personality theories. The personality traits of daring, empathy, impulse control, social responsibility, and realism have been extensively studied and evaluated through various personality assessment tools. The California Psychological Inventory (CPI) comprises various scales that assess distinct aspects of an individual's personality, such as self-confidence, interpersonal communication, self-acceptance, self-control, flexibility, and empathy. Gelman's model encompasses various dimensions such as empathy, self-control, and self-confidence, which have been extensively researched in the field of personality psychology, as noted by Mayer et al. (2000).

Table 4-2 presents a comprehensive breakdown of the correlation between the quintessential personality traits, as gauged by the NEO-PI-RI, and the theoretical constructs of emotional intelligence as posited by Baron and Goleman. Empirical comparisons have demonstrated a clear manifestation of the intersection between the constituents of emotional intelligence models and personality theory. Upon comparing Baron's Behraijani Questionnaire for emotional intelligence with the NEO-PI-R questionnaire for the five major personality factors, it was observed that the former exhibited a noteworthy association with each factor of the latter theory. A moderate and significant correlation has been observed between the emotional benefit questionnaire and the psychological factors of extroversion, agreeableness, conscientiousness, and psychological irritation, with correlation coefficients ranging from 0.57 to 0.27. Additionally, a moderate correlation of 0.16 has been reported between this questionnaire and the factor of openness, as per the findings of Brackett and Mayer in 2003. Alexithymia is a personality trait that is believed to be associated with emotional intelligence, and its name originates from the Greek term for insensitivity. Alexithymia is characterized by four primary features.

- 1) One of the challenges in emotional detection is the identification of excitement and the differentiation between emotional arousal and physical sensitivities.
- 2) Challenges in articulating and elucidating emotions to others.
- 3) The restriction of cognitive processes due to a deficiency in imaginative capacity.
- 4) According to Taylor and Bagby (2000), cognitive style can be influenced by external stimuli and surface-level cues, rather than internal cues. This suggests that individuals may rely on surface-level signs and hints to inform their cognitive processes.

The features present in alexithymia constitute a framework that may be classified as a psychiatric diagnosis. The trait in question is a multifaceted and intricate characteristic that exhibits a consistent nature. According to Taylor and Bagby's study conducted in 2000, the aforementioned factor exhibits an upward trend even in the presence of stress and depression. Research on alexithymia commenced in the 1950s, when psychologists began to observe overt personality traits in their patients. Recent research has indicated that there exists a correlation between alexithymia and various conditions such as substance use disorders, eating disorders, post-traumatic stress disorder, and psychosomatic disorders. Alexithymia has been found to be associated with various health issues, including but not limited to gastrointestinal inflammation, hypertension, and digestive disorders (Taylor and Bagby, 2000). The inverse correlation between alexithymia and emotional intelligence is a notable phenomenon. One contention posits that individuals afflicted with alexithymia exhibit markedly deficient emotional intelligence. Scott et al. (1998) conducted a study on a sample of 25 students and discovered an inverse correlation between the Toronto Alexithymia scale and the emotional intelligence self-report scale. The Toronto Alexithymia Scale (TAS20) is an established measure utilized to assess alexithymia, with a correlation coefficient of 0.65. Previous research with more extensive sample sizes has yielded significant and valuable associations. Parker and colleagues (2001) discovered a robust correlation of 0.72 between EQI and TAS-20 in a population of 734 individuals.

The findings pertaining to the third hypothesis indicate that the score of spiritual intelligence accounts for 15% of the variance observed in life satisfaction scores. Spiritual intelligence is a pragmatic facet of the notion of spirituality. According to Zohar and Marshall's (2015) definition, spiritual intelligence is an intellectual capacity that

