

EMOTIONAL INTELLIGENCE, RELIGIOUS ORIENTATION AND MARITAL SATISFACTION AS PREDICTORS OF PSYCHOLOGICAL WELL-BEING AND LIFE-SATISFACTION AMONG THE ANGLICAN CLERGY

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ABSTRACT: *The study examined emotional intelligence, religious orientation and marital satisfaction as predictors of psychological well-being and life satisfaction among the Anglican Clergy in Anambra State, Nigeria with 435 participants sampled through cluster and random sampling methods. Valid/reliable Emotional, Marital, Religious and Well-being scales measured emotional intelligence, marital satisfaction, religious orientation and psychological well-being respectively, adopting cross-sectional survey research design and multiple regression analysis statistics. Findings: Emotional intelligence and marital satisfaction had joint and independent prediction of psychological well-being, except for the independent prediction of religious orientation on psychological well-being (emotional intelligence $\beta = .473$, $t = 10.577$, $P < .05$; religious orientation $\beta = .074$, $t = 1.722$, $P > .05$ and marital satisfaction $\beta = .088$, $t = 2.054$, $P < .05$) and emotional intelligence, religious orientation and marital satisfaction have joint and independent prediction of life satisfaction (emotional intelligence $\beta = .220$, $t = 4.539$, $P < .05$, religious orientation $\beta = .204$, $t = 4.352$, $P > .05$, and marital satisfaction $\beta = .204$, $t = 4.352$, $P < .05$). Recommendations: The Clergy should engage themselves in training to improve their emotional intelligence, so as to enhance their level of religious orientation and marital satisfaction.*

KEYWORDS: emotional intelligence, religious orientation, marital satisfaction, psychological well-being, life-satisfaction, Anglican, clergy.

INTRODUCTION

Clergy feels they are called by God to their vocation, they define their work as sacred and do have deep convictions doing it (Niebuhr, 1957 & Campbell, 1994). When someone gives sacred meaning to something, they will: exert substantial energy and time for it, fiercely protect it, experience strong emotions around it, draw on it as a resource and experience desolation if it is lost (Pargament & Mahoney, 2005). With the sacred meaning attached to their duty, they are expected to experience stronger pulls to their work than employees in other professions. Clergy diligently tries to discern God's will, and the stakes of perceived failure are higher for them than for other employees (Meek, McMinn, Brower, Brunett, McRay, Ramey, Swanson, & Villa, 2003). The converse may also be true, in that perceived success may also be more meaningful to the clergy. It, therefore, seems likely that the clergy will experience extremes of both positive and negative emotions when engaging in their vocation. Like all employees, the clergy experience rewards and stressors within their work. Although best known for their weekly sermons, clergy actually serves a wide variety of roles that can be grouped into six categories (Blizzard, 1956 & Milstein, Kennedy, Bruce, Flannelly, Chelchowski, & Bone, 2005). The first role is that of preaching, in which the clergy inspire and guide congregants. Clergy spends approximately one-third of their time preparing for preaching and worship (Carroll, 2006). The second role is that of ritualising, in which clergy administer sacraments, such as baptism, and facilitate rites of passage, such as weddings, the third role is that of pasturing, in which clergy provide pastoral care through one-on-one interactions with congregants; clergy spend approximately one-fifth of their time in these activities, including counselling, and visiting sick congregants (Carroll, 2006). The fourth role is that of teaching, in which clergy informally educate congregants and oversee the congregation's educational programs. Clergy are also organizers, in that they support activities within their denomination and other denominations, and work with community organizations for social justice. Finally, they serve as administrators and oversee Church staff, committees, buildings, and budgets. Across these roles, the clergy experience high role complexity and role overload, due to the breadth of competencies needed to fulfill these roles and the frequency with which the clergy must transit between roles (General Board of Higher Education and Ministry, 2010). There are many tasks that clergy do that are likely to bring them joy, including teaching people about faith, converting others to the faith, administering the sacraments, conducting weddings, participating in community affairs, and growing the Church's vision (Carroll, 2006). Clergy satisfaction with ministry falls into four categories: work satisfaction (e.g., leading worship), interpersonal relationships (e.g., with staff and congregants), intrapersonal satisfaction (e.g., personal growth), and family satisfaction (e.g., shared vocation with a spouse) (Rowatt, 2001). Clergy experience a number of stressors, which can also be characterized as interpersonal in nature (Proeschold-Bell, LeGrand, James, Wallace, Adams, & Toole, 2009). The counselling in which clergy engage often touches on grief, clergy officiate funerals, and clergy is the first support sought by nearly one-

quarter of all people in the US seeking help for a serious mental illness (Wang, Berglund & Kessler, 2003). In addition, the clergy frequently negotiate difficult situations, such as what role the Church should play in the surrounding community and how to spend limited funds in the Church budget (Kuhne & Donaldson, 1995). These situations do not have right or wrong answers and they expose the clergy to criticism. Furthermore, different congregants within the same congregation may have different opinions on how to proceed, making it impossible for the clergy to please everyone. Inserted into that context is the clergy's highly visible family, for whom congregants often have additional expectations (Lee & Iverson-Gilbert, 2003, Morris & Blanton, 1998). With the foregoing pastoral challenges, the need to examine the clergy's psychological well-being and life-satisfaction is very important, as well as the influence of his personality attributes and relationships, such as his emotional intelligence, religious orientation, and marital satisfaction.

STATEMENT OF PROBLEM.

Despite the protective spiritual resources that the clergy enjoy (Meisenhelder & Chandler, 2001), scholars have demonstrated that pastors often face a great deal of stress, which in turn can lead to job burnout (Carroll, 2006; Gleason 1977; Turton and Francis, 2007). Both stress and burnout have been shown to predict other forms of mental distress such as anxiety and depression (Michie and Williams 2003). Research over the years indicates that the occupational demands of pastoral work can generate stress. Pastors often times see themselves serving simultaneously in numerous roles such as mentors, caregiver, preacher, leader, figurehead, disturbance handler, negotiator, administrator, manager, counsellor, social worker, spiritual director, teacher and leader in the community (Kuhne and Donaldson 1995). Performing multiple roles can lead to various forms of role strain, since it requires clergy to assume the responsibilities of and face the stresses inherent in each type of work. This can lead to stress and emotional exhaustion as clergy struggle to resolve the resulting ambiguities and strain (Gleason, 1977). Clergy also face a number of other-related stressors including high demands on their time, lack of privacy, pressures from frequency relocation, and criticisms from church members. These stressors, in turn, have been linked to feelings of stress and burnout (Carroll 2006; Frame and Shehan, 1994; Gleason 1977). Indeed, several studies have found high rates of anxiety and depression in clergy populations (Knox, Virginia, and Lombardo 2002).

Objectives of the Study.

