

**Nurturant Fathering, Attachment to Father, and  
Attachment to God as Predictors of Emotional Intelligence**



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## **Certificate**

This is to certify that M.Sc. research report on “**Nurturant Fathering, Attachment to Father, and Attachment to God as Predictors of Emotional Intelligence**” prepared by Mariam Fateh has been approved for submission to Quaid-i-Azam University, Islamabad.

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**"The best gift from a father to his child is education & upbringing" (Tirmidhi, 4997).**

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## Abstract

This research was conducted to understand nurturance and attachment with the father and the attachment one has with God as predictors of emotional intelligence among adults. The data was collected through convenience sampling technique. Variables were studied with the use of four scales namely the Nurturant Fathering scale (Finley & Schwartz, 2004), Experiences in close relationship structures father version (Fraley, Heferman, Vicary, & Brumbaugh, 2011), Muslim spiritual attachment scale (Miner et al., 2017) and the Wong and Law emotional intelligence scale. The sample comprised 321 individuals including both men ( $n = 153$ ) and women ( $n = 168$ ) from across Pakistan. Participants aged 18–68 years, ( $M = 32.68$ ,  $SD = 12.69$ ) filled out an online form. Results show that nurturance has a positive relationship with attachment to the father and emotional intelligence. Avoidance and anxious attachment had a negative relationship with emotional intelligence. The use of emotion subscale in emotional intelligence showed significant positive relationship with three subscales of attachment to God. Stepwise regression analysis was conducted in which age was controlled that indicated avoidance explained 6.5 % variance in emotional intelligence scores which negatively predicted emotional intelligence. Grouped differences indicated that emotional intelligence observed to be high in joint family system while attachment to God was prevalent more in nuclear family systems. Findings may contribute towards involving fathers in parenting roles which would foster useful personal attributes like emotional intelligence.

# **INTRODUCTION**

## Chapter 1

### Introduction

The institute of family is generally the primary mode of any individual socialization especially in early part of their lives. Within the family context parental figures assist the most in this socialization process. Traditionally speaking these parental figures are the mother and father. Physical care, nurturance and guidance are just a few components that exist within the parenting process. Physical care involves food, shelter, and clothing. Nurturance entails the provision of warmth, emotional support, safety, understanding, and appreciation (Axpe, Fernández, Goñi, & Agirre, 2019). While raising a child parental figures or guardians guide on what is proper in accordance with the values of society. The main attachment or parenting role is assumed by the society to be the domain of the mother and that it is in her *'nature'* to nurture, guide, and protect her offspring yet the affectionate nurturance and support a father can provide is not viewed with the same intensity hence fatherhood is not given its due weight. Indeed, parenting cannot be defined precisely, it is a subjective field influenced by factors such as parents' own upbringing, education, lifestyle, and experiences. However, it can be generally understood to be the relationship between parents and children (Shafie, 2017).

Historically from a western frame of reference, the social revolutions that occurred for the freedom and equality of women, African Americans, Native Americans, and other marginalized individuals were quite pronounced in the 1970s. This caused a restructuring of not only the role of men and women but also of mothers and fathers and led to expectations of greater involvement of fathers in child development. From the mid-1970s to the present-day, western society increasingly expects fathers not to limit themselves to instrumental provider and protector rather they should inculcate an expressive and nurturing role in their children's lives (Lamb, 2004). Fathering has grown and has been discussed as a scientific study, public discussion as well as a policy review since the 1990s (Darity, 2008). From an Islamic perspective the father is considered a leader of the family unit. This does not imply a domineering dictatorship rather it translates to more responsibility and involvement. A father is defined not by financial support alone but also by being supportive

emotionally by providing nurturance with wise counsel, affection, and a sense of trust. Parents provide a guide on life and living, and they heavily influence their offspring (Elshinawy & Khwaja, 2020).

In Islam it is believed that the complete guide on how to live is within the Holy Quran and in the teachings of the last Prophet Muhammad (P.B.U.H). Hence it is understood that ideally the best guidance within Muslim society is from truly understanding the essence of these sources. In this light the way the Prophet (P.B.U.H) showed affection is an example of how permissible it is for men to express themselves. However, misunderstanding and the incorrect influence of culture in Muslim communities can cultivate an expression of aloof attitude of masculinity. If we delve a bit deeper for a moment and reflect on the fact that the Prophet lost his father before he was born and was under his mother's care for the first six years until she passed away as well. However, it is important to note that the Prophet (P.B.U.H) was taken under the wing of his paternal grandfather and later on by his uncle. In other words what is being pointed out is the fact that men were involved in the upbringing of the Prophet (P.B.U.H). Another point that is perhaps overlooked is that from an Islamic perspective, it is a firm belief that guidance is from Allah and if we take into consideration the verses from surah Ad-Dhuhaa.

*'And 'surely' your Lord will give so much to you that you will be pleased. Did He not find you as an orphan then sheltered you? Did He not find you unguided then guided you? And did He not find you needy then satisfied your needs?'* (Quran 93:5-8).

It is understood that Allah takes care of all, and we can reflect on how parenting is on the shoulders of parents, but God plays a pivotal role that is subtle yet at the same time immensely profound. Reliance on God is imperative in all spheres of life even in the upbringing of children. Parents are but the means by which children become upstanding adults. The atmosphere in which the socialization process takes place is the fundamental framework, the lens through which all interaction takes place and shapes how one reacts and behaves to various situations and obstacles (Altalib, AbuSulayman, & Altalib, 2013). This research aims to get a better understanding on whether fathers are perceived to be nurturing and if the attachment style of the father



figure corresponds with the attachment style towards God and how this may affect emotional intelligence among adults.

### **Nurturant Fathering**

Warmth and acceptance received from parents is referred to as parental nurturance (Finley & Schwartz, 2008). Father nurturance is depicted as the degree to which adults view their fathers as having been emotionally available, loving, and caring” (Schwartz & Finley, 2005). Dermott (2008) stated that nurturant fathers are more emotionally engaged with their children which is contradictory to traditionally prescribed roles of the father figure.

Culturally the common assumption of nurturing emphasizes mothers perhaps because womanly nature is automatically thought of possessing the ability to nurture and take care of their offspring. It is the biological predisposition as women carry and later nurse their offspring, so the required physiological, emotional, and psychological changes come more easily for them. However, research has also indicated that fathers go through certain changes as Mascaro, Hackett, and Rilling’s (2014) study found that levels of oxytocin which is known to promote nurturing behavior was significantly higher in fathers as compared with non-fathers. This indicates that biologically men too experience changes upon fatherhood. The challenge then lies in the social perception of what is deemed fit for a man to express and an emphasis on maintaining certain stereotypical masculinity. Part of this stereotype masculinity is not to be too affectionate as it may give a soft image and hence can leave one vulnerable to ridicule.

Linking the importance of quality caregiving and highlighting the misconception of what is considered the ‘right’ form of male expression the prophet Muhammad (P.B.U.H) was affectionate with children around him Akra bin Habis once saw the Prophet kiss his grandchild on which Akra said: “I have ten children but have not kissed any of them,” The Messenger of God looked at him and said: “He who does not show mercy shall not be shown mercy” (Bukhari, 6063). This indicates that it was odd for men to display such love towards children 1400 years ago which prevails even today. Prophet Muhammad (P.B.U.H) gave a public example of such

loving behavior which brought change in society. Today we also require active role models espousing importance of fathers nurturing role to change attitude in society.

### **Father Attachment**

The current view of fathers has shifted from the previous notions that they did not make a difference in child development to the current realization that they do actually play a vital role in their children's development and thus have a significant impact on their lives. The father is described as one who introduces the child to the world beyond the maternal figure (Greenspan as cited in Williams, 2006). Motherhood has always been a primary focus and the body of research and theory is relatively more clear and readily available in nature compared to fatherhood research. Considerable literature is available on the concept of fatherhood however, a clear theoretical framework to guide researchers on what, why and how paternal behaviors shape development and the relationship with various constructs is unsettled (Lamb, 1997; Palkovitz, 2002; Paquette, 2004; Pleck, 2007; Pleck, 2010).

Pasquali (2010) also stressed that the lack of theoretical models that are empirically tested hinders the advancement of tools that can effectively aid and guide researchers and allow for the quality of fatherhood research to improve. Fatherhood research tends to be supported through various micro theories that hint pathways through which fathers influence their offspring till adulthood (Cabrera & Tamis-LeMonda, 2013; Pleck, 2007). In other words, there is yet no consensus on how to effectively operationalize and theorize fatherhood, further research in the coming years will allow for a more comprehensive stance.

An attachment is a 'lasting affective bond' marked by an inclination to look for and keep 'proximity' with an individual (Ainsworth, Bowlby, as cited in Williams, 2006). In simple terms father attachment can be understood as the relationship one has with their father figure. The father child relationship emphasizes quality hence it is not determined by the length of time spent, rather by the responsiveness of a father figure in a time of need and support throughout an individual's life. Bowlby's work presents a theoretical framework that can be accessed to explore the perceptions of one's experiences with the father figure which will be explained in detail under theoretical background.

As understood earlier a nurturing father can be described as a father who expresses and demonstrates certain actions that allow the child to perceive and feel support which helps in child development. While attachment is when the child can refer to the caregiver as a secure base through which the child can explore with confidence, a refuge and source of comfort (Waters & Cummings, 2000). It is to be noted that attachments can be formed even with caregivers who are abusive and neglectful hence it is not enough to ask about whether an attachment exists rather what is the quality of that attachment (Benoit, 2004). Therefore, it is to be said that nurturance is an ingredient necessary for a healthy and secure attachment between father and child.

### **Nurturance and Attachment**

The term “nurture” is derived from Latin “nutri tura” which means to nourish and to promote growth. A definition from APA’s dictionary states that nurturance is the ability to provide affectionate attention, security or protection, and encouragement for other individuals. Attachment is considered as one principle of nurturing where children sense a secure loving environment. Additionally, nurturance can be understood as a bonding between parents and infant, it is the protective environmental factor that ensures an extension of the bond which is understood as attachment - the intimate relationship between parent and child, which carries on throughout life (Bavolek, 2018). In his book ‘Creative Parenting’, Williams Sears (1987), states that the bonding process is based on immersed mothering and involved fathering.

Bowlby and Ainsworth mention that the way in which parents behave and respond to their child have the potential to greatly influence the quality of attachment bonds. Research indicates that quality caregiving molds the infants’ psychological and biological response to the environment. Aiding the regulation of stress hormones, the degree of neurophysiological arousal, and emotional responsiveness. One vital instance in which a caregiver can console an infant is utilizing tactile intimacy - a comforting touch (Junewicz & Billick, 2018).

## **Attachment to God**

Considerable literature of developmental and clinical nature on attachment theory has lead research on various types of relationships, including one's bond with God (Granqvist, 2002; Granqvist & Kirkpatrick, 2008). Investigating the essence and role of attachment to God and relating it with human attachment in relationships provides an important and unique perspective of understanding psycho-spiritual health and wellbeing of individuals (Granqvist & Kirkpatrick 2013).

Attachment has been understood as a vital component in the connection between God and a believer (Miner, 2007). Kirkpatrick (1999) has strongly stated that one's relationship with God can be described as an attachment bond. The theory and research on the concept of Attachment to God (ATG) evolves heavily within a western context focusing more on the Christian faith. Sim and Loh (2003) suggest that utilizing the western understandings of attachment to God would be applicable to all monotheistic believers. For Muslims attachment to God is a relevant theological construct however it is to be noted that the understanding of God is different between Christians and Muslims (Ghobary-Bonab, Miner, & Procter, 2013).

God is considered an ultimate attachment figure by believers as they perceive God as all powerful and ever present (Homan, 2014). Adult attachments are considered reciprocal in nature but an attachment with God is not reciprocal as God all powerful is not in need of anything while the individual is weak, powerless, and needy. Throughout life various hurdles are faced one feels powerless and in need. In such circumstances, the securely attached believer initially turns to God as a secure base and safe haven. Such a perspective is also consistent with most orthodox Christian theologies of God (Miner, 2007). This perspective is also valid for Islam (Bonab et al., 2013).

## **Theoretical Background**

Over the years a lot of work has been done in studying the parent child relationship. With respect to the current study the theory, work, and findings of previous researchers are included to develop a sound foundation for this research.

**Interpersonal parental acceptance and rejection theory.** Rohner unlike previous theorists involved fathers at the very start in the work of parental acceptance-rejection theory (Rohner, 1980, 1986, 2004). Parental acceptance is what is termed as ‘the warmth dimension’ that encompasses the relationship between children and their parents. Warmth and acceptance dimension includes the warmth of the parent or the attachment figure (Rohner, Khaleque, & Cournoyer, 2005).

Parental acceptance involves a range of expressions that communicate love, care, affection, nurturance, and emotional support. In contrast the other dimension which is rejection involves aloof indifference, painful behaviors, and forms of neglect (Khaleque, 2013; Rohner & Lansford, 2017). When a parent displays affection by being sensitive and is a reliable source of effectively responding to the emotional needs of the child and appropriately maintaining discipline is how a sense of safety, belongingness and positive self-concept are nurtured. Empirical evidence has indicated both men and women display similar physiological responses to parenthood (Gettler, McDade, Feranil, & Kuzawa, 2011).

Furthermore, extensive research internationally in various regions such as Africa, Asia, Europe, North America, South America, and the Caribbean (Khaleque & Rohner, 2002) has shown that children and adults everywhere—irrespective of the differences in race, language, gender, or culture—appear to respond in a similar way. This similar response is when they experience themselves to be loved and accepted or the opposite not loved and rejected by the most important people to them growing up.