enables individuals to address matters pertaining to significance and principles, situate their existence and undertakings within a more extensive, more profound, and more purposeful framework, and discern which courses of action or paths hold greater significance than others. This article provides a comprehensive analysis of the notion of spiritual intelligence, including its developmental trajectory, alignment with intelligence standards, advantages and practical uses, and methods of assessment. The significance of spirituality and its practical implications have gained considerable prominence in contemporary times, particularly in the Western hemisphere. Previously regarded as personal matters, concepts such as religion, God, and spirituality have now become subjects of scientific inquiry and scholarly discourse within the realm of human sciences (2002). Spiritual intelligence is a pragmatic facet of the notion of spirituality. According to Zohar and Marshall's (2015) definition, spiritual intelligence is an intellectual capacity that enables individuals to address matters pertaining to significance and principles, contextualize their lives and pursuits in a more extensive, more profound, and more purposeful manner, and discern which actions or paths hold greater significance than others. This article provides a comprehensive analysis of the concept of spiritual intelligence, including its developmental trajectory, alignment with intelligence standards, advantages and practical uses, and methods of assessment. In contemporary times, the significance of spirituality and its practical implications have gained considerable prominence worldwide, particularly in the Western hemisphere. Previously regarded as personal matters, concepts such as God, religion, and spirituality have now become subjects of scientific inquiry and academic discourse within the humanities.

The potential risks associated with quantifying spiritual intelligence have been cautioned by Zohar and Marshall (2012). Emmons (2012) refrains from attempting to quantitatively assess spiritual intelligence. Official or approved measures for assessing spiritual intelligence are currently lacking in the literature. Perhaps due to the absence of a definitive solution in addressing spiritual dilemmas, as opposed to the quantifiable assessment of cognitive aptitude based on promptness and precision in responses. Due to the lack of empirical evidence, it is challenging to determine whether there exists an ideal level of spiritual intelligence or if an individual can be classified as spiritually deficient. Hence, it may be more advantageous to identify distinct patterns pertaining to the development of spiritual intelligence rather than attempting to measure an individual's spiritual intelligence level in a quantitative manner. It may be advisable to assess spiritual intelligence on a culture-specific basis. Yossi Amram (2007) conducted a qualitative study aimed at identifying universal dimensions of spiritual intelligence. The researcher conducted interviews with 71 spiritual and religious leaders representing various traditions, including Buddhism, Islam/Sufism, Judaism, Christianity, Tao, Yoga, and Shamanism. The aim was to develop dimensions that could be universally accepted across these diverse religious and spiritual practices.

David King (2014) is currently engaged in constructing a comprehensive scale for the assessment of spiritual intelligence. He posits that there exists a collection of universal competencies that are intrinsically linked to spirituality, regardless of one's perspective. As such, King is actively involved in the development of this scale. According to the author's perspective, the recognition of spiritual intelligence as a valid concept will require a widespread consensus of significant magnitude. The acquisition of spiritual intelligence is contingent upon the possession of a certain level of consciousness and flexibility in response to various life occurrences and encounters. Additionally, the fostering of introspection is deemed essential for the advancement of spiritual intelligence, as posited by Sisk (2002) and Zohar and Marshall (2000). Furthermore, certain methodologies, tactics, and activities have been identified as efficacious in cultivating and augmenting spiritual intelligence. According to Vaughan (2002), the development of spiritual intelligence is facilitated by heightened openness, empathetic capacity towards diverse perspectives, deeper comprehension of symbols, and self-awareness. Thus, adopting an open and inquisitive mindset that accommodates ambiguity, inconsistency, and enigma can facilitate the enhancement of cognitive abilities. Conversely, a rigid and dogmatic belief system coupled with a guarded disposition can impede intellectual growth. The development of spiritual intelligence is both influenced by and contributes to the openness of the mind. From an alternative perspective, the repetition of spiritual practices can significantly contribute to the advancement of spiritual intelligence. The practices encompassed in this list comprise prayer, meditation, self-examination, yoga, psychotherapy, altruistic service, and engagement in retreats or similar activities (Vaughan, 2002). The development of spiritual intelligence can be attributed to mystical and spiritual experiences, particularly when they occur within a conducive environment that enables their assimilation into daily routines. Confirmation of the physical, psychological, and interpersonal effects of these experiences is likely to yield favorable outcomes for individuals' functioning and mental well-being (Vaughan, 2002).