The objectives of the study involve the following:

1. To investigate whether emotional intelligence, religious orientation and marital satisfaction would significantly have joint and independent predicting influence on psychological well-being among the clergy.
2. To investigate whether emotional intelligence, religious orientation and marital satisfaction would significantly have joint and independent predicting influence on life satisfaction among the clergy.

Research Questions

1. To what extent would emotional intelligence, religious orientation and marital satisfaction have a joint and independent predicting influence on psychological well-being among the clergy?
2. To what extent would emotional intelligence, religious orientation and marital satisfaction have a joint and independent predicting influence on life satisfaction among the clergy?

Significance of the Study.

1. It is evident that much concrete studies have not been done on the clergy in Nigeria, with focus on the variables under consideration. Therefore, the outcome of this will yield a set of data within this society to what obtains in other parts of Nigeria and also other parts of the world.
2. Information on the life satisfaction and psychological well-being of the clergy and the factors that impact it will go a long way in adequately equipping the clergy the more in carrying out the important functions they perform for the family in particular and the society in general.
3. This study will provide pertinent information or a set of reliable data on the clergy, whereby providing the church direction on how well to strategically position their clergy for effective management.
4. The theoretical build-up as well as the findings of this study will assist the church and government in planning policy formation and specific packaging of intervention programmes for risk reduction whereby increasing the life satisfaction and psychological well-being status.
5. This study will also add to the number of existing literatures on life satisfaction and psychological well-being thereby providing a theoretical advantage.

Operational Definition of Terms.

1. Clergy: Body of persons, such as pastors, ministers, priests, who are trained and ordained for religious service.
2. Emotional Intelligence: Emotional Intelligence (EI) describes the ability, capacity or skill to identify, assess, manage and control the emotions of one's self or others, and of groups.
3. Marital satisfaction: Marital satisfaction refers to an individual's subjective evaluation of the marital relationship or the degree of satisfaction derived from each partner in marriage as they assess their approval of different aspects of marital relation.
4. Religious Orientation: Religious orientation is often viewed as a way in which people live out their religious beliefs and values.
5. Psychological well-being: Psychological well-being is defined as individuals' understanding of quality life in the realm of emotional behaviour, psychological functioning and aspects of mental health.
6. Life satisfaction: Life satisfaction is an individual's cognitive and rational aspect of well-being as understood from the person's evaluation of how life corresponds with expectations according to the individual's perceived standard.

REVIEW OF RELATED LITERATURE

The theoretical frame work and empirical review of the study shall be taken under the present heading, with regards to their relationships with the independent variables (Emotional Intelligence, Religious Orientation and Marital Status), and the dependent variables (Psychological Well-being and life-Satisfaction).

Theoretical Review

Some of the theories that relate or explain emotional intelligence, religious orientation and marital status among the clergy are reviewed and discussed here. The review is done under the followings:

Perfectionism Theory (Alfred Adler, 1927)

There has been a growing interest among psychologists in perfectionism theory. Some researchers describe it as a desire to achieve idealistic goals without failing; (Slade, Newton, Butler & Murphy, 1991; Brouwers & Wiggum, 1993); which provides driving energy towards goal attainment (Roedell, 1984). However, according to others, it can be neurotic as individuals feel dissatisfaction after the accomplishment of goals because perfectionist individuals set higher standards than their abilities (Hamachek, 1978). There are only a few studies regarding the association between perfectionism and psychological well-being. For example, Robert (1996) found that adaptive perfectionists had lower levels of procrastination than non-perfectionists who have a significant predictor of achievement motivation. Moreover, as the level of perfectionism increases the level of depression decreases and that of self-esteem increases (Denise, Michael & Robert, 2000). The Bible which is the code of conduct to the Clergy and the Christians alike enjoined them to be perfect as Christ is perfect (Ephesians 4:13, Colossians 4:12 & 2Timothy 3:17). This injunction coupled with the strive to gain a higher promotion and to please God who called them will, no doubt, exacerbate the increasing tendency for perfectionism. The distresses that perfectionism invokes, has the tendency to contribute to the burnout of the Clergy. If the activity of the clergy is dependent on how well he has performed, this could bring about negative type of perfectionism. The negative dimension of perfectionism which are related to higher levels of cognitive anxiety and lower levels of self-confidence, will affect negatively the relationship of the clergy with superiors and at the same time with the parishioners, this could also affect the psychological well-being of the clergy.

Social Cognitive Theory (Albert Bandura, 1977).

Bandura (1977) proposed social cognitive learning theory with the major highlights that much of human learning occurs in a social environment. Bandura maintained that by observing others, individuals gain knowledge of the environment. Emotion regulation is the attempts people make to modify their emotional responses are critical for well-being (Gross, 1998). Healthy emotion regulation is a cornerstone of mental health and adjustment, whereas unhealthy emotion regulation lies at the core of many mental disorders (Kokkonen & Kinnunen, 2006; Gross, 2007; Vingerhoets, Nyklicek, & Denollet, 2008). People who are high in emotional intelligence believe that the domain under consideration

is controllable, whereas people who are low in emotional intelligence may or may not believe that the domain is controllable. Therefore, people who believe an attribute is impervious to control are low in emotional intelligence in that domain, compared to those who believe the attribute is controllable. People who believe they can control an attribute are more likely to try to control it, and therefore, over time, learn to use more adaptive regulation strategies. This, in turn, should ultimately result in more successful self regulation. The training of the clergy has always been in a separate institution purely designed for that purpose. The background of this institutionalization training of the clergy supports the social cognitive theory – where the trainees are modelled in behaviour appropriate to the proper formation of the clergy. The apprenticeship method been involved in the training of the clergy follows the cue of the social cognitive theory of modelling. The clergy behaviour is majorly modelled by other clergy and also the attitudes of the congregation. Through self-regulation, people modify their emotional responses, which is critical to their psychological well-being. This theory also explains the ability of the clergy to respond to circumstances, which is understood from their emotional intelligence. The ability for the clergy to model their emotion to a desirable level, they should have the belief that they are able to regulate their emotion; this ability may to some extent depend on their religious orientation.