This concept suggests that warm and nurturant behavior would create a sense of security love and affection which would increase the chances of a strong attachment bond with parental figures more specifically the father.

### **Attachment Theory**

Bowlby (1969, p. 94) explained attachment as a ‘psychological connectedness between two human beings. Attachment theory proposes that infants evoke proximity-seeking behaviors from their attachment figures to establish survival and fulfilment of

their needs; this results in aiding the development of the internal working model, a model which promotes emotional development throughout the lifespan (Bolen, 2000). The internal working model is an individual's perceptions, or cognitive framework that consists of mental representations for understanding oneself, others, and the world. This is rooted in the primary relationship. These models once formed tend to be a reference point for how future relationships are governed and they tend to operate unconsciously (Bowlby, 1969).

The attachment process is lifelong, in Bowlby's words 'from the cradle to the grave' (Bowlby, 1979, p.129). It is a central component at every stage of development that begins with caregiver then shifts to peers and then adult relationships. Bowlby viewed attachment relationships as having an impact on an adult's emotional life. In his book *Attachment and loss*, it has been mentioned that the experiences a child has within the family have an unmatched and profound effect on personality development. Starting during the first months in his relationship with his/her mother-figure and extending throughout the years of childhood and adolescence in his relations with both parents and caretakers he builds up working models of how in various situations attachment figures that parents and caregivers are likely to react and respond towards the child. Thus, working models of child cultivate hopes, plans and expectations for the life ahead (Bowlby, 1973).

**Attachment styles.** Derived from John Bowlby's attachment theory is a concept known as attachment style which suggests that every individual has a specific way of understanding and relating to the attachment figures within caregiving and receiving relationships. This involves the availability and responsiveness of the attachment figure considered as a 'secure base' where the environment can be explored without distress as well as a 'safe haven' from where support, security and comfort are sought in distressful situations. Bowlby recognized four types of attachment styles: secure, anxious-ambivalent, disorganized, and avoidant.

**Secure attachment.** The secure attachment style implies a warm and loving bond between parent or caretaker and child. The child feels a sense of love and care and develops the ability to form healthy stable relationships with those around them. There is confidence while interacting with others lacking any fear of abandonment. This style is carried out into adulthood

***Anxious-ambivalent attachment.*** Anxious-ambivalent children are inclined towards distrusting caregivers; this lack of security often means that they explore the environment with apprehension. They fear abandonment and seek approval constantly. Children tend to carry what they have learned into adulthood. They feel unloved and find it difficult to express themselves and often they are emotionally dependent during adulthood.

***Avoidant attachment.*** Children who have developed under this style have learned to accept that their emotional needs are to remain unmet and continue to grow up feeling unloved and insignificant. They also find it difficult to express their feelings and deciphering emotions can be a difficult task. There is a tendency to avoid intimate relationships.

***Disorganized attachment.*** Disorganized attachment is a mixture of avoidant and anxious attachment. Children with this hybrid style show anger and intense rage. They exhibit volatile behavior and are difficult in relationships. Emotions are out of their control.

***Adult attachment.*** Even though Bowlby mentioned the continuous nature of attachment, it was not until the mid-1980's that serious research into the likelihood that attachment process may truly exist into adulthood began. Hazer and Shaver (1987) were the two pioneers - the first to delve into Bowlby's work which they steered in the direction of adult romantic relationships. They found that the emotional bond between partners functioned using similar motivational system- the attachment behavioral system. Hence it was observed that the features within infant attachment and adult romantic attachment were the same. This discovery greatly influenced modern day research on close relationships.

This idea brought about three critical implications. Firstly, if it is assumed that adult romantic relationships are in fact attachment relationships then individual differences of the same kind must be observed in adult relationships that Ainsworth witnessed in infant-caregiver relationships. If so, then it is to be expected that adults who feel secure in their relationships are confident and can rely on their partners when needed and are dependable in the relationship as well. In contrast some adults will feel insecure either being anxious resistant where they worry that they are not truly

loved or accepted and are easily provoked when their needs are not met. Others might be avoidant they appear not to care and are inclined not to depend on others nor to invite others to depend on them. Secondly, with the same assumption as mentioned above adult relationships would work in a similar fashion as infant parental or caregiver relationships work. What that means is that those factors that are involved in facilitating exploration among children such as responsiveness and availability would similarly facilitate the exploration in adults. The factors that influence the attachment bond and relational functioning should work in the same way as in childhood. Lastly the adult attachment whether secure or not might be due to the experiences one has with their primary caregivers.

The mental representations or working models which are the expectations and beliefs that Bowlby believed shapes a child in how they view current and future relationships (Bowlby, 1973). Representations of the attachment figure, as capable and willing to nurture and of oneself as worthy of receiving the attachment figure's care is imperative for a secure attachment to exist. A secure child will be inclined to believe that others will be there for him/her because previous experiences with caregiver have led to this conclusion. Therefore, once these expectations are developed it results in the active seeking of such relational experiences that align with the perceived expectations which according to Bowlby would ensure the continuity of attachment patterns throughout life. It is likely that attachment patterns would alter if the interaction were inconsistent with expectations. Overall, it is understood that adult relationships are attachment relationships and hence children who had secure childhood attachments with parents and caretakers would be inclined to be secure in adult relationships. In the same vein individuals who are secure as adults in their relationship with their parents would be more likely to be secure in relationships with new partners.



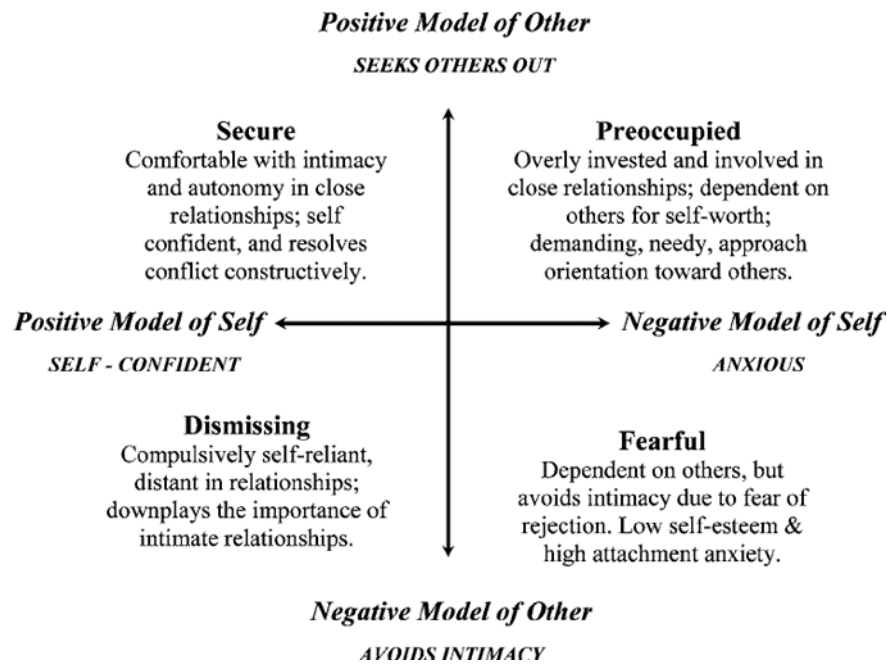


Figure 1. Bartholomew's model of attachment.

The proposed four categories that describe adult attachment, a combination of the evaluation of self and others. Secure attachment contains the positive view of self and others while dismissive style holds positive view of self but negative view of others and the opposite is true with the preoccupied style which holds negative view of self and positive view of others finally the fearful style perceives the self and others in a negative light (Bartholomew & Horowitz, 1991).

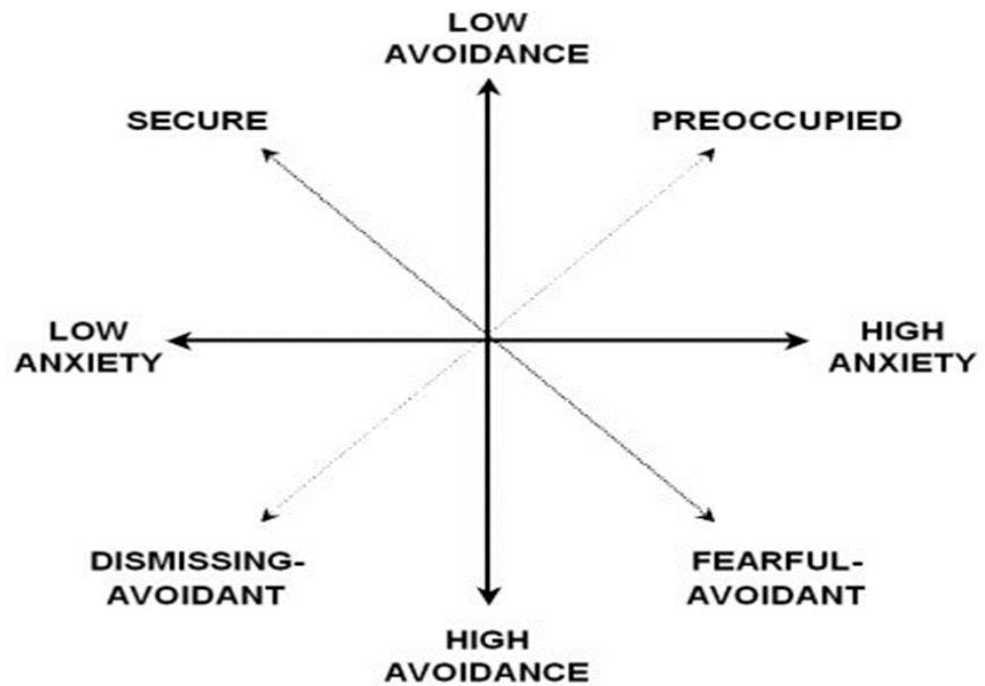
**Bartholomew's two-dimensional attachment model.** In 1990, Bartholomew identified the existing classification system of attachment and concluded that the two instruments that prevailed at the time assessed attachment differently which led to separate concepts on understanding the best way to operationalize anxious or preoccupied attachment.

After critical analysis Bartholomew insisted that some individuals who express fearful avoidance, adopt an orientation that is avoidant toward attachment relationships as to safeguard against rejection and pain that may be inflicted by partners. Dismissive individuals, she suggested, express an avoidant orientation as a way to uphold and maintain a defensive stance and radiate a sense of independence. Within that very decade Bartholomew solidified the concept of internal working model classifying the attachment type into four categories creating the four-category model of individual differences in adult attachment. Keeping secure and preoccupied

classifications from the three-category model that was proposed by Shaver but dividing the avoidant category into two: fearful avoidance and dismissive avoidance. She proposed that these four types of attachment could be positioned within a two-dimensional plane defined by the capacity of individual's representations of models of self and others. Thus, secure, preoccupied, dismissive and fearful along with two dimensions which are model of self and model of others were conceptualized.

To evaluate parental attachment standardized interviews and self-report questionnaires were prepared (Bartholomew & Shaver, 1998). Secure individuals were specifically characterized as maintaining positive representations of the self, such as viewing themselves as worthy of love and positive representations of others such as perceiving them as responsive. Based on this framework, each of the four attachment types is due to the distinct blend of positive and negative models of self and others. The utilization of the two dimensions became increasingly pronounced and more work suggested that a two-dimensional scheme grasps the most meaningful variance in individual differences in romantic attachments (Fraley & Shaver, 2000).

Further research supported the fact that attachment patterns are congruent with the line drawn by Bartholomew. As seen in figure 1 anxious is defined as longing for closeness with significant attachment figure having persistent concerns about the relationship, not feeling secure and fearing rejection. Avoidant is defined as having compulsive confidence in oneself and are inclined to maintaining distance from others. Within this two-dimensional model secure attachment is situated in the region where anxious and avoidant attachment is low (Fraley, 2019)



*Figure 2.* Brennan's model of attachment

Brennan, Clark, and Shaver (1998) developed the Experiences in Close Relationships a self-report questionnaire based on the two-dimensional system.

In figure 2 Brennan suggested the two fundamental dimensions in adult attachment are attachment related anxiety and attachment related avoidance. Individuals who fall in the category of anxious attachment continuously worry and feel insecure about whether the attachment figure is truly available and responsive. While those who fall under the avoidant category are self-reliant and do not rely on or depend on others for support. Individuals who are secure tend to trust and are receptive to the individual's responsiveness as well as can rely on and be close to others in a relationship.

The findings by Brennan are important as analysis on the infant patterns of behavior in the strange situation also revealed two dimensions that were functionally similar. One captured the changes in anxiety and resistance while the other the variability in the willingness to look up to the parent as a safe haven for support (Fraley & Spieker, 2003a, Fraley & Spieker 2003b). As these dimensions are similar

to the two-dimensional model it suggests that these patterns of attachment are the same at different moments throughout the life span (Fraley, 2019).

### **Attachment to God**

It is important to acknowledge the quality of an individual's close relationships. Although Bowlby's theory was based on infant-caregiver attachment relationships, there is an availability of detailed accounts within several previous studies that the attachment of an individual to a caregiver during the first years of development affects the quality of future relationships that the individual has such as those with a significant other or God (Granqvist & Kirkpatrick, 2013; Mikulincer & Shaver, 2008).

In the words of Kirkpatrick (2005) based on Ainsworth's work (1985) there are five distinct characteristics that must be available to differentiate attachment relationships from close relationships. First the attached individual seeks proximity towards the caregiver especially when in a state of fright or alarm. Second the caregiver is able to provide tender care and protection thus functioning as the safe haven. Third care givers are able to create a sense of security functioning as the secure base. Fourth any threat of separation from the attachment figure causes anxiety in the attached individual. Lastly the fifth characteristic is that the loss of an attachment figure would cause the attached person to experience grief. Kirkpatrick (2005) suggested a theoretical base on how a relationship with God links with Ainsworth's criteria for an attachment relationship. Through a hypothetical angle, if an individual developed a relationship with God that fits the criteria, then one would a strong psychological attachment in addition to spiritual relationship with God.