There exist certain techniques, strategies, and exercises that are recognized for their efficacy in cultivating and augmenting spiritual intelligence. According to Vaughan's (2002) assertion, the enhancement of receptiveness and the capacity to comprehend varied viewpoints, the ability to interpret symbols in a more profound manner, and the consciousness of one's own mental state are conducive to the cultivation of spiritual intelligence. Thus, adopting an open and inquisitive mindset that accommodates ambiguity, paradox, and enigma is conducive to the enhancement of

cognitive abilities. Conversely, a rigid and dogmatic belief structure coupled with a guarded disposition can impede intellectual progress. The development of spiritual intelligence is both influenced by and contributes to the openness of the mind. From an alternative perspective, the act of consistently engaging in spiritual practices has the potential to significantly influence the advancement of one's spiritual intelligence. The aforementioned practices encompass a range of activities such as prayer, meditation, self-examination, yoga, psychotherapy, altruistic service, and attendance at retreats or similar events (Vaughan, 2002). The cultivation of spiritual intelligence can be augmented by mystical and spiritual encounters, particularly when they occur within a framework that enables their assimilation into routine existence. Confirmation of the physical, psychological, and interpersonal impacts of these experiences is likely to yield favorable outcomes for individuals' functioning and mental well-being, as posited by Vaughan (2002).

The acquisition of spiritual intelligence appears to require a certain level of consciousness and flexibility in response to life occurrences and encounters, as well as the fostering of introspection and self-awareness (Sisk, 2002; Zohar & Marshall, 2000). Furthermore, certain methodologies, tactics, and activities have been identified as efficacious for cultivating and augmenting spiritual intelligence. According to Vaughan's (2002) assertion, the cultivation of spiritual intelligence is facilitated by heightened receptivity to diverse viewpoints, enhanced capacity for symbolic interpretation, and heightened self-awareness. Thus, adopting an open and inquisitive mindset that accommodates ambiguity, inconsistency, and enigma can facilitate the enhancement of cognitive abilities. Conversely, a rigid and dogmatic belief structure and a guarded disposition can impede intellectual progress. The development of spiritual intelligence is both influenced by and contributes to the openness of the mind. From an alternative perspective, the act of regularly engaging in spiritual practices has the potential to significantly influence the advancement of one's spiritual intelligence. The practices encompassed in this category comprise of prayer, meditation, self-reflection, yoga, psychotherapy, volunteer service to others, and participation in retreats or retreats, as stated by Vaughan (2002). The cultivation of spiritual intelligence can be augmented by mystical and spiritual experiences, particularly when they occur within a framework that enables their assimilation into daily existence. Should the physical, psychological, and interpersonal effects of these experiences be validated, it would likely yield favorable outcomes for individuals' overall functioning and mental well-being (Vaughan, 2002).

Utilizing spiritual intelligence is an additional approach to cultivate and reinforce it. The present study involves contemplation on the fundamental human preoccupations, namely freedom, loneliness, suffering, and annihilation, and a critical evaluation of individual convictions concerning spiritual, religious, and existential issues (Vaughan, 2002). According to Zohar and Marshall (2000), the enhancement of spiritual intelligence can be achieved through the exploration of underlying meanings of situations, posing inquiries regarding causality, and identifying interrelationships among events. Furthermore, the cultivation of spiritual intelligence can be facilitated through various practices such as acknowledging and attending to intuitive messages or internal guidance, enhancing self-awareness, drawing insights from errors, and practicing self-honesty (Nobel, 2000; Zohar and Marshall, 2000).

- Based on the findings of the initial hypothesis in the study, it is recommended that treatment intervention protocols of a limited duration be developed to mitigate maladaptive personality traits.
- Based on the findings derived from the research hypotheses, it is recommended to develop treatment intervention protocols of brief duration that enhance the degree of life satisfaction.
- The development of treatment intervention protocols with short-term objectives is recommended to enhance the overall quality of life.
- Based on the findings of the first and third hypotheses of the study, it is recommended that brief therapeutic intervention protocols be developed to enhance emotional and spiritual intelligence.