Empirical Review

Emotional Intelligence and Psychological Well-being

Marzuki, Salim and Rani (2018), explores the relationship between emotional intelligence and psychological wellbeing among hearing-impaired students. A total of 130 hearing impaired students were chosen as participants via simple random sampling at four polytechnics in Malaysia. The Bar-On Emotional Quotient: Short (EQ-i: S) and Ryff's Psychological Well-Being instruments were utilised to measure emotional intelligence and psychological well-being. It was found that in general, hearing impaired students have moderate emotional intelligence level and psychological well-being. Though limited by their ability to speak and to hear, emotional intelligence among hearing-impaired students does play a role in enhancing their individual capability to learn and to experience positive psychological well-being in life. Another research was done by James, Bore and Zito, (2012) which involves emotional intelligence and psychological well-being. Their study aimed to identify the relationship between emotional intelligence, personality and array of indicators of psychological well-being among law students. In this study, 43 students had completed all tests. The test instruments comprised of emotional intelligence test, personality test, coping test and social well-being test. The findings showed that emotional intelligence was significantly related to three of the six variables that were chosen to represent psychological health and the Big Five personality factor of neuroticism was found to be the strongest predictor of well-being. According to Shaheen & Shaheen (2016) also stressed on the relationship between emotional intelligence and psychological wellbeing among students. One hundred students were randomly selected for this study. There were 2 scales that had been utilised in this study namely Well-Being Manifestation Measure Scale and Emotional Intelligence Scale. Their findings showed that there was a significant positive correlation between emotional intelligence and psychological well-

being indicating that higher emotional intelligence level will lead to higher psychological well-being level. The findings also indicated that girls are more intelligence than boys. Meanwhile, a study focusing on the same topic but using different setting and sample was conducted by Irshad, (2015). In this scenario, the researcher had selected 75 males and 75 females from public and private medical college. The scale of emotional intelligence and psychological well-being were used in this study. Result showed that the emotional intelligence and psychological well-being has significant differences on dimensions of psychological well-being (autonomy, environmental mastery and personal growth) and has insignificant differences on three dimensions of psychological wellbeing (positive relations, purpose in life and self acceptance) among private and public college.

Religious Orientation and Psychological Well-being.

Combined efforts by psychologists and psychiatrists have produced volumes of work done on the relationship between religion and mental health. For example, Maltby (1999) examined the personality dimension of religious orientation and found that psychotics shared a significantly negative association with personal orientation toward religion. He also found that obsessional symptoms shared a moderately significant positive correlation with an extrinsic orientation toward religion. Koenig and Larson (2001) reported association of religion with greater well-being, less depression and anxiety, greater social support and less substance abuse. Baetz, Larson, Marcoux, Brown and Griffin (2002) have also demonstrated these findings. They investigated the relationship between religious commitment and mental health and found lower level of depression for patients with more frequent worship attendance and higher levels of intrinsic religiousness. Length of stay in psychiatric ward was also found to be significantly shorter for patients with more frequent worship attendance and those who used religious thought or activities as the most important strategy to cope with illness. To further demonstrate that regardless of the religious affiliation, religion has effects on mental health, Watson, Ghorbani, Davison, Bing, Hood and Ghramaleki (2002) compared the religious orientation, inner awareness and mental health of subjects in Iran and the United States.

Marital Satisfaction and Psychological Well-Being.

Proulx, Helms, and Buehler (2007) conducted a meta-analysis examining 93 studies of marital quality and individual well-being. They found that marital quality and psychological well-being were positively related both concurrently and over time such higher levels of marital quality were related to greater individual well-being. In another study, Kamp, Dush and Amato (2005) found that spouses who scored one variance above the mean of marital satisfaction had significantly greater subjective well-being than spouses who scored one variance below the mean. The strain generation model (Davila, Bradbury, Cohan, & Tochluk, 1997) posits that individuals with low psychological well-being encounter stressful interactions with their spouses which, in turn, these stressful interactions cause even greater declines in psychological well-being, for instance, a wife with low psychological wellbeing might withdraw from family life, creating tension in her marriage and causing arguments together with her husband.

Emotional Intelligence and Life Satisfaction

Life satisfaction has been perceived as not being static. It varies with time, gender and academic status. Even the time of the day, week and month, or year influences life satisfaction, this is often the main reason why life satisfaction is examined in terms of general life satisfaction or general well-being, so on incorporation of different variants of life satisfaction. By this, life satisfaction has rhythms and cycles. On life satisfaction and emotional intelligence, Extremera, N. and Rey, L. (2016) examined the link between ability emotional intelligence (EI), positive and negative affect, and life satisfaction during a relatively wide sample of 721 Spanish undergraduate students. Data were collected using the Mayer-Salovey-Caruso emotional IQ test, the Positive and Negative Affect Schedule, and therefore the Satisfaction with Life Scale. Correlational results indicated that ability EI was significantly and positively related to life satisfaction and positive affect, and inversely with negative affect. In line with previous meta-analytic findings, ability emotional intelligence, measured by performance test, showed a little and direct correlation with life satisfaction (Sánchez-Álvarez, Extremera, & Fernández-Berrocal, 2016). Moreover, positive affect and negative affect showed significant association with life satisfaction in line with affect as information perspective (Schwarz & Clore, 2007).

In other words, people with high emotional intelligence could be satisfied with their lives because they're ready to frequently experience pleasant or positive emotions and/or because they infrequently experience unpleasant or negative emotions.

Religious Orientation and Life Satisfaction

Those who have higher levels of religiosity are more satisfied with life generally. Even within the face of conditions that cause physical pain like arthritis (Bartlett, Piedmont, Bilderback, Matsumoto, & Bathon, 2003) and people facing terminal illness (Neimeyer, Currier, Coleman, Tomer, & Samuel, 2011), persons with increased levels of religiosity report being more satisfied with life than those with lower levels of religiosity. Neimeyer et al. (2011) found that religiosity eased emotional suffering and increased acceptance of death during a group of terminally ill older adult participants. Bartlett et al. (2003) found that increased religiosity was related to lower levels of physical distress in adults with arthritis. The results linked religiosity with increased happiness and a positive view of private health despite severity of illness. Those that reported higher levels of religiosity had a rise in positive emotions and a decrease in negative feelings (Bartlett et al., 2003). Further validation for the link between religiosity and better physical and psychological state was found by Konopack and McAuley (2012). Persons who reported high levels of religiosity also reported better psychological state and to a lesser degree better physical health. Perrone, Webb, Wright, Jackson, and Ksiazak (2006) studied religiosity and life satisfaction in gifted adults and located a direct correlation between religious well-being and life satisfaction.

Recently, Stavrova, Fetchenhauer, & Schlösser, (2013) showed that religious people are happier and more satisfied with life than non-religious individuals especially in countries with a positive social norm toward religiousness(Gebauer, Sedikides, & Neberich,2012).

Marital Satisfaction and Life Satisfaction.

Warner and Carter (1984) assessed the standard of life for pastors and pastors' wives by comparing the standard of life they reported thereupon reported by non-pastoral males and females within an equivalent denomination. Loneliness, marital adjustment and vocational burnout were used because the indices of the standard of life as measured by the Revised UCLA Loneliness Scale, the Dyadic Adjustment Scale and therefore the Maslach Burnout Inventory. Responses from 189 subjects indicated that the pastors and therefore the pastors' wives experience significantly more loneliness and diminished marital adjustment as compared with males and females in non-pastoral roles. Burnout was indicated by higher experienced levels of emotional exhaustion and involvement for pastors and pastors' wives than non-pastoral husbands and wives. This provides some empirical support to the hypothesis that pastors and pastors' wives experience a diminished quality of life compared to other persons within the church. A study administered by Kazemil, Ehteshamzade & Makvandi (2015) to match life satisfaction and marital satisfaction in married male and feminine teachers in Ahvaz .The study sample consisted of all married male and feminine teachers in Ahvaz during which 200 are selected randomly because the sample. They respond research tools like ENRICH marital satisfaction scale and satisfaction with life scale. MANOVA was used for the analysis. The results showed that there's a big difference between marital and life satisfaction during this two groups. Married male teachers reported greater life satisfaction and marital satisfaction. we will conclude that gender features a meaningful effect on life and marital,satisfaction.

