

## **EXTRAPOLATIVE EFFECTS OF SOME PSYCHO-DEMOGRAPHIC FACTORS ON HOLISTIC WELLNESS OF ANGLICAN COMMUNION PRIESTS IN SOUTHWEST NIGERIA**

Oluwole, D. A.<sup>1</sup>

### **Abstract**

*This study examined the composite and relative effects of some psychosocial factors: age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and pastoral experience on holistic wellness of Anglican Priests in Southwest, Nigeria.*

*The study adopted a survey research design of the ex-post facto type. Stratified random sampling technique was used to select 600 Anglican priests from the six states of the Southwest Nigeria. Six instruments were used namely: 5F Wel Inventory ( $\alpha = 0.90$ ), Job Satisfaction Scale ( $\alpha = 0.91$ ), Multi-Dimensional Support scale ( $\alpha = 0.87$ ), Daily Spiritual Experience Scale ( $\alpha = 0.94$ ), Social Desirability Scale ( $\alpha = 0.68$ ) and the Tromso Social Intelligence Scale ( $\alpha = 0.90$ ). Three research questions were answered. Data were analysed using Multiple Regression and Pearson Product-Moment Correlation.*

*Findings revealed that there was significant relationship between the independent variables and holistic wellness of the priests: age ( $r = 0.134$ ;  $p < 0.05$ ), educational qualification ( $r = 0.138$ ;  $p < 0.05$ ), pastoral experience ( $r = 0.187$ ;  $p < 0.05$ ), social desirability ( $r = 0.169$ ;  $p < 0.05$ ), workplace social support ( $r = 0.459$ ,  $p < 0.05$ ), social intelligence ( $r = 0.740$ ;  $p < 0.05$ ) and spirituality ( $r = 0.543$ ;  $p < 0.05$ ). There was also significant effect of independent variables on holistic wellness ( $F(8,590) = 307.58$ ;  $p < 0.05$ ). Six of the independent variables made significant relative contribution to holistic*

---

<sup>1</sup> Department of Guidance and Counselling, University of Ibadan, Ibadan

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

1900

*wellness of the priests: Social intelligence ( $\hat{a} = 0.437$ ;  $t=18.423$ ;  $p<0.05$ ), job satisfaction ( $\hat{a} = 0.436$ ;  $t=18.07$ ;  $p<0.05$ ), spirituality ( $\hat{a} = 0.167$ ;  $t=7.947$ ;  $p<0.05$ ), educational qualification ( $\hat{a} = 0.097$ ;  $t = 5.234$ ;  $p<0.05$ ), age ( $\hat{a}=0.093$ ;  $t=4.198$ ,  $p<0.05$ ) and social desirability ( $\hat{a}=0.089$ ;  $t=4.665$ ;  $p<0.05$ ).*

*Psychosocial factors are predictive of holistic wellness among the priests. Hence it is recommended that the wellness of the priests should be taken seriously by everybody so as to boost their effectiveness on their pastoral duty for moral development of the society.*

**Keywords:** *social desirability, workplace social support, spirituality, social intelligence, holistic wellness*

## **Introduction**

The role of the typical priest has evolved well beyond providing spiritual direction. Priests are expected by their congregations to play complex leadership roles, similar to those in secular institutions. Some of these roles include those of administrators, political strategists, social activists, economic advisors, and educators. Preparation for non-traditional leadership roles for the priests in seminaries has not kept up with the changing roles of parish ministers. The individual priest is not only a spiritual leader, but is also called upon to play a complex role, especially in an urban context. Priests often fail and are quickly burned out because of inadequate skills in preparation for leadership and administration within and beyond the church context.

Priests are really stressed up as a result of their job schedule. This is because their

ministerial work has no closing time as they can be called upon for assistance anytime of the day by their members. Members even call on the Priests at night to let them know what they are going through and probably ask for guidance.

Priests also experience the same developmental challenges as other non-priests during their active years. With the additional challenges faced by priests, however, their overall development may be affected either positively or negatively by their religious occupation.

The Anglican priest faces many challenges unique to his role as both Christian and priest that impact psychological, emotional, physical, occupational, spiritual, social, and overall wellness. As priests, the problems of their members translate to theirs,

and as they face the task of finding solutions to the problems affecting the members of their respective congregations, they are consequently stressed up and this affects their overall wellness.

It should also be noted that holistic wellness approach in counselling provides a framework for improving the quality of life and overall development of individuals (Hermon & Hazler, 1999). Wellness is defined as "a way of life oriented toward optimal health and well-being in which mind, body, and spirit are integrated by the individual to live life more fully with the human and natural community" (Myers, Sweeney, & Witmer, 2000, p. 252). With a focus on optimal human functioning and life satisfaction, wellness counselling can help individuals use their strengths in order to prevent diminished functioning.

Granting that many models of wellness have been developed, the Indivisible Self Wellness Model (Sweeney & Myers, 2003) will be used in the current study because of the strength of empirical support and provision of direct implications for counselling. This model appears to be the best model to provide a framework to help counsellors address the unique attributes of priests as it relates to their wellness. More specifically, by examining these characteristics (i.e. age, social

desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience), a more complete understanding of the individual aspects of wellness and overall or holistic wellness of priests will fill existing gaps in the literature.