References

- Abdullahi, Afsana; Kafi, Seyed Musa; Shahqalian, Mahnaz. (2011). The relationship between emotional intelligence and coping styles with marital satisfaction and harmony. *Iranian Psychologists*, 7th year, 27th issue, pp. 287-279.
- Ahmadi, K., Nabipoor, S. M., Kimiaee, S. A., & Afzali, M. H. (2010). Effect of family problem-solving on marital satisfaction. *Journal of Applied Science*, 10(8), 682-687.
- Amato, P. R., & Hohmann-Marriott, B. (2007). A comparison of high-and low- distress marriages that end in divorce. *Journal of Marriage and Family*, 62, 621-638.
- Amini, Farimah (2008). Examining the relationship between emotional intelligence and marital violence. Bachelor's thesis in the field of counseling, Faculty of Educational Sciences and Psychology, Isfahan University.
- Batool, S. S., & Khalid, R. (2009). Role of emotional intelligence in marital relationship. *Pakistan Journal Psychological Research*, 24(1, 2), 43-62.
- Bello, R., Brandau, A., Brown, F., & Ragsdale, J. D. (2008). Attachment style, marital satisfaction, commitment, and communal strength effects on relational repair message interpretation among remarried. *Journal of Communication Quarterly*, 56 (1), 1-16.
- Besharat, M. A. (2003). Relation of attachment style with marital conflict. *Journal of Psychology Republic*, 92(3), 13-40.
- Bookwala, J., Sobin, J., & Zdaniuk, B. (2005). Gender and aggression in marital relationships: A life-span perspective. *Sex Roles*, 52, 506-797.
- Bracett, M. A., Warner, R. M., & Bosco, J. S. (2005). Emotional intelligence and relationship quality among couples. *Personal Relationships*, 12, 197-212.
- Burnette, J. L., Taylor, K. W., Worthington, E. L., & Forsyth, R. (2006). Attachment and trait forgivingness: The mediating role of angry rumination. *Journal of Counseling & Development*, 8, 312-320.
- Butzer, B., & Campbell, L. (2008). Adult attachment, sexual satisfaction, and relationship satisfaction: A study of married couples. *Personal Relationships*, 15, 141-154.
- Campbell, L., Simpson, J. A., Boldry, J., & Kashy, D. A. (2005). Perceptions of conflict and support in romantic relationships: The role of attachment anxiety. *Journal of Personality and Social Psychology*, 88 (3), 510-531.
- Collins, N., & Read, S. J. (1990). Adult attachment, working models, and relationship quality in dating couples. *Journal of Personality and Social Psychology*, 58, 644-663.
- Cramer, D. (2002). Linking conflict management behaviors and relational satisfaction: The intervening role of conflict outcome satisfaction. *Journal of Social and Personal Relationships*, 19 (3), 425-432.
- Dokanie fard, faride; Behbodi, Masoumeh; Khayat Khamene, Maryam (2010). Examining the contribution of each component of emotional intelligence in predicting the level of marital satisfaction of married female secondary school teachers in Ilam city. *Educational Management Research Quarterly*, second volume, first issue, pp. 61-89.
- Edalati, A., & Redzuan, M. (2010). Perception of women towards family values and their marital satisfaction. *Journal of American Science*, 6 (4), 132-137.
- Emery, R. E., & OLeary, K. D. (1982). Children's perceptions of marital discord and behavior problems of boys and girls. *Journal of Abnormal Child Psychology*, 10, 11-24.
- Farahbakhsh, Karim. (2004). Comparing the effectiveness of marital counseling using Ellis's cognitive method, Glaser's reality therapy and a combination of the two in reducing marital conflicts. PhD Thesis, Faculty of Psychology and Educational Sciences, Allameh Tabatabai University, Tehran.
- Feeney, J., A. (2002). Attachment, marital interaction, and relationship satisfaction: A diary study. *Personal Relationships*, 9, 39-55.
- Fenney, J. A., & Noller, P. (1990). Attachment style as a predictor of adult romantic relationship. *Journal of Personality and Social Psychology*, 58, 281-291.
- Geist, R. L., & Gillbert, D. G. (1996). Correlation of expressed and emotion during marital conflict. *Journal of Personality Individual Difference*, 21, 49-60.
- Ghalili Renani, Zahra. (2005). Investigating the effect of effective dialogue and problem solving methods on the marital conflict of Isfahan couples. Master's thesis in Counseling, Faculty of Educational Sciences and Psychology, Isfahan University.
- Ghobari Bonab, B., & Haddadi Koohsar, A. A. (2011). Relation between emotional intelligence and attachment styles in delinquent adolescents. *Procedia -Social and Behavioral Sciences*, 30, 963 – 967.
- Grych, J. H., Seid, M., & Fincham, F. D. (1992). *Assessing marital conflict from the child's*. Guildford press.
- Haddadi Koohsar, A. A. (2011). Relation between emotional intelligence and quality of attachment in high school administrators. *Procedia-Social and Behavioral Sciences*, 30, 949 – 953.