Hypotheses

1. Emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent predicting influence on psychological well-being among the Eastern Nigeria clergy.
2. Emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent predicting influence on life satisfaction among the Eastern Nigeria clergy.

METHODS

Participants

The participants was drawn from a population of Anglican clergy, in Anambra state Nigeria. The state is located in the South-East geo-political zone of Nigeria. The state

capital is Awka. Anambra state is made up of nine (9) Anglican dioceses, with a total population of one thousand and fifty (1050) clergymen:

- (1). The Diocese on The Niger which is comprised of five local government areas of the state (Idemili North, Idemili South, Oyi, Onitsha North and Onitsha South). With a population of 205 clergymen who are married and 7 clergymen who were not married.
- (2). The Diocese of Awka which is also comprised of five local government areas of the state (Awka-North, Awka-South, Njikoka, Dunukofia and Anaocha). With a population of 195 clergymen who are married and 5 clergymen who were not married.
- (3). The Diocese of Nnewi which is comprised of three local government areas (Nnewi-South, Nnewi-North and Ekwusigo), with a population of 143 clergymen who are married and 4 clergymen who were not married.
- (4). The Diocese of Aguata which is comprised of three local government areas (Aguata, Orumba-North and Orumba-South), with a population of 136 clergymen who are married and 3 clergymen who were not married.
- (5). The Diocese of Ihiala which is comprised of one local government area of the state (Ihiala), with a population of 55 clergymen.
- (6). The Diocese of Niger-West which is comprised of two local government areas of the state (Ayamelum and Anambra- East), with a population of 81 clergymen.
- (7). The Diocese of Mbamili which is comprised of one local government area of the state (Anambra-West), with a population of 48 clergymen.
- (8). The Diocese of Ogbaru which is comprised of one local government area of the state (Ogbaru), with a population of 98 clergymen.
- (9). The Diocese of Amichi which is comprised of part of Nnewi-South and Nnewi-North local government areas of the state with a population of 70 clergymen.

Instruments

Five instruments were used in the Study; they are Wong and Law Emotional Intelligence Scale (WLEIS), Enrich Marital Satisfaction Scale (EMSS), and Age Universal scale, these instruments will specifically measure the independent variables: emotional intelligence, marital satisfaction and religious orientation respectively. The others include Well-being Manifestation Measurement Scale (WMMS) and Satisfaction with life scale these were used to measure the dependent variables: psychological well-being and life satisfaction respectively.

Wong and Law Emotional Intelligence Scale (WLEIS)

The scale was designed by Wong and Law (2002) based on the four dimensions of emotional intelligence as proposed by Davis et al 1998. It consists of 16 items in which 4 items were drawn from each dimension. Self-Emotional Appraisal (SEA), Other Emotional Appraisal (OEA), Use of Emotion (UOE) and Regulation of Emotion (ROE). The scale has been used in Nigeria and was found to have coefficient alpha of: Self Emotion, 0.89, Regulation of Emotion 0.89, Use of Emotion 0.80, and Others Emotion 0.89 (Adeyemo and Adeleye, 2016). The response format of the WLEIS is a 7-point Likert- type scale (1= totally disagree, 7= totally agree). Higher scores indicate higher levels of emotional intelligence.

Enrich Marital Satisfaction Scale (EMS).

Enrich Marital Satisfaction Scale (EMS) developed by Fournier, Olson, & Druckman (1983). The EMS scale is a 15-item scale comprising the idealistic distortion and marital satisfaction scale. With a 5-point response ranging from 1 = strongly disagree to 5 = strongly agree. The instrument had Cronbach's alpha reliability of .86. Test-retest reliability of 0.85. The scale had been used in Nigeria and was found to have a cronbach's alpha reliability of 0.89 (Mbam, Oginyi, & Onyishi, 2015).

Age Universal Scale

Allport (1960) first developed the concept of Religious Orientation, which he defined as the motivation for engaging in religion. Two dimensions of the religious experience were discerned from the scale i.e. intrinsic orientation and extrinsic orientation. The construct validity of the scale was established as .70 and .73 for intrinsic and extrinsic orientations respectively. This scale evaluates religious orientations of both adults and children. The items were re-written to simplify the language as much as possible without changing the basic content. When they correlated the items of the new scale with the original scale, they found a reliability coefficient that range from .34 to .70 for the intrinsic and .66 to .73 for the extrinsic orientations respectively. The "Age Universal" scale consists of 12 items.

Well-Being Manifestation Measurement Scale:

This scale was developed by Masse, Poulin, Dassa, Lambert, Belair and Battaglini (1998b). The need for a scale which is shorter and easy to administer informed the choice of this scale. The scale contains 25 items with six factors.

1. Control of self and events (4 items): 17, 18, 19, 20.
2. Happiness (5 items): 21, 22, 23, 24, 25.
3. Social involvement (4 items): 9, 10, 11, 12.
4. Self-esteem (4 items): 1, 2, 3, 4.
5. Mental balance (4 items): 5, 6, 7, 8.
6. Sociability (4 items): 13, 14, 15, 16.

Masse, Poulin, Dassa, Lambert, Belair and Battaglini (1998a) found an overall Cronbach alpha of 0.93 = .85 and a range of .71 on the subscales. The 52% of the variance in psychological well-being were explained by them. The higher the scores on the scale indicated a higher psychological well-being of the respondent. The scale has been validated and used in Nigeria (Adeyemo, D. A. & Adeleye, A. T. (2016).

Satisfaction with Life Scale:

The satisfaction with life scale was developed by Diener, Emmons, Larsen, & Griffin (1985). It was measured on 7 point Likert (1985) format with endpoints of strongly agree (7) and strongly disagree (1). The implication was that the higher score indicated higher life satisfaction. The satisfaction with life scale has five items. The scale measures an individual's well-being and satisfaction with life as a whole. The satisfaction with life scale had original test-retest and Cronbach alpha reliability coefficients of .82 and .87 respectively. The coefficients were above the Kuder-Richardson K-R- 20 mark of .73 (Kuder & Richardson, 1973), .60 criterion mark of Nunally (1978), and the .50 criteria

mark by Heisen (2014). The instrument had criterion related validity coefficient of .73 as determined from a sample of 176 undergraduate students of University of Illinois, USA. The Life Satisfaction Index-Z of Neugarten, Havighurst & Tobin (1961) had been previously validated in Nigeria by Omoluabi (2002). The range of possible scores is from 5 to 35 with a higher score indicating a higher level of life satisfaction.