**Proximity seeking.** Despite the fact that a physical proximity to God cannot be achieved, an individual can perceive the attachment as being present and responsive (Bowlby, 1973). It is similar to how children do not need to see their attachment figure to feel secure as long as they know that the attachment figure is available in times of need. Thus, one can maintain proximity even without physically seeing God (Bretherton, 1987).

The various ways in which a sense of proximity is achieved with God is through knowing and believing that God is omnipotent and omnipresent, the use of religious symbols and prayers. The concept of seeking proximity with God is evident in many forms within the Muslim community. Through utterances of supplication or dua a communication with the divine takes place these supplications express the affective component of the attachment bond (Grostein & Schore, 1994) by both regulating emotions that are negative such as separation anxiety and enhancing and elevating positive emotion.

The following ways can facilitate an individual's access to Allah's proximity. When Muslims go to the mosque to pray and physically orient themselves toward Ka'ba or when they go to Mecca for the pilgrimage, they make an abstract relation with the divine more concrete and aid their conceptualization and internalization of divine proximity. Also, the remembrance of Allah in one's heart is a way of facilitating divine proximity and enhances attachment for Muslims. There are also many other ways through which a Muslim expresses his attachment with God through thoughts, words and actions.

**God's protection and provision.** The second characteristic that must be met is providing care and protection in times of distress and difficulty. Research shows that individuals tend to turn to God in times of crisis (Hood, Ralph, Spilka, & Hunsberger, 1996). In view of the Islamic context God or Allah is understood and perceived through the divine attributes. One of the attributes of Allah is AR-Razzaq - The ever provider. Allah provides and fulfills the needs of all creatures. Nourishment, protection, and sustenance are provided to the creation whenever they seek it in various physical, social psychological and spiritual domains.

It is mentioned in the Holy book Indeed, it is Allah Who is the [continual] Provider, the firm Possessor of strength' (Qur'an 51:58 ). The role of protector is also exhibited in the name Al-Hafeez the one that provides care and protection for individuals who believe in Him and even encompasses those who do not believe. The expanse of the protection God provides is mentioned in the events that took place at the time of the prophets. It is crucial to mention that despite the immense trials experienced by the Prophets they did not give up the firm belief in the support of their

Creator. This provides a very strong example to follow to inculcate attachment to God.

**God providing a sense of security.** Ainsworth mentioned how the caregiver must provide a sense of security in other words a secure base. The concept of a secure base provides a sense of confidence, a sense of security to function efficiently in the world. Allah says in Surah Hadid *‘He is with you wherever you are’* (Quran 57:4). This verse provides a sense of comfort that in all states and phases of one’s life God is present.

**Loss and separation from God.** The threat of separation from an attachment figure causes anxiety in the attached person, and the loss of the attachment figure causes grief. When believers are tested with difficult times a sudden acute form of separation anxiety develops due to the perception of feeling distant from Allah or the abandonment by Allah which results in separation protest. In other words when afflicted and in desperate need for God they may feel disconnected, distant, or abandoned. These moments can either push people to move closer or feel more detached from God. How one manages and steers their way through these experiences establish how God and life is processed and understood.

Furthermore, it has been identified that attachment behaviors are more pronounced and active in times of distress. Attachment behaviors regard the attachment figure as a safe haven through which proximity and comfort is sought. Referring back to and seeking guidance from the attachment figure as a secure base when venturing away and exploring the environment and protesting upon separation from the attachment figure (Ainsworth, Blehar, Waters, & Wall, 1978).

**Correspondence and compensation model.** As clearly stated above God can be viewed and considered as an attachment figure. Based on the work of Kirkpatrick and Shaver (1990) there are two ways in which attachment to God is proposed to occur. Either through correspondence or through compensation.

*Correspondence model.* According to Kirkpatrick (2005) correspondence is considered to be the most common form through which attachment to the divine occurs. Correspondence suggests that the early bonding of parent and child and the

internal working model that was formed will reflect in other attachment bonds including the bond one has with God (Kirkpatrick & Shaver, 1990). Hence it indicates that if parental attachments were secure then attachment with God would also likely be secure and similarly if the parental bonds were insecure then that would result in a relatively insecure attachment to God. It is understood that believers in God exhibit behaviors that correspond to attachment behaviors (Granqvist & Kirkpatrick, 2013; Kirkpatrick, 1992).

Research conducted led to the support for correspondence among those who reported a secure parent attachment but was not supported among the insecurely attached (Granqvist, 2002; Kirkpatrick & Shaver, 1990). The study indicated that secure attachments tended to be in line with their parents. If parents were not religious, they were also not religiously bent and if parents were religious then they would also follow in their footsteps. However, participants who were insecurely attached did not follow the same pattern of correspondence (Kirkpatrick & Shaver, 1990). However, participants who were insecurely attached did not follow the same pattern of correspondence (Kirkpatrick & Shaver, 1990).

In light of such results Granqvist (2002) proposed a two-level correspondence model. At the first level of correspondence termed as ‘socialized correspondence’ the primary socialization that took place in early parent-child relationships influences the patterns of religiosity in adulthood. In other words, an individual’s beliefs and values are similar to parents specifically in individuals with a secure attachment bond. Insecurely attached individuals do not have the necessary foundation for such socialization to exist. The second level of correspondence referred to as ‘secondary effect’ follows a mental model, the internal working of correspondence in regard to the self and others with the mental representations of God. This affects how God is perceived whether God is seen as harsh or caring.

***Compensation model.*** On the contrary the idea of compensation suggests that the relationship one has with God functions like a surrogate to meet the affective needs that were ignored during childhood, leading to the insecure attachment with parents. God acts as a substitute attachment figure to compensate for the insecure and unfulfilling human attachments. The model also states that one can also experience a

sudden conversion to God so as to fulfill unmet needs and feel a sense of security (Kirkpatrick, 2005).

Even though some researchers doubt that these two models can function as means of developing an attachment to God others have confidence that not only can these models function independently but can also work parallel to each (Kirkpatrick, 2005). Kirkpatrick (2005) also clarified that compensation and correspondence cannot act as true at the same time for the same person, but that both methods are supported and viable.

### **Father Nurturance and Attachment**

Nurturance is defined as encapsulating warmth, affection, and acceptance (Rao et al., 2010). It can be difficult to associate nurturant behavior with fathers, but Goodsell and Meldrum (2010) have demonstrated that fathers can be both a playmate and a nurturer. They identified that fathers could fill a nurturing void in the event of a mother's lack of willingness or capability to nurture. Which can imply that fathers are important both as nurturers and as financial providers. Researchers have proposed that both the roles of the father and mother provide separate developmental experiences for their offspring. Mothers provide comfort, and encourage proximity seeking behavior (Grossman et al., 2002) while fathers foster secure exploration during play, increase curiosity, and development of new skills (Bretherton, 2010).

Even though experiences are capable of affecting the structure of the brain throughout life evidence suggests that early experiences are particularly critical and transformative (Rao et al., 2010). This stresses the importance of parents expressing nurturant behaviors during childhood years to ensure a positive impact on biological and psychological development including neurological, social, emotional, and cognitive growth.

In another interesting study that was longitudinal in nature by Booth and Amato (1994) found that when children witnessed poor marital relationship of their parents it resulted in different outcomes twelve years later. Specifically adult sons were less close to both their parents in comparison to sons whose parents had a healthy marital relationship. Daughters, however, experienced less closeness to their



fathers and still had some relationship with their mothers. The lack of perceived paternal warmth or nurturance and lack of emotional availability was reported in girls diagnosed with depression they experienced on the whole rejection and negative affect towards their fathers resulting in less attachment and problematic communication (Demidenko, Manion, & Lee, 2015).

Similarly, research findings indicated a negative association between perceived paternal care and depression among male adolescents. (Kuboka & Gitonga, 2018). Another study found that the depressive symptoms in fathers were related with boys' but not girls' (Wang, 2018). Lack of nurturant environments tend to limit healthy attachment processes which may overgeneralize with every attachment figure. It was found that families with lower levels of warmth, care and support reported more avoidance in the relationship with God (Beck, Allison, & Norsworthy, 2005).

### **Father Attachment and Attachment to God**

Limke and Mayfield (2011) differentiate between the independent contributions of mothers and fathers on attachment to God. It was observed that when the father was perceived as nurturing and the mother as strong and powerful, it corresponded to God being viewed as nurturant and powerful (Dickie, Eshleman, Merasco, Shepard, Wilt, & Johnson, 1997). In regard to fathers, Justice and Lambart (1986) found a relationship between images adults used to describe their fathers and those that described God, individuals who had a negative view of their father also had a negative view of God. It was also found that Children of married parents seem to project the attachment bond they have with their father more onto their attachment with God in comparison to their attachment with their mother based on the correspondence model. However, children of divorced parents did not engage in this correspondence. At high levels of avoidance to fathers, children of divorced parents had low levels of anxiety towards God, which suggests that they sought attachment with God to compensate for the lack of relationships they never got to experience with absent fathers (Marunga, Mc Lean, & Write, 2017).

Theoretically the more secure the relationship with the parental figure or in this case with the father would correspond to and reflect the same secure attachment bond with God as well. Fathers who genuinely perceived their parental responsibility

as an important and vital function had a greater tendency to raise more securely attached children than those who did not (Wong, Mangelsdorf, Brown, Neff, & Schoppe-Sullivan, 2009). Attachment to God has been shown as beneficial. Miner (2009) identified that the more individual was secure in attachment with God influenced their psychological adjustment which was beyond the emotional bonds they had developed in their attachment to primary caregivers. Individuals who exhibited secure bond with God and with parents exhibited an existential well-being and displayed less anxiety than individuals who had a negative perspective of relationships with parents.

Studies have gathered support for the compensation and correspondence model, the way in which attachment to God can be developed. A set of studies that assessed the concept of Object relations theory that is similar to Bowlby's working model evidence for correspondence can be seen. Overall, these studies found that mature object relations development was positively correlated with spiritual maturity. In addition, this work found a correspondence between relationships with caregivers and images of God (McDonald, Beck, Allison, & Norsworthy, 2005). Also, in regard to maturity TenElshof and Furrow (2000) found that secure attachment styles were correlated with faith maturity. The compensation and correspondence model garnered support in a study by Granqvist and Hagekull (2000) where a positive relationship between adult attachment style and a personal relationship with God was identified.

### **Emotional Intelligence**

Emotional Intelligence came into the limelight since Daniel Goleman's book on this subject was published in 1995. The book suggested that emotional intelligence was superior in comparison to its traditional counterparts such as IQ in predicting success, happiness, and standing in society (Zeidner, Roberts, & Matthews, 2002). IQ is still regarded as vital predictor however it is relatively too restrictive to be the prime focus and only definitive principle in regard to the vast human potential. Hence it was suggested to shift from the variable of general intelligence by giving importance to the ability to understand and express emotions as it plays an important role in how people manage their lives (Drigas & Papoutsis, 2018).

Emotional intelligence is the capacity of an individual to realize and identify the emotions they possess as well as the emotions of others, and it involves the ability to accommodate their emotions to adjust and adapt to various situations (Mayer, Salovey, & Caruso, 2004). Emotional intelligence refers to how well one is able to comprehend, take charge and manage emotions (Cherry, Fletcher, Berridge, & O'Sullivan, 2018). It is suggested that individuals have the capacity to work on and improve their emotional intelligence.

### **The Ability and Trait Model of Emotional Intelligence**

The two representative models through which emotional intelligence is understood is the ability and the trait models.

The ability model refers to “a cognitive ability concerning one's actual ability to perceive, use, understand, and manage emotions in the self and others” (Kong, Zhao, & You, 2012). While trait model refers to “a constellation of emotion-related self-perceptions located at the lower-levels of personality hierarchies” (Kong et al., 2012; Petrides, Pita, & Kokkinaki, 2007).

The concept behind the differentiation between ability and trait EI was initially put forward by Petrides and Furnham and was based on whether the specific measure was a test of maximum performance (ability EI) or a self-report questionnaire (trait EI: Petrides & Furnham, 2000; Pérez et al., 2005). According to this system of classification, the measurement of ability EI is related to the individual's theoretical understanding and perception of emotions and their functioning, whereas trait EI questionnaires measure routine behaviors in situations which are emotionally relevant for instance being confronted with a stressful scenario and also self-rated abilities. Altogether, the main idea of this method of classification is that the method of measurement determines EI type. Every EI measure that is based upon self-report items are classified as “trait EI” whereas all measures that are based upon maximum performance items are classified as “ability EI” (O'Connor, Hill, Kaya, & Martin, 2019).

It is important to realize that emotional functioning throughout an individual's development is increasingly emphasized (Rey, Extremera, & Sánchez-Álvarez, 2017)

and that emotional intelligence is imperative for an individual's personal and social wellbeing (Kong, Zhao & You, 2019; Lloyd, Malek-Ahmadi, Barclay, Fernandez & Chartrand 2012; Sánchez-Álvarez, Extremera, & Fernández-Berrocal, 2016).

### **The Trait Theory of Emotional Intelligence**

In 2001 Dr. Petrides introduced the trait emotional intelligence. Trait emotional intelligence is made up of fifteen dimensions that have been categorized under four main factors which lead to a global EI trait (Finnigan & Green, 2016). Trait EI is defined as the perception one has of their emotional abilities, dispositions or tendencies in their behavior and characteristics in personality that allows one to manage environmental stressors adequately (Petrides, 2011).