In the area of counselling psychology, spirituality is a complex and ambiguous topic, and thus, a thorough review of literature reveals a large number of definitions (Speck, 2005). Proper definitions are important due to the necessity of providing a consistent understanding of spirituality as a concept in this study. For the purpose of this study, spirituality is defined as an appreciation of and comfort with one's existence, as well as a connectedness to a higher power that is beyond the human experience (Burke, Hackney, Hudson, Miranti, Wapp, & Epp 1999; Oluwole, 2008a; Oluwole, 2008b; Oluwole, Okon, Petters & James, 2008). Some, who view spirituality and religion as necessary components of the same experience, may not accept this distinction, and may, in fact, understand religion as incomplete without spirituality. However, others find this differentiation favourable due to the perceived freedom found in spiritual experiences (Souza, 2002). Further, spirituality has been perceived to be a

stabilizing factor in ensuring well being of oneself and others (Oluwole, Daodu & Ladipo, 2012).

In light of the literature and for the purpose of this study, social desirability (SDR) is defined as the tendency to give overly positive self-descriptions, either consciously or unconsciously, and is comprised of two factors, self-deceptive enhancement and impression management, which are related to both stable personality traits and temporary external factors, such as distractions (Paulhus, 2002).

It should also be noted that despite the widespread acknowledgement of the influence of Social desirability on self-reports and the widespread use of social desirability scales in psychological research, there are several issues which are either still debated amongst researchers or which are generally not well investigated, and so remain largely unknown (Holtgraves, 2004). First, some prominent researchers (Diener, 1984; McCrae, 1986) claim that SDR's impact on self-report measures is exaggerated and that SDR plays only a minor role in assessing subjective well-being. Furthermore, McCrae and Costa (1983) argue that rather than being a response bias, SDR reflects substantive differences in personality traits. However, the influence of SDR on wellness among the

priests remains shrouded in mystery.

Etzion (1984) defines workplace social support as an informal social network that provides individuals with expressions of emotional concern or empathy, practical assistance, informational support or appraisal (i.e. various types of workplace social support). Workplace social support focuses on collaborative problem-solving and sharing information, reappraising situations and obtaining advice from a variety of personnel such as colleagues, supervisors and managers.

As a direct result, Thorndike's (1920) research into psychometric measures of intelligence for employment sorting purposes led to the delineation of three separate forms of intelligence: (a) abstract intelligence, i.e. ideas and symbols, (b) mechanical intelligence, i.e. things and mechanisms, and (c) social intelligence (Goleman, 2006). Defining social intelligence as "the ability to understand and manage men and women, boys and girls - to act wisely in human relations" (p. 228), Thorndike added, "The best mechanic in a factory may fail as a foreman for lack of social intelligence" (p. 229). Thus, social intelligence was introduced as an independent form of intelligence, critical for individuals working in social environments. An additional aspect of intelligence that has gained recent notoriety is

emotional intelligence, defined as the ability to perceive and express emotion and feelings in oneself and in others, and use that knowledge to solve problems in the self and with others (Goleman, 1996; Mayer, Salovey, & Caruso, 2000; Salovey & Mayer, 1990).

On the other hand social intelligence is prevalent throughout all aspects of life as humans interact within a multitude of venues that include personal and professional settings. Often, the ability to effectively interact with others plays a pivotal role in the successes or failures of the individual. Therefore, the ability to socially interact may be an important component of successful leadership, regardless of the discipline, which requires an individual to successfully manage interpersonal relationships.

While it is apparent that certain attributes are embedded in successful individuals, researchers within business and management settings have recently proposed that effective leaders serve and build positive relationships with others (Autry, 2001; Covey, 2004; Young & Hester 2004). Few would argue that effective priests are successful leaders in the church. It also appears that all social components of pastoring can improve with training. If age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and

pastoral experience are revealed to relate to effective pastoring, it could have a profound impact on priests' well being.

The primary purpose of this study was to examine in detail the prediction of holistic wellness by the following psycho-social variables. These are: age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and pastoral experience among Anglican priests in Southwest Nigeria. The joint relationships among these variables will also be examined to determine how they influence one another. A secondary purpose of this research is to examine the relative influence of psycho-social variables as predictors of holistic wellness among the priests.

### **Research Questions**

In achieving the purpose of this study, the following research questions were raised and answered:

1. What is the relationship between the independent variables (i.e., age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience) and holistic wellness among Anglican priests in Southwest Nigeria?

2. What is the composite effect of age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience on holistic wellness among Anglican priests in Southwest Nigeria?
3. What is the relative effect of age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience on holistic wellness among Anglican priests in Southwest Nigeria?

## **Methodology**

### **Research design**

The study adopted a survey design of ex-post facto type. The study also investigated the predictive effects of age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and pastoral experience on holistic wellness among Anglican priests.