Procedure/Sampling Technique

The study made use of clustered random sampling method. The Anglican dioceses in Anambra state which is comprised of nine (9) dioceses shall be grouped into three categories for the purpose of this research depending on their sizes which is determined by the number of local government areas in each diocese. Dioceses on the Niger and Awka occupy five local government areas each. Dioceses of Nnewi and Aguata occupies three local government areas each, while dioceses of Ihiala, Mbamili and Ogbaru occupies one local government area each, with the exception of diocese of Niger-west that occupies two local government areas. Diocese of Amichi is made up of some part of Nnewi- South and Nnewi-North.

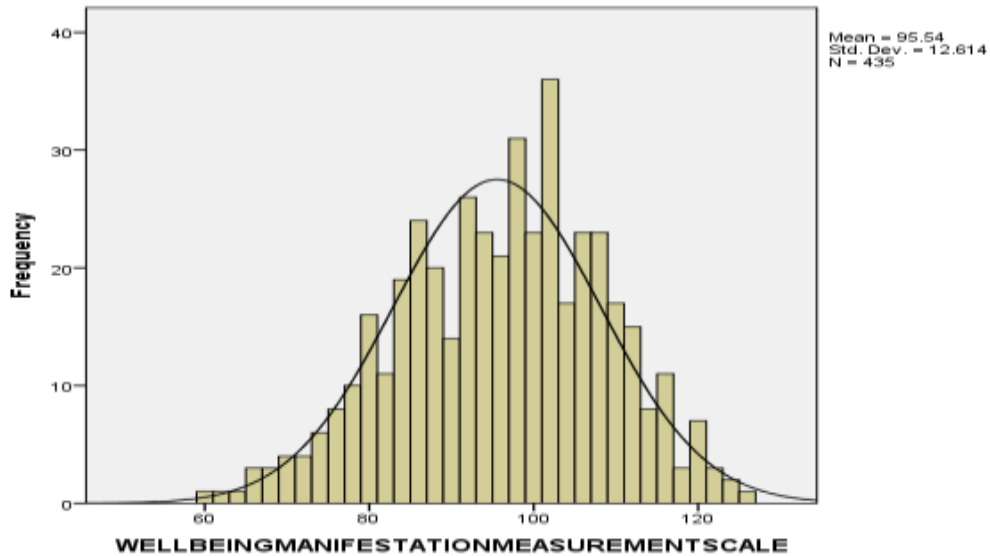
With the above classification of dioceses and the numbers of local government areas they are situated in, there are three major clusters: Cluster A - (On the Niger and Awka with five local government areas each). Cluster B - (Nnewi and Aguata with three local government areas each) Cluster C - (Ihiala, Niger-West, Amichi, Mbamili and Ogbaru). With the simple random sampling method, specifically the lottery method of sampling, Awka, Aguata, Ihiala and Ogbaru would be selected. This was arrived at by writing the name of each of the dioceses in the same cluster on a paper, the paper will be squeezed and put in a hat, and one was ask to choose once for cluster A and B, and for cluster C one was ask to choose twice. Invariably out of the twenty-one local government areas of the state, ten local government areas were chosen for the study. The participants were chosen from four dioceses of the entire nine (9) dioceses. Therefore, a total sample size of four hundred and eight-four (484) married clergymen were used for the study. (Awka-195, Aguata-136, Ihiala-55 and Ogbaru- 98).

Design and Statistics

The cross-sectional survey research design was adopted for the study. The regression analysis was used to examine the predictive value of emotional intelligence, religious orientation and marital satisfaction which are the independent variables of the study on the clergy's psychological well-being and life satisfaction which are the dependent variables. The essence of using regression analysis is to establish the relationship (if any) between the independent variables and the dependent variables, as well as exploring the nature of the relationship. Histogram was also used to present the result. Therefore, the hypotheses was analysed using the regression analysis, while SPSS version 20 software was used for data analysis.

RESULT

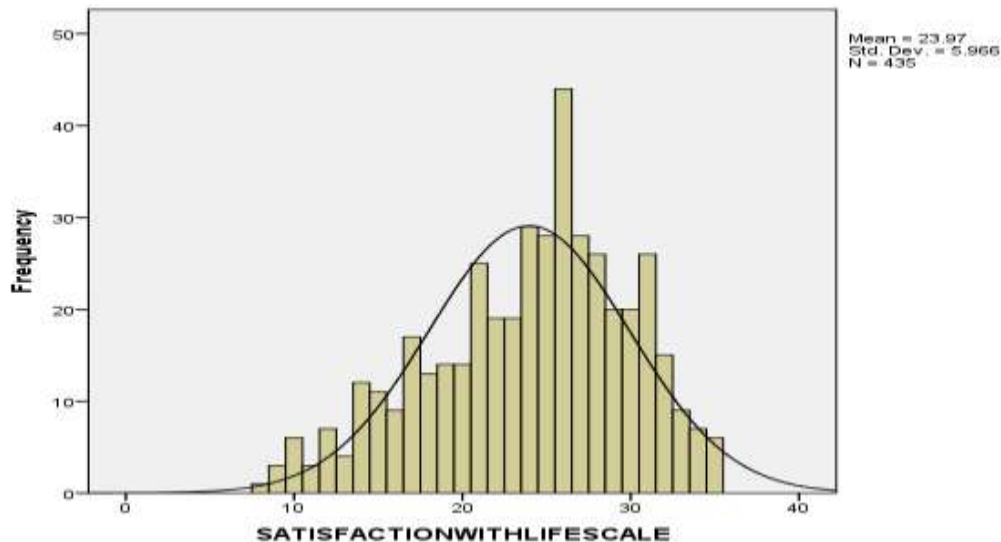
FIGURE 1: Psychological Well-being



Histogram for Psychological Well-being of the Clergy of Anambra State, Nigeria.
Source: Analysis of the researcher’s collected primary data.

The histogram graph of figure 1 showed the sample of the psychological well-being of the participants, with mean (95.54) and standard deviation (12.614) for N = 435. Most of the participants’ psychological well-being is within the normal curve. The strength of the psychological well-being is on the high side of the histogram with very little outliers.

FIGURE: 2 LIFE SACTISFACTION

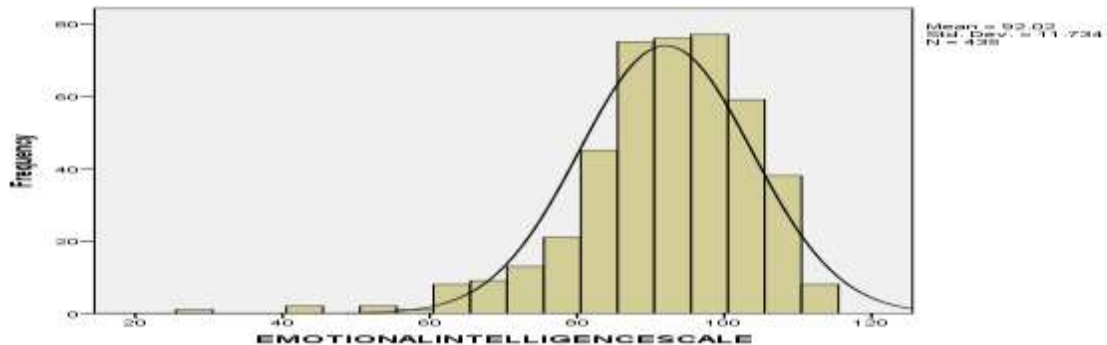


Histogram for Psychological Well-being of the Clergy of Anambra State, Nigeria.

