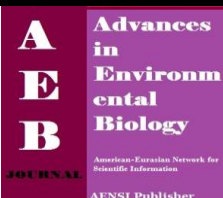




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# The Effectiveness of Training Islamic Centered Married Couples Therapy on the Optimism and Conjugational Commitment of the student Couples

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### ABSTRACT

The objective of the present study was determining/indicating the effectiveness level of training Islamic-Centered Couple Therapy on the optimism and commitment of the conjugational couples living in the city of Tehran. The method used in the study has been semi-empiric, and of the pretest-posttest type with a control group. The statistical context of the study consisted of the whole parents of girl children at preschool course in the city of Tehran, in 2012-2013. The sample for the study was 30 conjugational couples out of the parents of preschool children, which were simple-randomly substituted in a two test (fifteen couples) and control (fifteen couples) groups. The independent variable, was training the Islamic-Centered conjugational couple therapy, which has been trained in seven sessions for the test group. Findings of the study were analyzed by Covariance Analysis Method. The hypotheses of the study were that, the Islamic-Centered conjugational couples therapy had a significant effectiveness on the couples' optimism and on the conjugational commitment as well. The results showed that, the Islamic-Centered approach dose significantly increase / raise the optimism & the conjugational commitment between the spouses. Beyond the confirmatory of earlier investigations, i.e. the effectiveness of religious methods in treatment, the results of the present study offered a new resolution for the couple therapy, particularly in the Islamic communities.

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## INTRODUCTION

By marriage treaty, configures a relationship that, enjoy of a unique security in comparison to the other humanistic communications [15]. The other humanistic communications may cover a singular dimension out of the whole dimensions of life, but marriage covers also bodily, affectionate, social and mental dimensions, establishing a biological, economic, psychical –social and spiritual relation between spouses as well [6]. Marriage is the primary affectionate and legal obligation undertaken by two people at their elderly age [10]. Conjugational commitment is the sense of adhering to the family and to its members, whilst sadness and happiness, pleasant and unpleasant life events, and is a commitment founded on sentiments and affection, and also based on the intention and purpose [14].

The couples who in regard to their obligation against his or her spouse and the other peoples, have not achieved the requisite matured thought, following a reciprocal behavior, would have troubles and problems in marriage and in working with other peoples [14] and this would often result in disloyalty [21]. The conjugational commitment is a tool, appearing the level of security and the gap/ flaw between the life partners [4]. The commitment in marriage is composed of a few components: how wife and husband understands and conceive the type of their relation in the past and along the duration of the relation, choosing behaviors for continuing the shared life, the degree and the extent to which a good relation is established in-between and the interest in staying with which for a long time, and consequently getting encouraged for [19]. Commitment whether as compulsory or devotedly, is important for the quality of conjugational life and stability in which. Of course it should be mentioned that, the devotedly commitment is increasingly linked with the conjugational contentment rather than the compulsory commitment. Commitment in the conjugational life is the extent of the interest in, and the intention, to which / and on the basis of which, one has inclination for the survival and staying with conjugational relation, and keeping with the treaty which, he or she has concluded [20]. The commitment has a multiple dimensions, and it involves particular personal, moral and belief-underlying reasons which, bounds the individual to continue the conjugational relation. The personal commitment is in the sense of concern and inclination of the individual for continuation of the conjugational relation, which is founded on the