Petrides and his colleagues (Petrides, Pita, & Kokkinaki, 2007) have also referred to the construct as trait emotional self-efficacy. Many theoretical models have been put forth to explain the structural components of trait emotional intelligence and subsequent self-report questionnaires have been created to measure the construct (Goleman, 2001; Petrides & Furnham, 2001; Petrides, Pérez-González & Furnham, 2007; Wong & Law, 2002). The trait emotional intelligence theory is considered the most comprehensive theory that provides robust scientific framework to base the interpretation of various research that is in line with the well-established study of individual differences in personality and emotion across the lifespan (Revelle & Scherer, 2009).

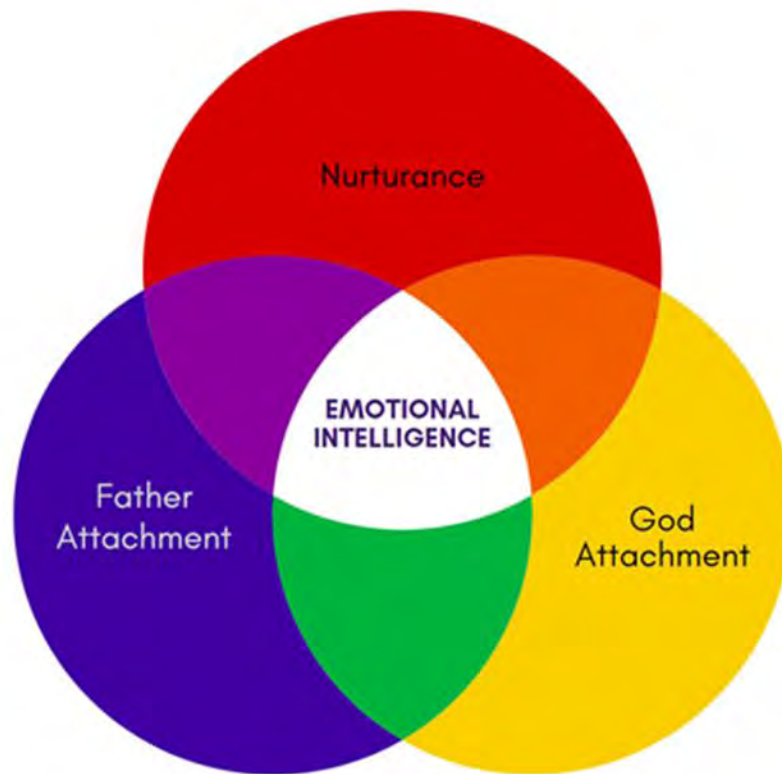
It is understood that a successful individual is not limited to a specific set of trait EI skills nor can an ideal model be presented that can ensure success (Petrides, 2010, Petrides, 2011). Based on meta analysis consistent evidence indicates that trait emotional intelligence is a construct that has more criterion validity (Pérez-González & Qualter, 2018). In fact, much research has also found trait emotional intelligence is positively associated with the areas related to well-being, health, happiness, romantic and social relationships, psychosocial adjustment, academic performance and within the aspect of the job environment such as leadership, job performance and satisfaction (Andrei, Aloe, Baldaro, & Petrides, 2016; Di Fabio & Saklofske, 2019; Keefer, Parker, & Saklofske, 2018; Lea, Qualter, Davis, Gonzalez, & Bangee, 2018;

Sarrionandia, Mikolajczak, & Gross, 2019; Piqueras, Salvador, Soto-Sanz, Mira & Pérez-González, 2020).

Emotional intelligence has been studied extensively over the years. It is assumed that children raised in a healthy safe environment and provided with nurturant, and loving adult-child bond would act as a foundation for the development of adequate emotions. These emotions act as fuel for building a positive working model of self and of others leading to healthy relationships with oneself and others (Orchard et al., 2009). Secure attachments in children have been identified as providing the means to respond ethically and with empathy (Denham, 2003).

Additionally, researchers investigating emotional well-being argue that children who show higher self-regulation have fathers behind them who were involved during their developmental stages. Equally, paternal involvement studies highlight those children who had nurturant involved fathers had less issues in being competent, did not have problems with self-management and behavioral issues and that they were better and more resilient in handling novel and stressful situations (Veneziano, 2000). A study by Shaver and Mikulincer (2014) also indicated that attachment security is associated with regulation of emotion and is linked with a sense of balance, openness, and a healthy method of relationship maintenance. The number of negative feelings like distress and worry also was generally low.

Based on this it is clear that Attachment plays a major role in interpersonal relationships (Fraleay & Shaver, 2000). It is also understood that emotional intelligence is also a prominent factor in maintaining, enhancing, and developing interpersonal relationships (Lopes, Salovey & Strauss, 2002). Emotional intelligence has shown a positive relationship with perceived parental support, parental warmth, and positive family relationships (Deams, 2007). Furthermore, the use of trait EI is extensively supported in the literature and also pinpoints that trait EI is essential for effective leadership (Dulewicz, Young, & Dulewicz, 2005; Emmerling & Goleman, 2003; Goleman, 1998b; Goleman, 2005; Goleman, Boyatzis, & McKee, 2002; Johnson, Aiken, & Steggerda, 2005; Rajah, Song, & Arvy, 2011; Rao, 2006; Roy, 2015; Stichler, 2007).



*Figure 3.* The assumed interaction between proposed study variables

Nurturance is a part of parental acceptance that initiates strong attachment that in link creates plausible chances for a secure attachment with God all in all having an overall positive effect on emotional intelligence in a positive light.

### **Role of Demographic Variables**

Cross-cultural research has documented differences in the behavior of fathering and mothering and in the relationship among parental behavior and child outcomes (Harkness & Super, 2002; Khaleque & Rohner, 2002; Whiting & Whiting, 1975). Parents from diverse cultures are found to be similar in the activity of child-rearing in different ways (Gray & Andersen, 2010; Hewlett, 1992; Shwalb, Shwalb, & Lamb, 2013). Cultures have an influence and specific behavioral norms for fathers and mothers are internalized. Research on East Asian families has posited that East Asians endorse the “strict father, affectionate mother” model, encouraging high

warmth from mothers and low warmth from fathers (Kim & Wong, 2002; Shwalb, Nakazawa, Yamamoto, & Hyun, 2010). Furthermore, paternal, and maternal acceptance is expressed differently in regard to culture. Physical punishment is interpreted as a sign of parental rejection in American culture but not so much in collectivist societies (Gershoff et al., 2010).

Adolescents from a more western oriented society understand affection and encouragement as effectively being communicated through talking, listening, physical affection, and praise as signs of parental love, whereas those from non-western societies, as in South Asia and South America tended to associate guidance, respect, and trust. Taken together, these findings suggest that paternal and maternal acceptance when defined by “Western” standards such as praise or physical intimacy are expressed and valued to varying extents in different cultures. At the same time, cultures have their own ways of operationalizing parental acceptance through physical, verbal, and symbolic expressions (Li & Meier, 2017).

Research findings globally about gender differences in EI have been inconsistent. Despite expecting differences between men and women because of the way women are encouraged to be cooperative, expressive, and tuned into their interpersonal world, whereas men are encouraged to be competitive, independent, and instrumental (Meshkat & Nejati, 2017). However, Meshkat and Nejati’s research observed a nonsignificant difference on the overall score of emotional intelligence. In which women scored higher than men specifically on self-awareness, interpersonal relationship, self-regard, and empathy.

Variations in emotional intelligence exist based on family structure. It was found that smaller families appeared to have greater scores in social skills and emotional intelligence in comparison to larger families (Naghavi & Redzuan, 2011). A study on women revealed that girls in nuclear family structures had better emotional intelligence, interpersonal awareness, intrapersonal awareness, and interpersonal management in comparison to girls from a joint family system who only had better intrapersonal management (Sati & Gir, 2016).

## Research in Pakistan

Rohner's Parental acceptance and rejection theory has been used as the source of vast amounts of literature in Pakistan. Many researchers from Pakistan have assessed the role of parents in the adjustment of their children (Akhlaq, Malik, & Khan, 2013; Hussain & Munaf, 2012). The acceptance dimension specifically in regard to the paternal figure is of importance research by Khaleque, Hussain, Gul, and Zahra (2018) which indicated that both paternal and maternal behaviors significantly predict offspring's adjustment in adulthood. The results also indicated that gender differences were significant only in young adults on perceived maternal and paternal acceptance. Young male adults perceived more rejection from both their mother and father in comparison to female adults. The use of hierarchical regression analysis revealed that only the acceptance from the father and psychological adjustment made strong independent contributions for the fear of intimacy of young and middle-aged adults.

Focusing on fathers, Hussain and Munaf (2012) found that young adults who recalled their fathers to have been accepting, reported having positive psychological adjustment overall. In a comparative study by Hussain, Alvi, Shah, and Nadeem (2013) who found that individuals in a clinical setting afflicted with psychological illness tend to have perceived more rejection from their fathers in their childhood in comparison to individuals in non-clinical settings. Shelina (2012) conducted qualitative research exploring the perspectives of parenting from fathers in an urban setting. Even though this cannot be generalized it is valuable research that concluded that fathers involved in the early stage of childhood has significance that can bring about positive outcomes later in life. Rizvi's (2015) research found that young adolescents perceived their fathers as most involved and engaged as compared to middle and late adolescents.

In regard to emotional intelligence, research has focused more on students and academia. However, one recent study by Turi et al., (2020) on spiritual and emotional intelligence on academic performance showed that both forms of intelligence had a positive relationship with academic success. The study indicated that women had higher levels of emotional and spiritual intelligence in comparison to men. While increase in education level also indicted a positive relationship with emotional and



spiritual intelligence. Another study targeting females' level of emotional intelligence and its effect during their career in private and public institutions, indicated that greater emotional intelligence in females led to better job satisfaction in comparison to those women with lower level of emotional intelligence (Malik, Haider, & Hussain, 2019).

### **Rationale of Study**

Emotions are an integral part of the human experience they act as a language needed to communicate. Like with any form of communication societies must ensure that communication is effective. Emotional intelligence is where cognition and emotion meet. This implies that being emotional can have an intellectual component and in reality, the balance is in maintaining emotions with intellect. Hence it is imperative to study the precursors that shape and develop emotional intelligence.

The foundation of this study is based on attachment, a well-recognized theory. However, it has been studied with great depth in a western context. The specific interest is in nurturance expressed by fathers and paternal attachment along with attachment to God. As variations within different cultures surely exist in the area of fatherhood (Lamb & Tamis-LeMonda, 2004) much is yet to be learned about father nurturance in Pakistan. This research has the potential to contribute towards the understanding, relevance, emphasis, and importance of a nurturant father figure in child development in Pakistani culture. As much of the focus has been with mothers only few studies have explicitly focused on the father alone. Thus, fathering research and its importance in nurturing is scarce in Pakistan. Though, the application of Rohner's theory in the dimensions of warmth and rejection of parental figures has been looked into (Hussain & Munaf, 2012; Malik et al., 2014). However, parenting styles and marital satisfaction are the more common variables in contrast to attachment and its correspondence with attachment to God which has received far less attention. In short there is research pertaining to parental attachment but none on attachment to God. As it is understood that the variables of interest have been studied in a disjointed manner this study aims to combine the various constructs.

The research is prevalent within a western context in which samples were more often on children and adolescents (Sanjaya, Suminar & Fardana, 2021; Mangadi

& Bose, 2020). Little research has looked into young adults (Finley & Shwartz, 2006). The impact that a father has on their child in the long term is based on the child's perception hence to measure this long-term impact it is important to get the retrospective accounts from adults. To fill in the gap this research will focus on the whole period of adulthood. In the same vein attachment to God along with theory and research again arose in a western context with a largely Christian focus. Attachment to God has received relatively little attention. It has been assumed that western understandings of attachment to God would apply to all monotheistic believers (Sim & Loh, 2003).

Furthermore, studies with adult attachment (Reiner, Anderson, Hall, & Hall, 2010; Straub, 2009) mostly delved into romantic relationships and not parental relationships. As the focus in this study was on Muslims the Muslim Spiritual Attachment Scale was thought to be most appropriate to be applied in this study of Attachment to God. Furthermore, there is limited research on how these variables act as predictors of emotional intelligence. This research will also allow for insight into the possible associations that could lead to improved emotional intelligence. Moreover, various studies have looked into gender differences in regard to attachment to God. Some research (Basett & Williams, 2003) suggests that no differences exist in the concepts of God between men and women. While other studies suggest that gender differences do exist recent research indicated that females had a more secure attachment to God (Nosrati, Bonab, Rabiee, & Pourkarimi, 2017). The present research study also seeks to identify whether there is indeed a difference in men and women in regard to attachment to God.

The institution of family and religion heavily influence our society and it is imperative to deepen our understanding on how these dynamic institutions affect our society. The more in depth our understanding the better we can implement and apply the knowledge gained for a psychologically and emotionally healthier society.

# **METHOD**

## Chapter 2

### Method

#### Objectives

The following are the research objectives for the current study.

1. To study the predictive role of father nurturance, attachment to the father figure, and attachment to God on emotional intelligence.
2. To study the role of various demographic variables such as gender, current family structure, most lived in family structure, age, maternal status, and marital status on the outcome of study.

#### Hypotheses

The following are the research hypothesis for the current study.