Source: Analysis of the researcher’s collected primary data.

The histogram graph of figure 2 showed the sample of the Life Satisfaction of the participants, with mean (23.97) and standard deviation (5.966) for N = 435. Most of the participants’ psychological well-being is within the normal curve. The performance was stable and regular, above the average.

FIGURE: 3 EMOTIONAL INTELLIGENCE

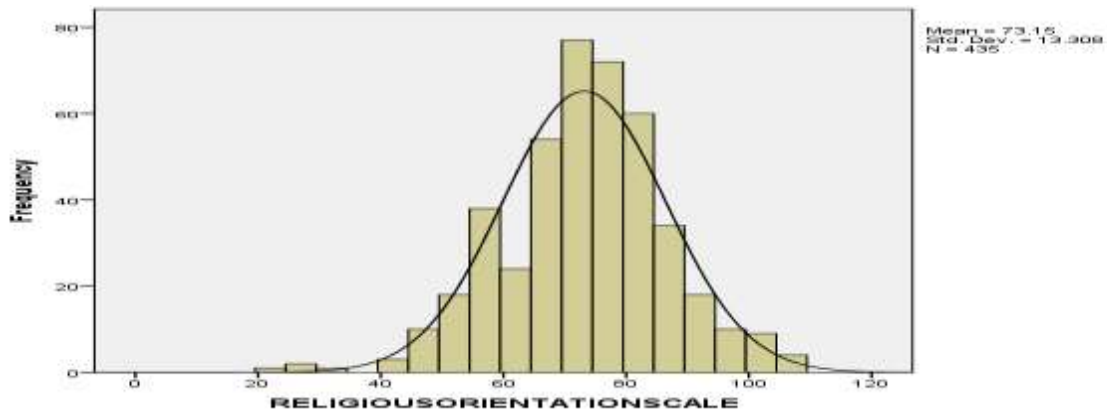


Histogram for Emotional Intelligence of the Clergy of Anambra State, Nigeria.

Source: Analysis of the researcher’s collected primary data.

The histogram graph of figure 2 showed the sample of the Emotional Intelligence of the participants, with mean (92.02) and standard deviation (11.734) for N = 435. Greater number of the participants fell within the normal curve with high emotional intelligence, with very few participants sparsely have very low emotional intelligence outside the normal curve.

FIGURE: 4 RELIGIOUS ORIENTATION

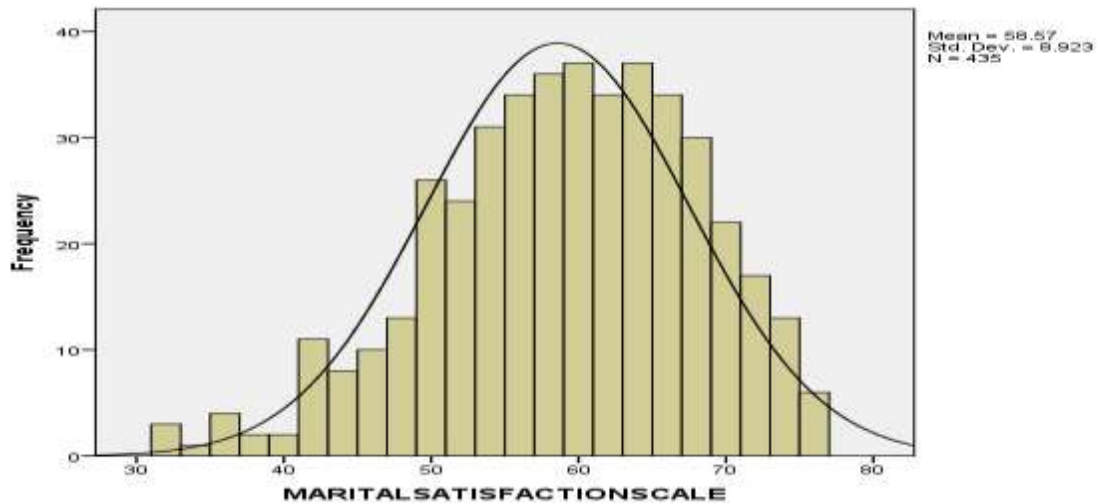


Histogram for Religious Orientation of the Clergy of Anambra State, Nigeria.

Source: Analysis of the researcher’s collected primary data.

The histogram graph of figure 4 showed the sample of the Religious Orientation of the participants, with mean (73.15) and standard deviation (13.308) for N = 435. Greater number of the participants (about 98%) fell round the mean with very high frequency.

FIGURE: 5 **MARITAL SATISFACTION**



Histogram for Marital Satisfaction of the Clergy of Anambra State, Nigeria.

Source: Analysis of the researcher's collected primary data.

The histogram graph of figure 5 showed the sample of the Marital Satisfaction of the participants, with mean (58.57) and standard deviation (8.923) for N = 435. All the performance of the marital satisfaction are within the normal curve, which indicated an established norm that can be likened to performance culture of the Clergy being satisfied with their marriage.

Hypothesis One

Ho: Emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent prediction of psychological well-being among the Anglican Clergy.

Hi: Emotional intelligence, religious orientation and marital satisfaction will have a statistical significant joint and independent prediction of psychological well-being among the Anglican Clergy.

Table 1.

Variables	R	R ² Adjusted	F	P	β	t	P
Emotional Intelligence					.473	10.577	<.05
Religious Orientation	.528 ^a	.274	55.509	<.05	.074	1.722	NS
Marital Satisfaction					.088	2.054	<.05

Regression Analysis summary table showing the joint and independent prediction of emotional intelligence, religious orientation and marital satisfaction on psychological well-being among the Anglican Clergy.

*NS = Not Significant.