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conjugal appeal and contentment. The personal commitment is under the influence of a three components: 1. attraction of the spouse) love of the spouse; 2) appealing conjugal relation, contentment with the conjugal relation; 3). Conjugal identity- the extent and degree to which, the participation and partnership of a partner of/ in the conjugal relation is considered as his or her personal self-concept [22]. The second dimension of the conjugal commitment is moral commitment. Many theoretical templates and patterns of the commitment are beliefs in providing feelings of moral loyalty to the marriage and the conjugal relation, and that the marriage is a sacred institution. An important social institution securing care and support, and the loyalty to and insisting on which, is recognized a worth. [23] Generally, three components are effective in the moral commitment. 1. Marriage of sacred institution; 2. Loyalty to the type of conjugal relation which is pointing at/referring to the values and ethics of the individual who, may terminate marriage or be committed for on the basis of his or her beliefs; Since the late twentieth century so far, conjugal commitment has introduced to all fields of the studying marriage & family [2]. Thus, the studies directly in the are of conjugal commitment and its dimensions not only have notably been increased rather, in much of the studies essentially without emphasizing on the conjugal commitment, it has drawn attention/it has been focused as a significant variable, in protection and continuation of conjugal life [3]. Results of the study show that, the conjugal commitment is second ranking factor contributing to marriage protection. In the opinions of Lambert & Dolahit, commitment to the spouse is important for a successful marriage. Conjugal commitment is the most stronger and stable anticipating factor for the quality and the stability of the conjugal relation [7]. These findings are in the direction of the study of Colmans & Swin Sen, who believed in positively correlation of the spouses' commitment with the conjugal stability and quality, and also do so with expressing love, conjugal consistency and decreased conflictions. In the phase of intercourse and marriage, he considers the commitment as one of the most important relational tasks of the spouses, interpreting/ sensing it as: ( the issue) that, how and to the extent that, spouses appreciate their conjugal relation, and to the extent that they adhere to the protection and continuation of this relation. According to Nickels & Schwarts commitment has an essential role in the stability and success of a marriage. Thus, any relation lacking commitment, would be loose and with no sense of orientation. Also any acquaintance and familiarization towards marriage, after a while, if should not result in the stable and long time commitment, in fact it would be a disappointing acquaintance, Estrenberg in his idea on the love, has placed/conceived/recognized the commitment as one of the important components of his view points on describing many types of love and distinguishing between them. In Islam an institution has not been built as much beloved and appreciated by God as marriage. One of the most important issues of the conjugal life which, has been much more mentioned in the holly Quran is loyalty to the treaty and promise, including fulfillment of the promise to God, promise to one him-self, and promise to the spouse. God almighty has considered the promise between wife and husband as a strong treaty. In the holly Qur'an where traits of the believers are cited, also points out to their commitments in their lives and loyalty to their spouses. The investigators have started to study on the optimism as a psychological structure intwentiethcentury. Optimism hopefulness, being well destiny of anything, having positive expectations and hopefulness and believing in the idea that, the world we own is the better world.

Optimism involves the cognitive, bodily, and behavioral components. In order for being optimistic simultaneously noticing these three components are necessary. Meanwhile the optimism is foreseen by measuring the affections, current excitements. The psychological approaches figure the optimism as a cognitive specification, a goal and an expectation. Optimism is not a mere cognition and its stimulating dimension should also be considered.

Some peoples immediately introduce themselves optimistic, while they cannot express the expectations directed towards that optimistic opinion. The phenomenon could merely be a style of self-expression. Moreover, it can be underlying of affection and stimulating dimensions of the optimism, without existence of cognitive dimensions. Kalantari (1384) showed that, there is a significant relationship between optimism and livelihood. Optimism is one of the most important components of the positively-psychology. Seligman have defined the optimism in place of an extensive characteristic- trait as an attribution style.

According to that view, optimistic peoples explain negative events and experiences by attributing the reasons to the external, transient, and particular factors such as governing situation. In the contrary, pessimistic peoples explain negative events and experiences by attributing the cause to the internal, constant, and general factors, like as the defeated character. Therefor the optimistic people are likely telling that, they were unable to pass the exams because of incorrectly designed questions, or the environment inside the exam salon prohibited them to be concentrated. In the contrary, pessimistic peoples are likely to attribute their defeat to the lack of merit for the academic educations or to their less talentedly status, Seligman, in his research concluded that, training the optimistic skills for mothers has had a significant effect on the improving the attribute style and decreased depression of their girl students. He concluded that, lively people like to look them-selves and others as positive and positively interpret the events. These people dose not more think to defeat, and in a limited time and in a dully dead line, have most righteous sociable contact, thus their optimism is a realistic one.

*The first session:*

In this session a full description of the sessions and their topics and about the trend in this period was offered, while the group members and advisor were being familiarized with each other, and the group rules were explained to the spouses, and the necessary commitments were suggested.

*The second session:*

In this session the overall feature of family as featured by Islam and the divine orders on tasks, duties and authorities were explained to the spouses, and causes of fortifying or weakening this sacred institution and the exchanging views was continued whose about, and at the end specifications of the consistent spouses were addressed as well as factors contributing thereto.

*The third session:*

The principles of spouse's relation in the Islamic perspective were the main focus of the session, and some training on the impediments and the relational facilitators in view of the religion, then in the scientific aspect were offered. Of course with the wide range of the discussion, use of the related literatures in all of the sessions and also in this one will be included in the blue-print.