1. Nurturant fathering, proximity seeking, positive model of God (PMOG) positive model of self (PMOS), and separation protest will positively predict emotional intelligence.
2. Avoidant and anxious attachment with the father will negatively predict emotional intelligence.
3. Nurturance from the father will be greater in individuals whose mother is deceased as compared to those whose mother is alive.
4. Proximity seeking, Positive model of God, positive model of self and separation protest would be greater in women than in men.

#### Conceptual and Operational definitions

The study variables are defined both conceptually and operationally below.

**Nurturant fathering.** Father nurturance refers to “the extent to which young adults perceive their fathers as having been emotionally available, loving, and caring” (Schwartz & Finley, 2005b, p.208). Nurturant fathering is about respondents’ perceptions of their fathers’ enjoyment of fathering, support, energy, availability, emotional closeness to them, relationship to them as adolescents, and daily

psychological presence. It is also about the person's feelings about their ability to confide in their fathers and their overall ratings of them. In other words, the affective quality of fathering that young people perceived while growing up.

In this study nurturant fathering is measured by Nurturant Fathering Scale (Finley & Schwartz, 2004). High scores on this scale indicate increased nurturance from the father.

**Father attachment.** An attachment is a *'lasting affective bond'* marked by an inclination to look for and keep *'proximity'* with an individual (Ainsworth, Bowlby as cited in Williams, 2006). Father attachment is understood as the bond or the relationship one has with their father.

Based on Bartholomew's well supported idea of a two-dimensional model, father attachment is conceptualized as based on these dimensions as explained below.

*Anxious attachment.* defined as the absence of security in relation to the affective bonds, strong need to be close to the significant persons, concerns about the relationships and fear of being rejected

*Avoidant attachment.* defined as the absence of security in relation to the affective bonds; compulsive self-confidence and preference for keeping their distance from other people.

In this study attachment to the father was measured using Experiences in Close Relationship Structures (ECR-RS) father version (Fraley, Hefernan, Vicary & Brumbaugh, 2011). High scores on anxious attachment subscale and avoidant attachment subscale indicate increased tendency to be anxious and avoidant in their attachment patterns with father while low score is indicative of a secure attachment with the father figure.

**Attachment to God.** Secure attachment to God is defined as having a positive model of God, positive model of self, seeking proximity to God and not protesting separation from God (Miner, Ghobary-Bonab, & Dowson, 2017).

In this study attachment to God was measured using the Muslim Spiritual Attachment Scale (MSAS) (Yildiz, Bulut, & Miner, 2019). High scores indicate greater security of attachment to God.

**Emotional intelligence.** In regard to emotional intelligence much discussion and debate has taken place in finalizing a precise definition and domain of EI with a general consensus that emotional intelligence is the ability of an individual to deal with emotions and consists of the following four domains (Davies, Stankov, & Roberts, 1998; Law, Wong, & Song, 2004):

*Appraisal and expression of emotion in oneself.* Is the ability of an individual to identify and recognize deep emotions and to express emotions appropriately.

*Appraisal and recognition of emotion in others.* Is the capability of an individual to relate with and understand the emotions experienced by people around them.

*Regulation of emotion in oneself.* Is when an individual is able to have a sense of control and regulate ones emotions properly.

*Use of emotion to facilitate performance.* Is the productive ability of one to utilize and direct emotions constructively.

In this study emotional intelligence was measured through Wong and Law Emotional Intelligence Scale (WLEIS). High score on this scale and respective subscales indicates higher incidence of emotional intelligence and respective domains of emotional intelligence.

## Research Design

This study seeks to gain understanding on how adults perceive their father figure as being nurturant and the relationship of this perception to their attachment with the father figure and whether the correspondence model occurs in regard to attachment to God. Finally, this study aims to see how the aforementioned variables may impact emotional intelligence. The design of this study is cross sectional. And research will be correlational in nature seeking to analyze the possible relationships of the study variables.

## Instruments

This study utilized following instruments for measurement of study variables.

**Nurturant Fathering Scale (NFS).** The Nurturant Fathering Scale (Finley, & Schwartz, 2004), a 9 item self-report questionnaire created to measure and assess the affective and affectional quality of fathering that is perceived by young people while growing up. The response is on a 5-point rating scale that consists of varying anchors. These include item 1 - a great deal, very much, somewhat, a little, not at all. Item 2- always there for me, often there for me, sometimes there for me, rarely there for me, never there for me. Item 3, 4 and 5 - always, often, sometimes, rarely, never. Item 6 - extremely close, very close, somewhat close, a little close, not at all close. Item 7 - very well, well, ok, poorly, very poorly. Item 8 - outstanding, very good, good, fair, poor and item 9 - always there, often there, sometimes there, rarely there, never there. The Cronbach alpha reliability is considered good with reliability of .88 to .90 (Finley, 1998; Williams & Finley, 1997).

**Experiences in Close Relationship Structures Father version (ECR-RS).** The ECR-RS (Fraley, Heferman, Vicary, & Brumbaugh, 2011) is a self-report instrument utilizing a questionnaire designed to assess patterns of attachment across numerous close relationships. It consists of 9 items that assess attachment styles along 4 target areas which are the mother, father, romantic partner, and best friend. These items were created in such a way that it can be used for a variety of interpersonal targets and across age groups. The 9 items can also be used to target only one type of relationship hence with respect to this study father attachment was assessed only. This

scale consists of two sub scales anxious attachment and avoidant attachment. Two scores are computed for each interpersonal target in this case the father the first for attachment-related avoidance and the second for attachment-related anxiety. The avoidance score can be computed by averaging items 1 to 6, while reverse keying items 1, 2, 3, and 4. The anxiety score can be computed by averaging items 7 to 9. Both scores should be computed separately for each relationship target. It is a 7-point Likert scale (1 = strongly disagree and 7 = strongly agree). The Cronbach alpha reliability is considered good for each subscale within a range of .75 and .91 for anxious attachment (Fraley et al., 2011) and .87 and .92 for avoidant attachment (Moreira, Martins, Gouveia, & Cannavarro, 2015).

**The Muslim Spiritual Attachment Scale (M-SAS).** The Muslim Spiritual Attachment Scale (Miner et al., 2017) is a 16-item scale self-report questionnaire that assesses the attachment with God. It consists of four subscales and item response is on a 7-point Likert scale (1 = strongly disagree and 7 = strongly agree) The four subscales are proximity seeking, positive model of God (PMOG), positive model of self (PMOS), and separation protest. Overall, the scale has a good reliability between .82 and .93 while each subscale also shares a good reliability of .88 in proximity seeking .85 in positive model of God .80 in positive model of self and .78 in separation protest (Yildiz et al., 2019). Since the scores reflect related but unique dimensions, they cannot be added to get a total secure attachment to God score.

**Wong and Law Emotional Intelligence Scale.** The Wong and Law Emotional Intelligence Scale (Wong, & Law, 2002) is a 16-item that relies on self-report to measure and assess emotional intelligence. It is a 7-point Likert scale that consists of four subscales that are self-emotional appraisal (S.E.A), other's emotional appraisal (O.E.A), regulation of emotions (R.O.E), and use of emotions (U.O.E) The scale is considered to have good reliability .74 to .87 (Kong, 2016). While the subscales reliability is self-emotional appraisal .82, others emotional appraisal .80, regulation of emotions .79 and use of emotions .78 (Karim, 2010).



## Sample

The sample was collected through convenient sampling technique and data was obtained from adults of the Muslim faith residing in Pakistan. The sample ( $N = 321$ ) consisted of men ( $n = 153$ ) and women ( $n = 168$ ). The participants' ages ranged from 18 to 68 years. A demographic form was used to attain information regarding age, gender, education, ethnicity, occupation, relationship status, family system, maternal status, and paternal status.

Table 1

*Frequencies and Percentage of Demographic Sample Characteristics (N = 321)*

Variables	<i>f (%)</i>	Variables	<i>f (%)</i>
Gender		Ethnicity	
Male	153 (47.5)	Punjabi	216 (67.1)
Female	168 (52.3)	Urdu speaking	29 (9.0)
		Kashmiri	12 (3.7)
Marital status		Pashtun	33 (10.2)
Married	141 (43.8)	Gilgit	4 (1.2)
Unmarried	167 (51.8)	Baloch	3 (.9)
Separated	5 (1.6)	Hindko	4 (1.2)
widowed	2 (.6)	Sindhi	9 (2.8)
Divorced	6 (1.9)	Qazalbash	2 (.6)
Class Group		Saraiki	6 (1.9)
Upper class	42 (13)	Gujrati	2 (.6)
Middle class	264 (82)	Hazara	1 (.3)
Lower class	6 (1.9)		
Current Family System		Most Lived in Family System	
Nuclear	189 (58.7)	Nuclear	167 (51.9)
Joint	132 (41)	Joint	154 (47.8)
Father Status		Mother status	
Alive	224 (69.8)	Alive	270 (83.9)
Deceased	97 (30.2)	Deceased	51 (15.8)

		Education	
Age		Graduate	23 (7.1)
Young adults	235 (73.2)	Undergraduate	4 (1.2)
Adults	81 (20.8)	Bachelors	147 (45.7)
Late adulthood	5 (1.5)	Masters	134 (41.6)
		Above masters	13 (4.0)

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Table 1 provides detail on the demographic variables used in this study. It is observed that most of the participants are female, unmarried, middle class, from a nuclear family system, and belong to Punjab. The sample is educated mostly holding a bachelor's degree.

### **Procedure**

Given the current pandemic due to Covid it was difficult to distribute and interact with participants in the lockdown situation therefore in person distribution of the form was not possible. To resolve the issue an online form was created, and the link to the questionnaire was shared with various individuals across Pakistan via social media. As this study required that the sample consist of individuals who were above 18 years of age and of Muslim faith a message was formulated to explicitly state the necessary inclusion requirements. The message along with the link included details regarding the research as well as ensured that respondents were aware of their rights such as anonymity and confidentiality as well as the right to discontinue participation or withdraw from the research at any point. No participants were coerced in filling out the form rather they had the option to freely accept or decline the request. All participants who completed the form were thanked for their consideration and cooperation in this research study.

# RESULTS

**Chapter 3****Results**

The study intended to inspect whether or not father nurturance, attachment to the father and attachment to God act as predictors of emotion intelligence. Hence to fulfil this purpose, the proposed hypotheses were tested statistically. Through the use of the software IBM SPSS statistics version 23, quantitative analysis was executed. The analysis carried out consisted of descriptive statistics that included evaluating the values of Cronbach alpha, mean, standard deviation, range, skewness, and kurtosis of the scales and subscales. On the other hand, the inferential statistics performed included Pearson Product Moment Correlation, independent sample *t*-test and regression analyses. The findings of the research hypotheses have been displayed in the following tables.

Table 2

*Cronbach's Alpha Reliability Coefficients of the Scales and Sub-scales of Study Variables (N = 321)*

Scales	N	M	SD	$\alpha$	Range		Skew	Kurt
					Potential	Actual		
Nurturant Fathering	9	3.97	0.86	.92	1-5	1-5	-.96	.64
Experiences in Close Relationships Structures Father Version								
Avoidant Attachment	6	3.23	1.47	.85	1-7	1-7	.30	-.74
Anxious Attachment	3	1.98	1.47	.87	1-7	1-7	.48	-.88
Muslim Spiritual Attachment								
Proximity Seeking	4	6.01	1.66	.95	1-7	1-7	-2.10	3.38
Positive Model of God	4	6.17	1.66	.98	1-7	1-7	-2.29	4.05
Positive Model of Self	4	6.01	1.70	.95	1-7	1-7	-1.97	2.77
Separation Protest	4	5.72	1.72	.91	1-7	1-7	-1.52	1.30
Wong and Law Emotional Intelligence								
Emotional Intelligence	16	5.29	.76	.83	1-7	2.13-6.81	-1.27	1.71
Self-Emotional Appraisal	4	5.36	.99	.71	1-7	1.25-7.00	-1.49	2.22
Regulation of Emotions	4	7.32	1.09	.62	1-7	1.33-9.33	-1.37	4.36
Use of Emotions	4	7.07	1.35	.70	1-7	1.33-9.33	-1.62	3.69
Other's Emotion Appraisal	4	6.67	1.87	.81	1-7	1.33-9.33	-.97	.10

Table 2 shows the alpha reliabilities, means, standard deviation, range, skewness, and kurtosis for all the scales and subscales. The Nurturant Father Scale has an alpha reliability of .92 while the Experiences in Close Relationship Structures Father Version subscales of both avoidance and anxiety is .85 and .87 respectively. The Muslim Spiritual Attachment Scale's subscales show high reliability as all four subscales are above ( $> .90$ ). The Wong and Law Emotional Intelligence Scale had an overall alpha reliability of .83 which is considered reliable despite the varying reliabilities of the subscales ranging from regulation of emotions at .62 considered moderately acceptable to relatively higher reliability of use of emotions and self-emotion appraisal at .70 and .71 respectively. And to the most robust subscale being other's emotion appraisal at .81. According to Bryne (2010) data is normal as the skewness and Kurtosis is in the acceptable range of  $- 2$  and  $+ 2$  and  $- 7$  to  $+ 7$  respectively.