Source: Analysis of the researcher's collected primary data

The result on table 1 shows that emotional intelligence, religious orientation and marital satisfaction are jointly having a statistical significant prediction of the psychological well-being of the Anglican Clergy, $F(3,431) = 55.509$; $R = .528^a$; $P < .05$; R^2 (coefficient of determination) = .274. The joint influence is $R = .528^a$ and was contributed to by all the variables. Furthermore, emotional intelligence $\beta = .473$; $t = 10.577$; $P < .05$ and marital satisfaction $\beta = .088$; $t = 2.054$; $P < .05$ are independently contributing significantly in the joint prediction of psychological well-being. Therefore, the null hypothesis (H_0) which stated that emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent prediction of psychological well-being among the Anglican Clergy was rejected, except for the independent prediction of religious orientation on psychological wellbeing $\beta = .074$; $t = 1.722$; $P > .05$ which was not significant, while the alternative hypothesis (H_1) which stated that emotional intelligence, religious orientation and marital satisfaction will have a statistical significant joint and independent prediction of psychological well-being among the Anglican Clergy was accepted, except for the independent prediction of religious orientation on psychological wellbeing.

Hypothesis Two

H_0 : Emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent prediction of life satisfaction among the Anglican Clergy.

H_1 : Emotional intelligence, religious orientation and marital satisfaction will have a statistical significant joint and independent prediction of life satisfaction among the Anglican Clergy.

Table 2.

Variables	R	R ² Adjusted	F	P	B	T	P
Emotional Intelligence					.220	4.539	<.05
Religious Orientation	.388 ^a	.145	25.532	<.05	.204	4.352	<.05
Marital Satisfaction					.143	3.090	<.05

Regression Analysis summary table showing the joint and independent prediction of emotional intelligence, religious orientation and marital satisfaction on life satisfaction among the Anglican Clergy.

Source: Analysis of the researcher's collected primary data

The result in table 2. shows that emotional intelligence, religious orientation and marital satisfaction are jointly having a statistical significant prediction of life satisfaction of the Anglican Clergy, $F(3,431) = 25.532$; $R = .388^a$; $P < .05$; R^2 (coefficient of determination) = .145. The joint prediction is $R = .388^a$ and was accounted for by all the variables. Furthermore, emotional intelligence $\beta = .220$; $t = 4.539$; $P < .05$, religious orientation $\beta = .204$; $t = 4.352$; $P > .05$, and marital satisfaction $\beta = .143$; $t = 3.090$; $P < .05$, are all independent significant predictors of life satisfaction among the Anglican Clergy. Therefore, the null hypothesis (H_0) which stated that emotional intelligence, religious orientation and marital satisfaction will not have a statistical significant joint and independent prediction of life satisfaction among the Anglican Clergy was rejected, hence the alternative hypothesis (H_1) which stated that emotional intelligence, religious orientation and marital satisfaction will have a statistical significant joint and independent prediction of life satisfaction among the Anglican Clergy was accepted.

Summary of the Findings

The findings of the study are summarized below:

Independent Variables Predictors of Dependent variables

1. Emotional intelligence, religious orientation and marital satisfaction are jointly having a significant interaction effect on psychological well-being
2. Emotional intelligence and marital satisfaction are independently having a significant interaction effect on psychological well-being.
3. Religious orientation did not have independent significant effect on psychological well-being.
4. Emotional intelligence, religious orientation and marital satisfaction had joint and independent significant prediction of life satisfaction.

Implications of the Results

1. Hypothesis 1; implies that emotional intelligence, religious orientation and marital satisfaction had a significant joint interaction effect on psychological well-being among the Anglican Clergy and that emotional intelligence and marital satisfaction had a significant independent interaction effect on psychological well-being among Anglican Clergy, but religious orientation did not have independent significant interaction effect on psychological well-being among the Anglican Clergy.
2. Hypothesis 2; implies that emotional intelligence, religious orientation and marital satisfaction had a significant joint and independent interaction effect on life satisfaction among the Anglican Clergy.

DISCUSSION

This study investigated the predictive influence of emotional intelligence, religious orientation and marital satisfaction on psychological well-being and life-satisfaction among the Anglican Clergy. The independent variables were emotional intelligence, religious orientation and marital satisfaction, while the dependent variables were psychological well-being and life-satisfaction.

For hypothesis two, the null hypothesis (Ho) was rejected except for the independent influence of religious orientation on psychological well-being which was not significant, while the alternative hypothesis (Hi) was accepted. In other words, that emotional intelligence, religious orientation and marital satisfaction together have a statistically significant interaction effect with psychological well-being and that emotional intelligence and marital satisfaction independently have a statistically significant interaction effect on psychological well being, but religious orientation independently does not have a statistically significant interaction effect with psychological well being. This means that religious orientation did not independently influence the psychological well being. The following studies corroborate this finding (Yeganeh, & Shaikhmahmoodi, 2013; Newton & Mcintosh, 2010; Kezdy, Martos, Rodriguez & Henderson, 2010). The exception of religious orientation not having prediction of psychological well-being independently in this study indicated that religious orientation alone without the other variables provide psychological well-being. Again, the fact remains that religion is found to be a bigger contributing factor to older people's sense of psychological well-being than to younger people, which is consistent with the findings in North America (Blazer & Palmore, 1976; Hunsberger, 1985). The population of the participants in this study were majorly the younger people, 20-60years(95.8%) and 61years-above(4.1%).

The following studies corroborate emotional intelligence predicting life satisfaction: Mirkhan, Shakerinia, Kafi, and Khalilzade (2014); Ozer, Hamarta, and Engin, (2016); Deniz, Avsaroglu, Deniz, and Bek, (2010); Considering the interactive effect of religious orientation with life satisfaction, the following studies were in agreement with this study Cohen, Hall, Koenig, and Meador, (2005) but contrary to Iraj, Iraj, Mousa, and Nourallah,

(2014); Maheshwari and Sing, (2009). The difference in the outcome of these studies might depend on the religious orientation of the participants.

Summarily, enhancing emotional intelligence, religious orientation and marital satisfaction will lead to an optimal increase in the level of psychological well-being and life satisfaction of the Anglican Clergy. This, of course, will increase his functioning despite the crowded stressful circumstances of having to be 'god' for the society where he found himself.

CONCLUSION

As earlier stated in the statement of problems that multiple roles the Clergy play in the society, such as mentors, caregivers, preachers, leaders, administrators, managers, husbands, fathers and community leaders, these without doubt lead to stress and emotional exhaustion as they struggle to resolve the conflicts each of the duty generates. The Clergy performs a religious duty, and with the ability of the religious orientation independently predicting psychological well-being, hence they are able to face all the challenges that the vocation entails with deep satisfaction. The satisfaction they derive could be as a result of committing their time and resources to the community they found themselves. "It is more blessed to give than to receive" (Acts, 20:35). The Clergy satisfaction is not just a passive state, which is as a result of environmental conditions, but they view relationships as a source of satisfaction. Also, the ability of the Clergy to perform these multiple roles could be dependent on their heightened level of psychological well-being and life satisfaction which was attested to by the interaction effect of emotional intelligence, religious orientation, and marital satisfaction of the current study.

Recommendations

With the completion of the study, the following recommendations are proffered.