*The fourth session:*

In the light of optimism and conjugational commitment that were variables depending to the present study, it was necessary to hold a session on this topic. In the session, about the definitions of optimism and conjugational commitment, and creating it, and the equivalent for which in the divine and narrative subjects, which is favorable opinion was addressed.

*The fifth session:*

In this session one of the significant excitements, of which mismanagement directly influences the conjugational adjustment was discussed. Definition of the anger control and the righteous expressing mode/technic of which, and finally achieving indulgence and pardon in accordance to the Islamic model was also spoken.

*The sixth session:*

In this session discussed about necessity of self-recognition and that, in order for achieving a more ideal life and more exalted achievements, some changes are needed to happen both in wife and in the husband, of which the precedent is identifying positive and negative specifications of one-self, trying the best effort for better-being.

*The seventh session:*

Because of forming an atmosphere of sincerity, and more feelings of trust and reliability during the previous sessions, the present session became an appropriate time/opportunity for suggesting/proposing the sexual issues; as in regards to the poverty in training these issues and that, very many conjugational troubles and contradictions is either directly or indirectly linked with the sexual troublesome relations, the necessary information on the importance of sexual issues in Islam, and the resolutions offered by the holy Qur'an and in the Infallibles' narrations, and in topics/subjects related to the sexual disorders, and a brief of the treatment was presented.

*The eightieth session:*

In the last session, while pointing at the conjugational conflicts and their roots, the spouses were trained on righteous mode of contacting the troubles and the resolving method, and the sessions briefing and suggestions, critics were taken place, again the related questionnaire were put at the disposal of the spouses as a post-test.

The result of the table 5 show that, the mean scores of the post-test of the test group in the subjects of personal commitment, structural commitment and the moral commitment are greater than that (personal commitment, structural commitment and the moral commitment) of the control group. In continuation of the issue covariance analysis was used in order for checking the significant difference between the two test and control groups in regard to dimensions of the conjugational commitment.

The results of the table 8 show that, considering the observed scores of the pre-test F, in regard to the mean scores of the post-test, the dimensions of the personal, structural and moral commitment in the test and control groups are significant, and Islamic-centered training approach is effective on the raise of the conjugational commitment.

Based on the results of the table 1 the interacting effect of the gender and the group membership on the total score of the spouses' optimism is not significant. This is in the sense that the effectiveness of the Islamic-

centered conjugational therapy is not under the influence of the gender, and the effect/ influence of which did not differ in men and women, and as a consequence the stipulation 1 is not approved/confirmed. Stipulation 2- the effectiveness of the Islamic-centered conjugational therapy on the optimism level is significant. As is seen in the table 1, the difference in the total mean of the statistical ability for the optimism, is significant between the two test and control groups. In other words, the accuracy of the test for detecting and locating the differences is very high, and the typical study is sufficient. Consequently, the Islamic-centered conjugational therapy has been effective on the spouses' optimism; the stipulation 2 is confirmed / approved. Findings show that, the pre-test had a significant influence on the results of the post-test, and was made covariate in the present study.

Table 2 shows about the results of the comparison between the modified means of the optimism total score after the pre-test control, that is the observed differences of the mean is significant.

The stipulation 3- The Islamic-centered conjugational therapy is effective on the dimensions of the spouses' optimism, i.e. self-optimism, others-optimism, and world-optimism.

As shown in the table 3, optimism scores mean in the three dimensions of the optimism (one's own-self optimism, optimism in relation to others, and optimism view to the world) is significantly greater than that of the control group. Therefore the stipulation 3 is confirmed /approved.

#### *Discussion & Conclusion:*

Results of the study showed that, the effect of Islamic-centered conjugational therapy on the optimism was significant at the level of ( $P = 0.05$ ). The obtained statistical ability was 1, this means that, in the case of 100 times repeating the study, the possibility to erroneously confirmation of the zero assumption/zero stipulation, is zero [5]. In the other word, the accuracy of the test for detecting and locating the differences is very high and the typical study is sufficient. As optimism is an important and effective variable in the family issues, this variable was chosen as dependent variable for the study. Researches have shown that, optimism is closely linked with happiness, adjustment and consistency, contentment of the spouses and with many variables as well [8]. Spouses with a positively attitude to him-selves and to the others, are less likely exposed to depression and report more conjugational happiness, rather than the spouses with negative attitude to them-selves.