Table 3

*Correlation Matrix among Paternal Nurturance, Attachment to the father, Attachment to God and Emotional Intelligence (N = 321)*

Variables	1	2	3	4	5	6	7	8	9	10	11	12
1. Nurturant Father	-	-.716**	-.451**	.003	.007	.006	.009	.232**	.126*	.166**	.172**	.192**
2. Father Attachment Avoidance		-	.481**	.001	.002	-.052	-.052	-.251**	-.137*	-.049	-.224**	-.255**
3. Father Attachment Anxiety			-	-.059	-.097	-.049	-.048	-.159**	-.088	-.058	-.100	-.177**
4. Proximity seeking				-	.932**	.863**	.801**	.050	.041	.066	.075	-.014
5. Positive Model of God					-	.905**	.802**	.065	.049	.071	.115*	-.018
6. Positive Model of Self						-	.787**	.094	.064	.043	.167**	.013
7. Separation Protest							-	.051	-.036	.024	.116*	.037
8. Emotional Intelligence								-	-.719**	.617**	.738**	.764**
9. Self-Emotion Appraisal									-	.392**	.401**	.330**
10. Regulation of Emotions										-	.341**	.231**
11. Use of Emotions											-	.394**
12. Other's Emotion Appraisal												-

*Note.* \*\* $p < .01$ , \* $p < .05$

In Table 3, the relationship patterns and direction have been shown among the study variables of father nurturance, attachment to father, attachment to God and emotional intelligence. Father nurturance has a negative relationship with attachment to the father subscales avoidant attachment and anxious attachment. While nurturance has a positive relationship with emotional intelligence, there is no significant relationship between nurturance and attachment to God. Avoidant attachment and anxious attachment have a negative relationship with emotional intelligence. The attachment to God domain positive model of God and positive model of self and separation protest both have a significant positive relationship with the use of emotion subscale of emotional intelligence. The significant inter-scale correlations in the subscales of attachment to the father, attachment to God and emotional intelligence indicates strong evidence for inter-scale reliability.



Table 4

*Stepwise Regression Results for Emotional Intelligence (N = 321)*

Variable	<i>B</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$	<i>SEB</i>	$\beta$	95 % <i>CI</i>	
						<i>LL</i>	<i>UL</i>
Step1		.011					
Constant	5.49			.12		5.26	5.72
Age	-.006			.00	-.10	-.01	.00
Step 2		.076	.065				
Constant	5.94			.15		5.65	6.23
Age	-.007			.00	-.12*	-.01	-.00
Avoidance	-.133			.03	-.26***	-.19	-.08

Note. \*\*\* $p < .001$  \*\* $p < .01$ , \* $p < .05$

Stepwise regression analysis was conducted for predicting emotional intelligence from nurturant fathering and the two subscales of anxious and avoidant attachment to the father by controlling age in the first step. Table 4 indicates that only avoidance stood as a significant predictor that served to explain 6.5 % variance in emotional intelligence scores after controlling age. None of the other predictors significantly predicted emotional intelligence.

Table 5

*Stepwise Regression Results for Subscale Self Emotions Appraisal (N = 321)*

Variable	<i>B</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$	<i>SEB</i>	$\beta$	95 % <i>CI</i>	
						<i>LL</i>	<i>UL</i>
Step1		.00					
Constant	5.38			.15		5.08	5.68
Age	-.00			.00	-.01	-.009	.008
Step 2		.02	.02				
Constant	5.70			.20		5.31	6.09
Age	-.00			.00	-.02	-.010	.007
Avoidance	-.09			.04	-.14*	-.168	-.019

Note. \*\*\* $p < .001$  \*\* $p < .01$ , \* $p < .05$

Stepwise regression analysis was conducted for predicting self-emotions appraisal from nurturant fathering, and the two subscales of anxious and avoidant attachment to the father by controlling age in the first step. Table 5 indicates that avoidance was a significant predictor that explained 2 % variance in self-emotions appraisal after age was controlled. The remaining predictors were not significant in self-emotions appraisal.

Table 6

*Stepwise Regression Results for Regulation of Emotion Subscale (N = 321)*

Variable	<i>B</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$	<i>SEB</i>	$\beta$	95 % CI	
						<i>LL</i>	<i>UL</i>
Step1		.01					
Constant	7.62			.17		7.30	7.95
Age	-.01			.01	-.12*	-.02	-.00
Step 2		.04	.03				
Constant	6.80			.33		6.16	7.44
Age	-.01			.01	-.12*	-.018	.001
Nurturance	.21			.07	.16**	.06	.34

Note. \*\*\* $p < .001$  \*\* $p < .01$ , \* $p < .05$

Stepwise regression analysis was conducted for predicting regulation of emotions from nurturant fathering, and the two subscales of anxious and avoidant attachment to the father by controlling age in the first step. Table 6 indicates that in step 2 nurturance was a significant predictor that explained 3% variance in regulation of emotions after age was controlled.

Table 7

*Stepwise Regression Results for Use of Emotions Subscale (N = 321)*

Variable	<i>B</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$	<i>SEB</i>	$\beta$	95 % <i>CI</i>	
						<i>LL</i>	<i>UL</i>
Step1		.003					
Constant	7.25			.21		6.84	7.65
Age	-.01			.01	-.05	-.017	.006
Step 2		.05	.051				
Constant	7.95			.27		7.44	8.48
Age	-.01			.01	-.06	-.02	.00
Avoidance	-.21			.05	-.23***	-.31	-.11

Note. \*\*\* $p < .001$  \*\* $p < .01$ , \* $p < .05$

Stepwise regression analysis was conducted for predicting use of emotions from nurturant fathering, and the two subscales of anxious and avoidant attachment to the father by controlling age in the first step. Table 7 indicates that avoidance was a significant predictor that explained 5.1 % variance in use of emotions after age was controlled. The remaining predictors were not significant in predicting self-emotions appraisal.

Table 8

*Stepwise Regression Results for Others- Emotion Appraisal (N = 321)*

Variable	<i>B</i>	<i>R</i> <sup>2</sup>	$\Delta R^2$	<i>SEB</i>	$\beta$	95 % CI	
						<i>LL</i>	<i>UL</i>
Step1		.01					
Constant	7.24			.29		6.68	7.80
Age	-.02			.01	-.12**	-.03	-.00
Step 2		.08	.07				
constant	8.37			.36		7.66	9.09
Age	-.02			.01	-.13**	-.03	-.00
Avoidance	-.33			.07	-.27***	-.47	-.20

Note. \*\*\* $p < .001$  \*\* $p < .01$ , \* $p < .05$

Stepwise regression analysis was conducted for predicting others emotion appraisal from nurturant fathering, and the two subscales of anxious and avoidant attachment to the father by controlling age in the first step. Table 8 indicates that avoidance was a significant predictor that explained 7% variance in others emotion appraisal after age was controlled. The remaining predictors were not significant in predicting others emotion appraisal.

Table 9

*Mean Difference for Gender Across Study Variables (N = 321)*

Variables	Men		Women		<i>t</i>	<i>p</i>	95 % <i>CI</i>		Cohn's <i>d</i>
	<i>(n = 153)</i>		<i>(n = 168)</i>				<i>LL</i>	<i>UL</i>	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>					
Nurturance	3.87	.87	4.05	.84	1.91	.06	-.37	.01	-
Avoidance	3.40	1.31	3.05	1.58	2.16	.03	.03	.67	.24
Anxiety	2.12	1.61	1.86	1.31	1.54	.12	-.07	.58	-
Proximity Seeking	5.83	1.78	6.21	1.52	2.07	.04	-.75	-.02	.23
Positive Model of God	5.97	1.78	6.35	1.54	2.03	.04	-.74	-.01	.23
Positive Model of Self	5.75	1.85	6.26	1.52	2.70	.01	-.89	-.14	.30
Separation Protest	5.38	1.81	6.03	1.59	3.37	.00	-1.02	-.27	.38
Emotional Intelligence	5.36	.74	5.22	.77	1.60	.11	-.03	.30	-
Self-Emotional Appraisal	5.48	.88	5.24	1.08	2.13	.03	.02	.45	.24
Regulation of Emotions	7.32	1.15	7.33	1.03	.09	.93	-.25	.23	-
Use of Emotions	7.15	1.34	6.99	1.36	1.03	.31	-.14	.45	-
Other's Emotions	6.81	1.88	6.55	1.86	1.28	.20	-.14	.68	-

Table 9 represents the differences that exist across gender in regard to the study variables. The mean differences in men tend to be greater than the mean differences in women in regard to avoidant attachment and self-emotions appraisal a domain of emotional intelligence. However, in attachment to God domain the mean difference in women tended to be greater than in men. Other mean differences were found to be nonsignificant.

Table 10

*Mean Comparison of Current Family System on Variables (N = 321)*

Variables	Nuclear (n = 189)		Joint (n = 132)		t	p	95 % CI		Cohn's d
	M	SD	M	SD			LL	UL	
Nurturance	3.96	.88	3.97	.83	.09	.93	-.20	.18	-
Avoidance	3.25	1.55	3.16	1.35	.524	.60	-.24	.41	-
Anxiety	1.85	1.39	2.17	1.55	1.92	.06	-.64	.02	-
Proximity Seeking	6.27	1.37	5.69	1.95	2.93	.00	.19	.97	.36
Positive Model of God	6.39	1.32	5.85	2.02	2.69	.00	.14	.93	.32
Positive model of Self	6.21	1.45	5.74	1.99	2.29	.02	.06	.86	.27
Separation Protest	5.80	1.63	5.60	1.85	1.03	.30	-.18	.59	-
Emotional Intelligence	5.27	.80	5.32	.70	.57	.57	-.22	.12	-
Self-Emotion Appraisal	5.37	1.04	5.33	.93	.34	.73	-.18	.26	-
Regulation of Emotions	7.35	1.14	7.28	1.00	.57	.57	-.17	.31	-
Use of Emotions	6.99	1.30	7.19	1.41	1.34	.18	-.51	.09	-
Others' Emotions	6.60	1.93	6.78	1.79	.84	.40	-.17	.22	-

Table 10 illustrates differences between the current family system. The nuclear family systems have a significant mean difference in attachment to God domains excluding separation protest in comparison to joint family system. Other mean differences in the remaining variables were found to be had nonsignificant on all other constructs.

Table 11

*Mean Differences in Most Lived-in Family System (N = 321)*

Variables	Nuclear ( <i>n</i> = 167)		Joint ( <i>n</i> = 154)		<i>t</i>	<i>p</i>	95 % CI		Cohn's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
Nurturance	3.97	.90	3.96	.82	.05	.96	-1.84	.19	-
Avoidance	3.23	1.60	3.17	1.30	.53	.59	-.23	.41	-
Anxiety	1.97	1.50	2.00	1.44	.20	.83	-.36	.28	-
Proximity Seeking	6.16	1.50	5.88	1.80	1.50	.13	-.08	.64	-
Positive Model of God	6.31	1.43	6.01	1.88	1.63	.10	-.06	.67	-
Positive Model of Self	6.14	1.53	5.87	1.86	1.41	.15	-.10	.64	-
Separation protest	5.80	1.60	5.62	1.85	.96	.34	-.20	.57	-
Emotional Intelligence	5.20	.83	5.38	.66	2.22	.02	-.35	-.02	.24
Self- Emotion Appraisal	5.31	1.05	5.4	.92	.78	.43	-.31	.13	-
Regulation of Emotion	7.28	1.19	7.37	.97	.80	.42	-.33	-.14	-
Use of Emotions	6.87	1.43	7.29	1.22	2.7	.00	-.70	-.12	.32
Others' Emotions	6.49	1.94	6.86	1.78	1.76	.08	-.77	.04	-

Table 11 presents the differences that exist in most lived-in family systems. The table exhibits that in the joint family system emotional intelligence and its domain use of emotions is more prevalent in comparison to the nuclear family systems. Other differences were found to be nonsignificant.



Table 12

*Mean Differences in Maternal Status (N = 321)*

Variables	Alive (n = 270)		Dead (n = 51)		t	p	95 % CI		Cohn's d
	M	SD	M	SD			LL	UL	
	Nurturance	3.95	.87	4.02			.76	.53	
Avoidance	3.28	1.49	2.87	1.29	1.87	.62	-.02	.85	-
Anxiety	2.05	1.53	1.59	.95	2.83	.00	.137	.78	.36
Proximity Seeking	6.00	1.62	6.14	1.81	.55	.58	.63	.35	-
Positive Model of God	6.17	1.61	6.13	1.92	.17	.86	-.45	.54	-
Positive Model of Self	6.02	1.61	6.13	1.91	.19	.84	.46	.56	-
Separation Protest	5.77	1.64	5.42	2.10	1.13	.26	.26	.97	-
Emotional Intelligence	5.29	.76	5.31	.73	.21	.83	-.25	.20	-
Self-Emotions Appraisal	5.35	1.01	5.37	.90	.16	.86	-.32	.27	-
Regulation of Emotions	7.33	1.05	7.26	1.26	.40	.69	-.28	.39	-
Use of Emotions	7.08	1.36	7.02	1.25	.26	.79	-.35	.46	-
Others' Emotions	6.64	1.90	6.86	1.71	.76	.44	.78	.34	-

In table 12, the differences on the study variables were analyzed with reference to individuals whose mother is alive and those with deceased mothers. Attachment anxiety with the father is greater among those whose mother is alive in comparison to those whose mothers have passed away. The remaining mean differences of the constructs are nonsignificant.