1. Considering the fact that emotional intelligence is a strong predictor of psychological well-being and life satisfaction among the Anglican Clergy, demands that theological schools should begin to develop programmes to foster emotional intelligence among seminarians. As emotional intelligence is teachable and learnable, instructors should endeavour to teach the rudiments of emotional intelligence to students.
2. With the understanding that religious orientation independently predicted psychological well-being, the clinicians should consider this in rendering therapy to patients.

Suggestions for further studies:

1. The result of this study is specific to male Clergy population and within a particular geographical area of the country, there is need to extend further studies to female Clergy population and other geographical entities to broadening the generalization.
2. Further studies should include the role of demographic variables, for example, age, educational level, family size and income level to be assessed in relation to the variables under study.
3. Extending this study to the Clergy of other denominations would contribute to the frontiers of knowledge.

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APPENDIX 1

INSTITUTE OF THEOLOGY,

PAUL UNIVERSITY, AWKA, ANAMBRA STATE, NIGERIA

SECTION A

Please provide your background information. The information provided in the course of this research will be confidential, thanks.

1. In which of the Diocese are you serving?

- a) Awka----- b) Aguata----- c) Ihiala----- d) Ogbaru-----

2. Choose your age bracket.

- a) 20years – 40years----- b) 41years – 60years----- c) 61years – above-----

3. Indicate your highest qualification.

- a) Diploma / Certificate----- b)B.A. / B.Sc----- c)M.Sc / M.A.----- d)Ph.D-----.

4. Indicate your income per annum.

- a) 300,000:00 - 500,000:00----- b)501,000:00 –700,000:00-----
c)701,000:00 –900,000:00-----d)901,000:00- above-----

5. Indicate number of years you have been in this service.

- a) 1 – 10years----- b)11 – 20years-----c)21 – 30years----- d)31- above-----

6. Indicate your Marital Status. a)Married----- b)Single-----

SECTION B: Wong and Law Emotional Intelligence Scale**This scale (WLEIS) was designed by Wong and Law (2002)**

N O	ITEMS	Response Scale						
		Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Neither Agree nor (4)	Slightly Agree (5)	Agree (6)	Strongly Agree (7)
1	I have a good sense of why I have certain feelings most of the time.							
2	I have good understanding of my own emotions.							
3	I really understand what I feel.							
4	I always know whether or not I am happy.							
5	I always know my friends' emotions from their behaviour.							
6	I am a good observer of others' emotions.							
7	I am sensitive to the feelings and emotions of others.							
8	I have good understanding of the emotions of people around me.							
9	I always set goals for myself and then try my best to achieve them.							
10	I always tell myself I am a competent person.							
11	I am a self-motivating person.							
12	I would always encourage myself to try my best.							
13	I am able to control my temper so that I can handle difficulties rationally.							
14	I am quite capable of controlling my own emotions.							
15	I can always calm down quickly when I am very angry.							
16	I have good control of my own emotions.							

SECTION C: ENRICH MARITAL SATISFACTION SCALE

NO	ITEMS	Strongly disagree (1)	Moderately Disagree (2)	Neither Agree nor disagree (3)	Moderately Agree (4)	Strongly Agree (5)
(+1)	My partner and I understand each other perfectly					
(-2)	I am not pleased with the personality characteristics and personal habits of my partner					
(+3)	I am very happy with how we handle role responsibilities in our relationship					
(+4)	My partner completely understands and sympathizes with my every mood					
(-5)	I am not happy about our communication and feel my partner does not understand me					
(+6)	Our relationship is a perfect success					
(+7)	I am very happy with how we make decisions and resolve conflicts					
(-8)	I am unhappy about our financial position and the way we make financial decisions					
(-9)	I have some needs that are not being met by our relationship					
(+10)	I am very happy with how we manage our leisure activities and the time we spend together					
(+11)	I am very pleased about how we express affection and relate sexually					
(-12)	I am not satisfied with the way we each handle our responsibilities as parents (if applicable)					
(+13)	I have never regretted my relationship with my partner, not even for a moment					
(-14)	I am dissatisfied about our relationship with my parents, in-laws, and/or friends					
(+15)	I feel very good about how we each practice our religious beliefs and values					

This scale was developed by Fournier, Olson, & Druckman (1983).

SECTION D: “Age Universal” Religious Orientation Scale

N O	ITEMS	Strongly Disagree (1)	Disagree (2)	Somewhat Disagree (3)	Slightly Disagree (4)	Neutral (5)	Slightly Agree (6)	Somewhat Agree (7)	Agree (8)	Strongly Agree (9)
		1	I enjoy reading about my religion							
2	I go to church because it helps me to make friends.									
3	It is important to spent time in private thought and prayer.									
4	I have often had a strong sense of God’s presence.									
5	I pray mainly to gain relief and protection									
6	I tried hard to live all my life according to my religion									
7	What religion offers me most is comfort in times of troubles or sorrows									
8	My religion is important because it answers many questions about meaning of life.									
9	Prayer is for peace and happiness.									
10	I go to church to spend time with my friends.									
11	My whole approach to life is based on my religion.									
12	I go to church because I enjoy reading people I know there.									

The scale was developed by Maltby, (1999).

SECTION E: Well-Being Manifestation Measurement Scale

N O	ITEMS	Never (1)	Rarely (2)	Sometimes (3)	Frequently (4)	Almost Always (5)
1	I had self-confidence					
2	I felt that others loved me and appreciated me					
3	I felt satisfied with what I was able to accomplish, I felt proud of myself					
4	I felt useful					
5	I felt emotionally balanced.					
6	I was true to myself, being natural at all times					
7	I lived at a normal pace not doing anything excessively					
8	My life was well-balanced between my family, personal and school activities					
9	I have goals and ambitions					
10	I was curious and interested in all sorts of things					
11	I had lots of energy, I did lots of activities					
12	I felt like having fun, doing sports and participating in all my favorite activities and past-times.					
13	I smiled easily					
14	I had a good sense of humour, easily making my friends laugh					
15	I was able to concentrate and listen to my friends					
16	I got along well with everyone around me					
17	I was able to face difficult situations in a positive way					
18	I was able to clearly sort things out when faced with complicated situations					
19	I was able to find answers to my problems without trouble					
20	I was quite calm					
21	I had the impression of really enjoying and living life to the fullest.					
22	I felt good, at peace with myself					
23	I found life exciting and I wanted to enjoy every moment of it					
24	My morale was good					
25	I felt healthy and in good shape					

This scale was developed by Masse, Poulin, Dassa, Lambert, Belair and Battaglini (1998b).

SECTION F: Satisfaction with Life Scale

NO	ITEMS	Strongly Disagree (1)	Disagree (2)	Slightly disagree (3)	May be (4)	Slightly Agree (5)	Agree (6)	Strongly Agree (7)
1	In most ways my life is close to my ideal.							
2	The conditions of my life are excellent.							
3	I am satisfied with life.							
4	So far I have gotten the important things I want in life.							
5	If I could live my life over, I would change almost nothing							

The satisfaction with life scale was developed by Diener, Emmons, Larsen, & Griffin (1985).