- Hafizi, Fariba; Jameinjad, Farhanaz. (2010). The relationship between love, positive affect, negative affect and attachment styles with marital satisfaction in Khuzestan National Drilling Company employees. *New findings in psychology, fourth year, tenth issue*, pp. 52-41.
- Holley, P. (2006). The relationship between intelligence and divorce. *Personality and Individual Differences*, 45, 8, 738-743.
- Hosseini, Bita (2010). *The field of couple therapy*. Tehran: Jungle Publications.
- Johnson, D. R., White, L. K., & Booth, A. (1986). *Dimensions of marital quality: Toward*
- Kamel Abbasi, Amirreza. (2011). Investigating the relationship between attachment styles and emotional intelligence with marital satisfaction in women and men of Mashhad city. Master's thesis in General Psychology, Faculty of Psychology and Educational Sciences, Ferdowsi University of Mashhad.
- Karen, J., & Tamaren, M. A. (2010). *Factor of emotional intelligence associated with marital satisfaction*. New York: Cambridge University Press.
- Kewcheung, S. (1996). Cognitive-behavioral therapy for marital conflict. *Journal of Family Psychology*, 20 (2), 256-265.
- Khosravi, Zahra; Beliad, Mohammad Reza; Nahidpur, Farzaneh; Azadi, Shahdakht (2018). Investigating the relationship between attachment styles, forgiveness and marital conflicts in couples referring to counseling centers in Karaj. *Scientific-Research Quarterly of Women's Sociology*, second year, third issue, pp. 80-61.
- Kobak, R. R., & Hazan, C. (1991). Attachment in marriage: Effects of security and accuracy of working models. *Journal of Personality and Social Psychology*, 60, 861-869.
- Koochak Entezar, R., Nooraini, O., & Ghanbari Panah, A. (2011). Relation between emotional intelligence and forgiveness with marital satisfaction. *International Journal of Fundamental Psychology & Social Science*, 1, (2), 21-25.
- Krejcie, R. V., Morgan, D. W. (1970). Determining sample size for research activities. *Educational and Psychological Measurement*, 30, 607-610.
- Kristiina, M. C., Philip Hwang, F., Birgitta, G., & Wickberg, D. (2006). Romantic attachment, parenthood and marital. *Journal of Reproductive and Infant Psychology*, 24, 3, 233-240.
- Lavalekar, A., Kulkarni, P., & Jagtap, P. (2010). Emotional intelligence and marital satisfaction. *The Journal of Social Psychology*, 5, 2, 185-194.
- Lemmens, G. M. D., Buysse, A. N., Heene, R., Eisler, I. V., & Demyttenaere, K. (2007). Marital satisfaction, conflict communication, attachment style and psychological distress in couples with a hospitalized depressed patient. *Acta Neuropsychiatrica*, 19, 2, 109-117.
- Lopez, J. L., Riggs, S. A., Pollard, S. E., & Hook, J. N. (2011). Religious commitment, adult attachment, and marital adjustment in newly married couples. *Journal of Family Psychology*, 25(2), 301-309.
- Lyusin, D. B. (2006). Emotional intelligence as a mixed construct. *Journal of Russian and East European Psychology*, 44 (6), 54-68.
- Maktabi, Gholamhossein; Dawoodi, Iran; Kurd Zanganeh, Kazem. (2006). Examining the simple and multiple relationship between emotional intelligence and marital conflicts with marital satisfaction. Abstract of articles of the second National Congress of Family Pathology in Iran, Shahid Beheshti University.
- Mardani Hamuleh, Marjan; Heydari, Hayde. (2010). Relationship between optimism and attachment styles with marital satisfaction in hospital employees. *Urmia Nursing and Midwifery College Quarterly*, 8th Volume, 1st Issue, pp. 52-46.
- Mayer, J. D., Caruso, D., & Salovey, P. (2000). *Emotion intelligence*, In: J. Sternberg (Ed.) *Handbook of intelligence*, New York, Cambridge university press.
- Mehrabian, A. (2005). *Manual for the Comprehensive Marital Satisfaction Scale (CMSS)*. Convenience on: <http://www.kon.org/urc/v8/cherry.html>.
- methodological and conceptual refinement. *Journal of Family Issues*, 7, 31-49.
- Mosavi, S. E., & Irvani, M. R. (2011). A study on relationship between emotional maturity and marital satisfaction. *Management Science Letters*, 2, 1-6.
- Najm, Q. J. (2005). Attachment styles and emotional intelligence in marital among Pakistan men and women. Retrieved from: <http://www.tennessee.State.on.social.support.and.mental.health.Sunway.university.collage>.
- O'Leary, K. D., & Porter, B. (1980). Marital discord and childhood behavior problems. *Journal of Abnormal Child Psychology*, 8, 287-295.
- Pakdaman, Shahla. (2001). Investigating the relationship between attachment and sociability in teenagers. *Journal of Psychological Sciences*, 47th volume, 9th issue, pp. 25-3.
- Pines, M. A. (2005). *Falling in love (why we choose the loves we choose)*. New York and Hove: Rutledge.