Table 13

*Mean Differences Between Married and Unmarried Individuals (N = 308)*

Variables	Married (n = 141)		Unmarried (n = 167)		t	p	95 % CI		Cohn's d
	M	SD	M	SD			LL	UL	
Nurturance	3.96	.87	3.99	.84	.37	.70	-.23	.15	-
Avoidance	3.02	1.38	3.31	1.49	1.77	.78	-.62	.03	-
Anxiety	1.91	1.35	2.00	1.57	.51	.61	-.41	.24	-
Proximity Seeking	6.07	1.68	6.06	1.56	.63	.06	-.36	.38	-
Positive Model of God	6.15	1.64	6.26	1.60	.57	.57	-.47	.26	-
Positive Model of Self	6.04	1.64	6.06	1.68	.14	.90	-.40	.35	-
Separation protest	5.64	1.80	5.86	1.59	1.17	.24	-.61	.15	-
Emotional Intelligence	5.23	.87	5.35	.65	1.41	.16	-.30	.05	-
Self-Emotions Appraisal	5.37	1.03	5.36	.94	.10	.92	-.21	.23	-
Regulation of Emotions	7.25	1.16	7.39	1.02	1.12	.26	-.39	.10	-
Use of Emotions	7.06	1.49	7.12	1.22	.34	.73	-.36	.25	-
Others' Emotions	6.39	2.05	6.89	1.71	2.26	.02	-.92	-.06	.26

Table 13 shows the mean differences between individuals who are single and those who are married as the data was not sufficient in other categories (divorced, separated, and widowed) of marital status. Unmarried individuals appear to have greater mean differences in the emotional intelligence domain others' emotions as compared to married individuals. The remaining constructs did not indicate any significant mean differences.

# **DISCUSSION**

### Discussion

This study aims to understand the role of the father and identify the relationship linking these variables namely nurturant fathering, attachment to the father, and attachment to God. The study objective is to understand whether these variables are predictors of emotional intelligence among a sample of adults ( $N = 321$ ), through quantitative method of research. Additionally, the study looks into the role of various demographic variables like age, gender, current family system, most lived in family system, mother status, and marital status. The research was conducted by utilizing the survey method technique. The instruments used were Nurturant Fathering Scale (Finley, & Schwartz, 2004), Experiences in Close Relationship Structures (ECR-RS) Father Version (Fraley, Heferman, Vicary, & Brumbaugh, 2011), The Muslim Spiritual Attachment Scale (M-SAS; Miner et al., 2017), and Wong and Law Emotional Intelligence Scale (Wong & Law, 2002). To ensure psychometric strength of the instruments used in the study, alpha reliabilities were computed for each of the scales and respective subscales. All scales and subscales were considered reliable with alpha coefficients ranging from .62 to .98. Data is normal as skewness is in the acceptable range of - 2 and + 2 and kurtosis is between - 7 to + 7 (Bryne, 2010).

The first objective of this study was to identify the predictive role of father nurturance, attachment to the father, and attachment to God for emotional intelligence. The initial hypothesis to study this objective was that nurturant fathering and attachment to God (including the domains of proximity seeking, positive model of God, positive model of self, and separation protest) will positively predict emotional intelligence. Based on the findings nurturant fathering does indeed have a significant positive correlation with emotional intelligence (see table 3) thus supporting the hypothesis. Individuals who perceive greater parental support tend to have higher levels of emotional intelligence and can maintain positive relationships with others (Lopes, Salovey, & Straus, 2003). Parental support consists of the interaction between the child and parent that show emotional support and warmth (Yomtov, Plunkett, Sands, & Reid 2015). This

suggests that a father's nurturing role has a positive impact. In the case of the association between attachment to God and emotional intelligence the domain use of emotions (UOE) indicated that there was a significant positive relationship with domains of attachment to God, namely positive model of God, positive model of self, and separation protest. This use of emotion domain as defined by Davies (1998) is the individuals' ability to utilize emotions in their favor by targeting emotions towards constructive tasks and personal development. Now the attachment system itself is a regulatory emotional control and when threats are perceived, an automatic activation of the system takes place causing threatened individuals to seek proximity or create mental representations of the protective attachment figure. An available attachment figure facilitates attaining positive affective states while unavailability leads to negative emotional state. Attachment hence plays an integral role in allowing people to use and regulate emotions and experiences in behavior (Shaver & Mikulincer, 2016). It can be taken that if one perceives their attachment with God in a secure way it can result in having a positive outlook of God and of Self which further allows one to maintain the relationship with God and refuse to separate themselves from this connection. Research by Granqvist and Kirkpatrick (2008) found that God is perceived as omnipresent and omnipotent and that has been associated with a uplifted sense of wellbeing. While further studies also align with the theory that positive image of God improves physical (Ironson et al, 2011; Krause, Emmons, & Ironson, 2015) and mental health (Bradshaw, Ellison, & Flannelly, 2008), and strengthens meaning of life (Stroope, Draper & Whitehead, 2013).

The second hypothesis was that avoidant and anxious attachment with the father would negatively predict emotional intelligence. As indicated by the results it is clear that there is in fact a significant negative relationship of avoidant attachment and anxious attachment with emotional intelligence (see table 3). The nurturing role a father plays increases the likelihood of a secure attachment with the father as (table 3) indicates that the more nurturance provided by the father less avoidance and anxiety is experienced thus indicating a secure attachment. Both factors that is nurturant fathering and attachment have a strong association with emotional intelligence that supports the concept of the important role a father has in the emotional well-being of their offspring.

A mother's role and position in the family is unmatched, the most significant support is the father of her children which leads to a healthy environment for the nurturance and development of the children (Shakil, Baksh, Ashraf, & Batool, 2020). In order to study the predictive role of the variables nurturance and attachment regression analysis was conducted for predicting emotional intelligence from nurturant fathering and the two subscales of anxious and avoidant attachment to the father after age was controlled in the first step and it was found that only avoidant attachment was a significant negative predictor in emotional intelligence (Table 4). To explore this finding further, regression analysis was also conducted with the domains of emotional intelligence, and it was found that avoidant attachment acts as a significant negative predictor in self-emotions appraisal (see table 5), use of emotion (see table 7) and others emotional appraisal (see table 8). While nurturance was seen as a positive predictor in one domain of emotional intelligence which was regulation of emotion (see table 6).

### **Role of Demographic Variables**

To explore the role of demographic variables (like maternal status) in relation to study variables it was hypothesized that participants whose mother passed away would experience more father nurturance in comparison to participants whose mother is alive. Findings of *t*-test show that there was nonsignificant difference in regard to nurturance. It may suggest that when the mother figure is not present the father is able to take on the role of a reliable attachment figure (Bretherton, 2010; Flouri & Buchanan, 2003). However, participants whose mother is alive have greater attachment anxiety with their father in comparison to participants whose mother is deceased (see table 12). In regard to father status, it was found that whether the father is alive or deceased there were nonsignificant differences with respect to all variables of study. This may be because the relationship with the father remains unchanged even after his demise. Dufour, Lavergne, Larrivee, and Trocme (2008), suggested that teenagers in single parent families headed by mothers have to bear more personal and emotional problems as compared to teenagers in single parent households headed by fathers.

In addition, with reference to demographic variables related to possible gender differences it was hypothesized that attachment to God would be more likely to be observed in women in comparison to men. The findings (see table 9) indicate that there is a significant difference between men and women on the domains of attachment to God. Women appear to have a greater attachment with God in comparison to men. The difference could also be understood in the historical and current sense of power and independence that men display in a patriarchal society which may have an effect that exhibits women to feel more dependent and may turn to a supreme divine entity more so than men for consolation and refuge (Carapina, 2015). According to Fabes and Martin (1991) both men and women process and experience the same emotions however a key difference lies in the form and level of expression. It was found that women expressed emotions more in comparison to men. These differences in expression could be the strong assumption that women are more emotional beings than men. The relative lack of expressivity in men may also be the way they are socialized. The varying rules of culture may be internalized and especially in regard to gender roles. Some evidence links the difference in the regulation of emotions between men and women due to the gender norms and expectations (McRae, Ochsner, Mauss, Gabrieli, & Gross, 2008). It can be assumed that the lack of expressivity in men may lead to how they express their attachment with God. It was also noted that women tend to report religion as a relationship with God while men view religion as a set of beliefs (Stokes, 1990).

The study into the possible differences in family system also resulted in some interesting findings. The participants current family system shows that those who are belonging from a nuclear family system have greater attachment to God (see table 10) in comparison to those from joint family system. To get a clearer idea most lived in family system was also studied. Emotional intelligence especially the use of emotions domain was greater in participants who were from a joint family system (see table 11). Previous studies also show that joint families better cater to the emotional needs in comparison to nuclear families (Saleem & Gul, 2018). Lastly marital status (married and unmarried) was also studied, and the findings of the *t*-test (table 13) show that unmarried participants seem to have greater emotional intelligence in comparison to married participants.

Perhaps the demanding nature of marriage in Pakistani society leads to the sense of added responsibility which is not limited to the spouse alone rather one's own family as well as the in laws. This may pose a hinderance on adequately regulating and identifying one's own emotions.

Overall, it is understood that two variables which are nurturance of the father, and the paternal attachment bond seems to have a significant relationship with emotional intelligence. This supports the notion that effective involvement of the father in a nurturing manner does indeed have a positive effect on the ability to manage and regulate emotions as understood by the relationship in table 3.

Attachment to God however on all dimensions does not come out to be a significant factor for emotional intelligence. This is an interesting finding as it goes in the opposite direction of what was hypothesized. This emphasizes the unique independent nature of the relationship with God and requires further probing to unravel the underlying connections and complexities of this attachment relationship.

Perhaps this finding can also be linked with the studies on the emotional brain. Emotional brain development is intertwined with adequate attachment between parent and child. Knowing that social experiences shape genetic expression of an individual it is key to point out that experiences in life hold more weight and act as the switchboard triggering the gene activation or lack thereof (Lewis, Amini, & Lannon, 2000, p 152). The maturity of the brain is dependent on relationships, what that means is the quality of an individual's relationship with oneself and others has an influence on the neural pathways that are established in the brain. The neural network has a simple rule of thumb the more the pathway is strengthened the greater the establishment otherwise the network is lost.

The time of childhood is where neural activity is at its peak and the relationship created in the early childhood period is responsible for modulating emotions. A decline is observed when one ages and is older. The neuroplasticity is affected and the ability of neurons to develop new connections and encode further declines after adolescence



(Lewis, Amini & Lannon, 2000). The modulation of emotions continues at a much slower pace in reference to adult relationships including the attachment one has with God.

## **Conclusion**

Nurturance as derived from Rohner's warmth dimension as well as attachment theory was the core of this research which did indeed support the findings in regard to human attachments specifically that with the father. The retrospective account of a nurturant father or fatherly figure and the subsequent attachment to the father was positively associated with emotional intelligence. This study also uncovered that attachment to God needs to be studied in more depth as there was no significant association between nurturant fathering and attachment to the father as well as no significant relationship when studied as a possible antecedent of emotional intelligence. These findings only propel the researcher to delve in further to get a better understanding of this specific construct.

## **Limitations and Future Suggestions**

The present study consists of the following limitations along with recommendations so that future research can be conducted with a stronger foundation.

- As this study is quantitative in nature, to gain more insight a qualitative research or mixed design method could be applied. It could prove to be more appropriate as data collected would be richer and more information would be gathered on attachment and relationships one has with their father as well as the participants view of their relationship with God.
- To allow this study to be fit for generalization if this research is conducted on a national level, it would be more beneficial.
- In order to understand the underlying process among study variables it is recommended to apply mediation analysis in future studies.
- This study had more participants who associated with the middle class it would be beneficial to have more participants from other social strata as well.

- The scales were in English. Perhaps for ease an Urdu version of the scales would also improve the accessibility of the study.

### **Implications**

The variables studied in this research emphasize the importance of father's nurturing and their involved role in the lives of their children. It also highlights the need to investigate the role and quality of the father in the overall wellbeing of their children throughout the lifespan across different ages. Moreover, the conclusions of this study can aid in the reassessment of parenting techniques thus improving the bond between father and child which will ultimately aid in their development emotionally. This study can also help mental health practitioners and counsellors to gain a better perspective and understand key variables in child development and their subsequent implications in personality development through emotional intelligence. The inferences drawn from this study can ideally lead to a national level research study on this subject with the objective to better identify the role of religion and fathering to better communicate and change attitudes of the Pakistani society in a positive manner.

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# **APPENDICES**

# **Annexure A**

## **Consent Form**

I am a M.Sc. student at National Institute of Psychology, Quaid-I-Azam University. As per the requirement of my degree program, I am conducting research that looks into nurturance of the father figure, the type of attachment one has with the father figure and with God and emotional intelligence in adults.

For research to be conducted I need to acquire data for which I humbly request your participation. Your input is important as you provide insight into what is being studied. The information you provide is strictly confidential and will only be used for the purpose of this research. If at any moment you wish to not proceed you have the right to withdraw at any point.

Your genuine participation is highly appreciated, if you are willing to contribute to this research please sign below.

## Annexure B

### Demographic Form

Age: \_\_\_\_\_

Gender: Male/Female

Ethnic group you associate with:

Punjabi      Pashtun      Sindhi      Saraiki      Baloch

Other: \_\_\_\_\_

Current family system: Nuclear/Joint

Family system you have lived in for most of your life: Nuclear/Joint

Is your mother alive? Yes/No

If not how old were you when she died? \_\_\_\_\_

Is your father alive? Yes/No

What is your marital status?

Married      Divorced      Separated      Widowed      Unmarried

## Annexure C

### Nurturant Fathering Scale (NFS)

The following statements concern how you feel about your relationship with your father/father figure.