The optimistic people were more resistant against stress rather than pessimistic people. Also a positively significant relationship was obtained between optimism and the conjugational contentment, and the optimistic spouses were enjoying of a highly conjugational contentment. In a study conducted by Monterio, 2006, on a 60 spouses of more than 10 years of conjugation it was indicated that, the optimistic spouses report a greater adjustment in their common lives with a more successful academic educations. These spouses use more skills of problem solving, when they are in contradiction. In addition to the above issues/topics, in the explanation of the results of the study we can refer to the favorable opinion which is equivalent word to the optimism in the Islamic resources, and proceeded with which in the training sessions and the spouses by emphasizing on the religious teachings learnt that, how they could be optimistic and were informed on the mundane and the after-world's post-consequences of the pessimism and suspicion. The narrative texts has come up with the issue that, the favorable opinion is derived from the favorable faith; the firmest the faith of a man, and the intractably and soundly hearted from sin; the more his optimism. In as much as the classification of the whole relations in the divine infrastructure include three types of relation with one's own-self, and the relation with God, and the relation with people; in connection to the optimism some narrations from the infallible in these three areas were gathered, and it is to mention that, the relationship with the spouse and favorable opinion to him in the dimension/aspect of being optimistic to the others was discussed. The present research showed that, the mean scores of the test group in the three dimensions/ aspects of the optimism to one's own-self, and to the others, and to the world is also significantly greater than the control group. As the dimensions of the optimism are in relation/linked to each other, naturally the change in one dimension will result in a change of the other ones. When individuals have a positive opinion to him-selves, in contrast they will better understand the positive aspects of the others [16]. This does not defer any in the men and women, and when people of any gender learn to have an optimistic view, it will influence on the type of their mentality and attitude towards them-selves, and the others.

Also, the Islamic-centered conjugational therapy have not been under the influence of the gender in neither (of the) dimensions, nor the effects of which in the men and women have had a significant difference, meanwhile the inter-effect of the gender and the membership on the total score of the optimism of the spouses has not been as significant. In the explanation of these results could be tell that, they had an actively participation in the both of the genders and they well expressed their comments and performed their tasks. When one individual changes, the snow-ball-effect occurs, and in many cases when a woman changes, while inclining from a dogmatic position to a more flexible position, the husband also respond as more flexibly. When the spouses learn to accept their personal commitment in order for the contradiction in their life, both ill have a better feeling on them-selves and the relation.

In concluding the above mentioned study, the tip that the level of keeping with the religious confines and the concerns of peoples for awareness and applying the divine orders and the level of their

admittance of the wisely and precisely musts and mustn't cases of Islam in the realm of conjugational issues contribute to making more applied this therapeutic method, and as this study have been performed on a sample with the religious tendencies at Jami'at-Ul-Qur'n (community of Qur'an), should be cautioned on extending which to the other people. Also it is suggested that, to conduct more studies in this topic and on different samples. The results of the present research is convergent with (directed towards) the ample studies performed in connection to the influences of the religious attitudes and beliefs, on the different dimensions of conjugational life. Here is some pointed out. Soltanizadeh (2007) in a research showed that, believing in the religious principles and the religious attitude constitute one of the predictors of contentment with life. Khodayariye-Fard, Shahbi & Akbari (2007) proceeded with the examining relationship of religious attitude with the conjugational contentment in married students. The results of the study purported that, there were a positive and significant relationship between the religious attitude and the conjugational contentment.

Call Courtious Walison (2002) in their studies on the religious participation of the spouses showed that, the more time spending the spouses on worshipping, the more yields them family commitment and the less will be the conjugational conflicts, experiencing the more conjugational happy and contentment.

The results of the research show that, training Islamic-centered conjugational therapy has raised the conjugational commitment and the spouses' optimism. Also the results show that, training Islamic-centered conjugational therapy has raised the dimensions of conjugational commitment (the spouses' personal commitment, the moral commitment, and the structural commitment), Also the results of this research is convergent with findings of Heert (2001), i.e. Islamic-centered conjugational therapy, has improved conjugational adjustment and the spouses; optimism and its dimensions, and also do so/converges with findings of Danesh that is, using the Islamic conjugational therapy has raised the adjustment level of the unadjusted spouses, and has been able to remove their disputes. Also findings of Faquihi & Rafi'ie-Moghaddam show that, the psychological training founded on the Islamic narrations is effective on the improvement of the relations, and as a result do so in the application of their conjugational contentment. From studies in the religion the result is derived that the presence of Heart and the faith has an important role in daily life. Many clear-sighted people believed in the most excellent unity and integrity to be in the religious ethics and morals and it bestows the most exalted sense to the life [9]. The results of researches of Geuslin & Caplan also show that, training divine principles in the religious environment of the family, has had a long time effects on the individual members of family and also on the whole aspects of people's life. Courious & Ellison in their studies on the religious participation of the spouses have shown that, the more the time spouses spend for worshipping the greater the raise in the family commitment and the less conjugational disputes as the outcome, and the greater conjugational contentment will be experienced. Jam'ali (2009), also in his research has found that, there is a significant relationship between the religious attitudes and the feelings as of really-spiritually sensing the life.