- Rajabi Gholamreza; Qurbani, Fardin; Blessed Mehr (2010). Investigating the relationship between gender ideologies, marital roles and emotional intelligence with life satisfaction. *Family Counseling and Psychotherapy Quarterly*, first year, number 1, pp. 39-53.
- Rajabi, Gholamreza (2009). Factor structure of marital satisfaction scale in married employees of Shahid Chamran University of Ahvaz. *Iranian Journal of Psychiatry and Clinical Psychology*, 15th year, 4th issue, pp. 358-351.
- Sadeghi, Saeed (2001). Investigating personality factors effective in marital compatibility. Master's thesis in clinical psychology, Tehran Institute of Psychiatry.
- Salahian, Afshin; Sadeghi, Massoud; Bahrami, Fatima; Sharifi, Maryam. (2010). Investigating the relationship between emotional intelligence and forgiveness with marital conflicts. *Psychological studies*, 6th period, 2nd issue, pp. 1-17.
- Salovey, P., Mayer, J. D., Goldman, S. L., Turvey, C., & Palfai, T. (1995). Emotional attention, clarity and repair: exploring emotional intelligence using the Trait Meta-Mood Scale. In J. W. Pennebaker (Ed.), Washington, DC: American Psychological Association.
- Shamsai, Mohammad Mahdi; Nikkhah, Hamidreza; Jadidi, Mohsen. (2006). The role of sense of identity and emotional intelligence in marital satisfaction. *Journal of applied psychology*, first year, second issue, pp. 57-67.
- Simpson, J. (1990). Influence of attachment style on romantic relationship. *Journal of Personality and Social Psychology*, 59, 971-980.
- Simpson, J. A., Rholes, W. S., & Phillips, D. (1996). Conflict in close relationships: An attachment perspective. *Journal of Personality and Social Psychology*, 71, 899-914.
- Talib Niri, Faeqa. (2007). The relationship between emotional intelligence and marital conflicts with personal well-being in male and female employees of notary offices in Karaj. Master's thesis in General Psychology, Central Tehran Payam Noor University.
- Wong, C., & Law, K. S. (2002). The effects of leader and follower emotional intelligence on performance and attitude: An exploratory study. *Leadership Quarterly*, 13 (3), 243-274.
- Yong, M. E., & Long, L. L. (1998). *Counseling and therapy for couples*. New York.