	5	4	3	2	1
1. How much do you think your father enjoyed being a father?	A great deal	Very much	Somewhat	A little	Not at all
2. When you needed your father's support, was he there for you?	Always there for me	Often there for me	Sometimes there for me	Rarely there for me	Never there for me
3. Did your father have enough energy to meet your needs?	Always	Often	Sometimes	Rarely	Never
4. Did you feel that you could confide in (talk about important personal things with) your father?	Always	Often	Sometimes	Rarely	Never



5. Was your father available to spend time with you in activities?	Always	Often	Sometimes	Rarely	Never
6. How emotionally close were you to your father?	Extremely close	Very close	Somewhat close	A little close	Not at all close
7. When you were an adolescent (teenager), how well did you get along with your father?	Very well	Well	Ok	Poorly	Very Poorly
8. Overall, how would you rate your father?	Outstanding	Very good	Good	Fair	Poor
9. As you go through your day, how much of a psychological presence does your father have in your daily thoughts and feelings?	Always there	Often there	Sometimes there	Rarely there	Never there

## Annexure D

### Experiences in Close Relationship Structures (Father Version) (ECR-RS)

Please answer the following questions about your father or a father-like figure

	Strongly Agree						Strongly Disagree
1. It helps to turn to this person in times of need.	1	2	3	4	5	6	7
2. I usually discuss my problems and concerns with this person.	1	2	3	4	5	6	7
3. I talk things over with this person.	1	2	3	4	5	6	7
4. I find it easy to depend on this person.	1	2	3	4	5	6	7
5. I don't feel comfortable opening up to this person.	1	2	3	4	5	6	7
6. I prefer not to show this person how I feel deep down.	1	2	3	4	5	6	7
7. I often worry that this person doesn't really care for me.	1	2	3	4	5	6	7
8. I'm afraid that this person may abandon me.	1	2	3	4	5	6	7
9. I worry that this person won't care about me as much as I care about him or her.	1	2	3	4	5	6	7

## Annexure E

### Muslim Spiritual Attachment Scale (MS-AS)

The following statements concern how you feel about your relationship with God in the past, present, and future. In these questions the word ‘God’ stands for whatever you understand to be divine, the Ultimate. If you have no spiritual beliefs or think the idea of God is meaningless you can circle 1 for every statement. Respond to each statement by indicating how much you agree or disagree with it. On the scale under each statement, please circle the number that best represents how much you agree with the statement. There is no right or wrong answer.

	Strongly Disagree			Mixed/Neutral		Strongly Agree	
	1	2	3	4	5	6	7
1. In times of difficulty I seek out God through prayer or reading sacred texts							
2. My confidence in God’s closeness and responsiveness encourages me to call on Him							
3. God has fulfilled His promise to be with me in my distress							
4. God has taken my burdens when I have been overwhelmed							
5. God helps me when I ask for help							
6. When I do bad things I know God still loves me							
7. God takes care of me							

during times of crisis							
8. God's love for me is unconditional	1	2	3	4	5	6	7
9. When I feel God has left me I pray frantically/desperately for His return	1	2	3	4	5	6	7
10. I am supported in times of difficulty by knowing God loves me unconditionally	1	2	3	4	5	6	7
11. When I feel separated from God I lament bitterly/strongly regret	1	2	3	4	5	6	7
12. I have cried out to God at times when He seems far away	1	2	3	4	5	6	7
13. I know I'm not perfect but God loves me anyway	1	2	3	4	5	6	7
14. I persist in crying out to God when God seems distant in my troubles	1	2	3	4	5	6	7
15. I reach out to God in times of distress	1	2	3	4	5	6	7
16. When times are tough I seek proximity to God in every prayer and ritual	1	2	3	4	5	6	7

## Annexure F

### Wong and Law Emotional Intelligence Scale (WLEIS)

A list of statements is provided below mark the extent to which you agree or disagree to each of the statements.

	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree
1. I have a good sense of why I feel certain feelings most of the time.	1	2	3	4	5	6	7
2. I have a good understanding of my own emotions.	1	2	3	4	5	6	7
3. I really understand what I feel.	1	2	3	4	5	6	7
4. I always know whether I am happy or not.	1	2	3	4	5	6	7
5. I always know my friends' emotions from their behavior.	1	2	3	4	5	6	7
6. I am a good observer of others' emotions.	1	2	3	4	5	6	7
7. I am sensitive to the feelings and emotions of	1	2	3	4	5	6	7

others.							
8. I have a good understanding of the emotions of people around me.	1	2	3	4	5	6	7
9. I always set goals for myself and then try my best to achieve them.	1	2	3	4	5	6	7
10. I always tell myself I am a competent person.	1	2	3	4	5	6	7
11. I am a self-motivating person.	1	2	3	4	5	6	7
12. I would always encourage myself to try my best.	1	2	3	4	5	6	7
13. I am able to control my temper so that I can handle difficulties rationally.	1	2	3	4	5	6	7
14. I am quite capable of controlling my own emotions.	1	2	3	4	5	6	7
15. I can always calm down quickly when I am very angry.	1	2	3	4	5	6	7
16. I have good control of my emotions.	1	2	3	4	5	6	7



Mariam FJ &lt;mfjhaz@gmail.com&gt;

**Muslim Spiritual Attachment scale.**

6 messages

**Mariam FJ** <mfjhaz@gmail.com>

Sun, Mar 7, 2021 at 8:16 PM

To: maureen.minerbridges@excelsia.edu.au

Hello, I hope you are in the best of health.

My name is Mariam and i am a masters student at Quaid e Azam University Islamabad Pakistan.

I am interested in conducting a research that pertains to attachment of the father figure and attachment to God as predictors in emotional intelligence.

i am hoping if possible to get access to the muslim spiritual attachment scale for academic purposes.

thank you

**Maureen Miner Bridges** <Maureen.MinerBridges@excelsia.edu.au>

Mon, Mar 8, 2021 at 9:56 AM

To: Mariam FJ &lt;mfjhaz@gmail.com&gt;

Dear Mariam

Thank you for your interest in our research.

I am attaching a copy of the MSAS and notes for scoring.

Regards

Maureen

**Maureen Miner Bridges****Director of Research & Director, Lumen Research Institute**

<https://excelsia.edu.au/wp-content/uploads/2018/02/Excelsia-College-Logo-Email-01.jpg>

**T** +61 2 9819 8838**E** [maureen.minerbridges@excelsia.edu.au](mailto:maureen.minerbridges@excelsia.edu.au)**W** [excelsia.edu.au](http://excelsia.edu.au)

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**From:** Mariam FJ <mfjhaz@gmail.com>**Sent:** Monday, March 8, 2021 2:16 AM**To:** Maureen Miner Bridges <Maureen.MinerBridges@excelsia.edu.au>**Subject:** Muslim Spiritual Attachment scale.

[Quoted text hidden]

**2 attachments** **M-SAS (16).docx**  
88K **Scoring notes for M-SAS (16).docx**  
61K

# Nurturant Fathering Scale (NFS)

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[main](http://www.psytoolkit.org) (<http://www.psytoolkit.org>) | [survey library](https://www.psytoolkit.org/survey-library) (<https://www.psytoolkit.org/survey-library>) | [copyright](https://www.psytoolkit.org/copyright.html) (<https://www.psytoolkit.org/copyright.html>)

---

Introduction

Run the demo

Legal stuff

Technically

The survey code for PsyToolkit

References

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## Introduction

This scale is about the perception of a father's role in one's life. Arguably, the expectations about fathers has changed over the course of the 20th century (Finley and Schwartz, 2004).

Finley and Schwartz *Nurturant Fathering Scale* measures exactly how nurturing a father is according to the person who fills in the form.

In a population of 2,353 students (31% male and 69% female), the average score was 33.26 (on a scale from 9 to 45). The standard deviation is 9.02, which means that scores below 24.24 or above 42.28 fall outside the norm (i.e., one SD from the mean).

## Run the demo



[Click here to run a demo of the survey.](http://www.psytoolkit.org/cgi-bin/3.3.2/survey?s=xHCA5) (<http://www.psytoolkit.org/cgi-bin/3.3.2/survey?s=xHCA5>)

## Legal stuff





## Information on the Experiences in Close Relationships-Revised (ECR-R) Adult Attachment Questionnaire

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The Experiences in Close Relationships-Revised (ECR-R) questionnaire is a revised version of Brennan, Clark, and Shaver's (1998) Experiences in Close Relationships (ECR) questionnaire. The items on the ECR-R were selected using techniques based on Item Response Theory, but were selected from the same item pool as those from the ECR. Both the ECR and the ECR-R are designed to assess individual differences with respect to attachment-related anxiety (i.e., the extent to which people are insecure vs. secure about the availability and responsiveness of romantic partners) and attachment-related avoidance (i.e., the extent to which people are uncomfortable being close to others vs. secure depending on others). This web page is designed to answer some frequently asked questions about the ECR-R. More detailed information about the ECR-R can be found in the original article in which the questionnaire was published:

Fraley, R. C., Waller, N. G., & Brennan, K. A. (2000). An item-response theory analysis of self-report measures of adult attachment. *Journal of Personality and Social Psychology*, 78, 350-365.

If you would like a copy of this article, please [contact me](#). If you would like to download a PDF version of the article, you can do so on the "[publications](#)" page of my web site.

For more general information on the measurement of adult attachment via self-report, please see the on-line document, [Self-Report Measures of Adult Attachment](#), (and the references therein) by Phil Shaver and Chris Fraley.

For more information on the two-dimensional model of individual differences in adult attachment, please see the following overview of theory and research on adult attachment: [A Brief Overview of Adult Attachment Theory and Research](#) by Chris Fraley.

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### Frequently asked questions about the Experiences in Close Relationships-Revised measure

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**Q: Where can I find the ECR-R items?**

A. You can find the ECR-R items in the Fraley, Waller, and Brennan (2000) JPSP paper. The items can also be easily copied-and-pasted into MS Word [via the page at this link](#). They are also listed below.

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**Q: Is the ECR-R different from the on-line Close Relationships Questionnaire / Attachment Style Questionnaire that I saw on the Internet?**

A. The ECR-R is the same instrument as the 'Close Relationships Questionnaire' or the 'Attachment Style Questionnaire' at <http://www.web-research-design.net/cgi-bin/crq/crq.pl>.

*Relationship-specific attachment*

Two scores, one for attachment-related avoidance and the other for attachment-related anxiety, should be computed for each interpersonal target (i.e., mother, father, partner, friend). The avoidance score can be computed by averaging items 1 - 6, while reverse keying items 1, 2, 3, and 4. The anxiety score can be computed by averaging items 7 - 9. These two scores should be computed *separately* for each relationship target.

*General or global attachment*

[Note: See update below] To create relationship-general or global attachment scores, simply average the scores computed above across domains. The global avoidance score would be the mean of avoidance with mother, avoidance with father, avoidance with partner, and avoidance with friend. Similarly, the global anxiety score would be the mean of anxiety with mother, anxiety with father, anxiety with partner and anxiety with friend. This particular method, however, weights each relationship domain equally. This may or may not be advisable, depending on your interests. An alternative is to administer the 9 RS items separately with the instruction for people to rate them with respect to "important people in their lives," leaving the target purposely vague.

**Questionnaire items**

1. It helps to turn to this person in times of need.
2. I usually discuss my problems and concerns with this person.
3. I talk things over with this person.
4. I find it easy to depend on this person.
5. I don't feel comfortable opening up to this person.
6. I prefer not to show this person how I feel deep down.
7. I often worry that this person doesn't really care for me.
8. I'm afraid that this person may abandon me.
9. I worry that this person won't care about me as much as I care about him or her.

**Instructions used for each relationship domain**

- A. Please answer the following questions about your mother or a mother-like figure.
- B. Please answer the following questions about your father or a father-like figure.
- C. Please answer the following questions about your dating or marital partner.  
Note: If you are not currently in a dating or marital relationship with someone, answer these questions with respect to a former partner or a relationship that you would like to have with someone.
- D. Please answer the following questions about your best friend.

**Example of a formatted RS questionnaires**

[Items that can be copied and pasted.](#)  
[An on-line, self-scoring version of the measure.](#)

**Translations**

I will post links to translations as they come to my attention. If you are interested in translating the ECR-RS from English to another language, please feel free to do so. If you'd like your translation linked here, please contact me via e-mail.

## Wong's Emotional Intelligence Scale (WEIS)

WEIS consists of two parts. The first part contains 20 scenarios and respondents are required to choose one option that best reflects their likely reaction in each scenario. The second part contains 20 ability pairs and respondents are required to choose one out of the two types of abilities that best represent their strengths.

### CREIO Statement

Many tests that promise to measure emotional intelligence have appeared in recent years. Some of these tests seem promising, but many have not been empirically evaluated. As a service to our visitors, we have reviewed many of these tests and selected those for which there is a substantial body of research (at least five published journal articles or book chapters that provide empirical data based on the test). However, inclusion of a test on this web site does not constitute an endorsement of that test by CREIO.


### Test Publisher Contact Info

The test and scoring key are available for research purposes only. Contact [Dr. Wong Chi Sum](#) for more information.

### Key Areas Measured

Wong's Emotional Intelligence Scale (WEIS) is a self-report EI measure developed for Chinese respondent (Wong et al., 2007). WEIS is a scale based on the four ability dimensions described in the domain of EI:

- (1) appraisal and expression of emotion in the self
- (2) appraisal and recognition of emotion in others
- (3) regulation of emotion in the self
- (4) use of emotion to facilitate performance

### References

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- Wong, C.S, Foo, M., Want, C., & Wong, P. (2007). The feasibility of training and development of EI: An exploratory study in Singapore, Hong Kong and Taiwan. *Intelligence*, 35(2), 141-150.
- Wong, C.S., Law, K.S., & Wong, P.M. (2004). Development and validation of a forced choice emotional intelligence for Chinese respondents in Hong Kong. *Asia Pacific Journal of Management*, 21(4), 535-559.

#### EI Assessments

Emotional Capital Report (ECR)  
Emotional Quotient Inventory (EQ-i)  
Emotional & Social Competence Inventory  
Emotional & Social Competence Inventory - University Edition  
Geneva Emotional Competence Test  
Genos Emotional Intelligence Inventory  
Group Emotional Competency Inventory

#### Resources

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