According the Gellen & Vior, in the individuals weak in the religious beliefs, breach of the conjugational commitment is seen [11] About likely implications of the influence of training Islamic-centered conjugational therapy on the conjugational commitment we can say one the principles in this training plan received profound attention, is the principle of loyalty and commitment in conjugation, and also notice of the spouses to the mutual rights and responsibilities against each other, and the emphasis on the role of faith in God having in the spouses' conjugational tranquility lives. Regarding dimensions of conjugational commitment may also say that, one of the dimensions is the personal commitment which is the sense of his liking and inclination to continue the conjugational relation, which in this training plan is specially endeavored under the topic of verbal and non-verbal relationships of the wife and her husband, and also the interacting mercy amongst them. Esseunson & Trahag, also have reported that, in marriages with a high personal commitment there have been a greater sincerity, and a greater express of love, and less conjugational quarrels is seen [12]. The other dimension is moral commitment which is expressing moral loyalty of the individual to the marriage. Many theoretical patterns believed in the conjugational commitment being on the basis of feelings of moral loyalty to the marriage and the conjugational relations, and also it is based on the belief in the idea that, marriage is a sacred institution. Some of the investigators also believed in the idea that, this dimension of the commitment is in connection to their ethical and moral and religious achievements. In the core of this belief there is the idea that, moral commitment of the individual to marriage and to his or her spouse is originated from honoring his or her promises and words made before, and also caused of his or her moral and religious beliefs. The research of Ahmadi, also shows that, the religious beliefs of the spouses, have a correlation relationship with their conjugational adjustment; in the sense that, with increased religious beliefs, the level of conjugational adjustment become also greater [17]. Training Islamic-centered conjugational therapy helps spouses learn their ways of improving their communications, avoid the negative patterns resulting either in the isolation or a quarrel in between. On the basis of this procedure, people change their expectations and philosophy in their lives, with the ability to modify many of the negative beliefs, could be an impediment for establishing the effective relation. This procedure helps spouses identify their infrastructure implications of their communicational troubles, and to which use more constructive modes of the attitude. Also spouses in the family and in the process of communicating with their spouse can have the power of developing and creativity in resolving their problems,

supporting each other at the critical and acute times, and discrepancy for the problems and difficulties, and implicit interacting communication and reliability, reliability-undertaking, producing regulations and rules and awareness of the problems of other family members. When arising contradiction, and conjugational disputes and troubles don't try to make their partner to bear the problems on his shoulders or escape them, rather they follow the best ways for the solutions, and as a result they cope with the contradictions. In view of the spirituality, sympathy and suggesting the enthusiasms and interests in between will result in faith and resistance enhancement against the stresses, and building humanitarian feelings, feelings of belonging, feelings of nearness to god and, in love to the other people [18]. Thus it seems the therapeutic strategies proportionate to the culture of the religious and divine community of course which, would be in proportion to the existence needs of the human, particularly as proportioned in the realm of conjugational therapy and family therapy are strictly needed, and neglecting the religious values in the therapeutic methods may be construed as losing a rich and wide range field of the therapeutic strategies. The present study is achieved by a research that has been conducted in the way on access to the scientific data, in the developmental and applied aspects of the Islamic-centered conjugational therapy. Noting the effectiveness of this approach, it is suggested to be used in the family & marriage consultant centers in order for giving guidelines for people in their conjugational lives. Also investigations and practices of the experts on this mode of training could be focused, in order for increasing this mode of application in decreasing the conjugational difficulties and the improvement of the spouses' conjugational relations in Iranian families in the light of amalgamation of their culture with the Islamic subjects and grounds. This mode of training is also suggested to be used on the other dependent variables relating to the conjugational life.

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