### **Population**

The population for this study consists of all Anglican priests in Southwest, Nigeria. The main reason why the Anglican priests were used is that the Anglican communion is one of the Christian denominations in Nigeria for more than a century. There are currently 2,130 Anglican priests in the South-West. These

priests were actively involved in Church administration and pastorate at various dioceses in the South-west Nigeria (i.e. Lagos, Ogun, Oyo, Ondo, Osun and Ekiti States).

### **Sample and Sampling Technique**

From the population above, participants of six hundred (600) Anglican priests were sampled using stratified random sampling technique. This was about 38% representation of 2,130 numbers of Anglican priests in Southwest, Nigeria. Krejcie and Morgan (1970) explained in their Verification Table that for a population of two thousand and two hundred (2,200), three hundred and twenty seven (327) is an adequate sample. Therefore, 600 participants in this study adequately represent the entire population of the Anglican priests in Southwest Nigeria.

### **Instrumentation**

The demographic information like age, educational qualification and pastoral experience were catered for in Section A of the instruments.

However, the following instruments were adapted for the study.

1.	Holistic wellness scale	á	= 0.90
2.	Multi-Dimensional Support Scale (MDSS)	á	= 0.87
3.	The Daily Spiritual Experience Scale (DSES)	á	= 0.94
4.	Social Desirability Scale	á	= 0.68
5.	The Tromsø Social Intelligence Scale (TSIS)	á	= 0.90

### **Procedure for Administration**

The administration of the questionnaire lasted eight weeks. The researcher sought permission of the Diocesan Bishops of the participants' respective dioceses. Next, the researcher contacted the clergymen concerned for the administration of the questionnaire.

The participants were informed about the study and their rights regarding participation. The researcher then administered the questionnaire packets. Six hundred (600) questionnaires were successfully retrieved. The response rate translated into 70.5% of the sum total of questionnaires that were administered.

### **Data analysis**

The data collected were analysed using Pearson Product-Moment Correlation and Multiple Regression Analysis that enabled establishment of the prediction and relationship between the dependent variable—holistic wellness and the independent variables - age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and pastoral experience.

### **Results**

**Research Question 1:** What is the relationship between independent variables (i.e. age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience) and holistic wellness among Anglican priests in Southwest, Nigeria?



**Table 1: Summary of the inter-correlation matrix showing relationship between the independent variables and Holistic Wellness of the Priests**

Sources	No	1	2	3	4	5	6	7	8
Holistic wellness	599	1							
Age of respondents	599	.134*	1						
Educational qualification	599	.138*	0.089	1					
Pastoral experience	599	.187*	0.52	0.059	1				
Social desirability	599	.169*	0.252	0.059	0.091	1			
Workplace social support	599	.459*	0.08	0.037	0.025	0.006	1		
Social intelligence	599	.740*	0.038	0.053	0.049	0.101	0.513	1	
Spirituality	599	.543*	0.012	0.045	0.109	0.041	0.287	0.332	1

\* Significant at 0.05

Table 1 shows that there is positive significant relationship between each of the independent variables and the holistic wellness of the Anglican priests. For instance, holistic wellness is significant and positively related with age ( $r=0.134$ ;  $P<0.05$ ); with educational qualification ( $r=0.138$ ;  $P<0.05$ ); with the pastoral experience ( $r=0.187$ ;  $P<0.05$ ); with social desirability ( $r=0.169$ ;  $P<0.05$ ); with workplace social support ( $r=0.459$ ;  $P<0.05$ ); with social intelligence ( $r=0.740$ ;  $P<0.05$ ) and with spirituality ( $r=0.543$ ;  $P<0.05$ ). This implies that change in each of the independent variables brings about change in the holistic wellness of the priests.

**Research Question 2:** what is the composite effect of age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience on holistic wellness among Anglican priests in Southwest, Nigeria?

**Table 2: Summary of Multiple Regression Showing Composite effects of Independent Variables on Holistic Wellness**

Model	Sum of squares	Df	Mean square	F	Sig.	Remark
Regression	1137342.7	7	162,477.5			Significant
Residual	329316.7	590	558.16	307.5	0.05	
Total	1702744	597				

R = 0.898

R<sup>2</sup> = 0.807

Adjusted R<sup>2</sup> = 0.804

N = 599, df = 598, < 0.05

Table 2 reveals that there is a relationship between the independent variables and holistic wellness of the priests (R = 0.898). With this, the independent variables accounted for 80.4% of the total variance in the holistic wellness of the priests (adjusted R<sup>2</sup> = 0.804). This composite effect is also shown to be significant (F(7, 590) = 307.58; P < 0.05). Therefore, there is a significant composite effect of the independent variables on holistic wellness of the priests.

**Research Question 3:** What is the relative effect of age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience on holistic wellness among Anglican priests in Southwest, Nigeria?

**Table 3: Relative effects of Independent Variables on Holistic Wellness**

Model	Unstandardized Coefficients		Standardized Coefficients	t.	P
	B	Std. Error	Beta		
(Constant)	140.54	20.59		-6.825	
Age of respondents	0.396	0.094	0.093	4.198	S*
Educational qualification	0.899	0.172	0.097	5.234	S*
Pastoral Experience	9.699	0.133	0.016	0.728	NS
Social desirability	1.355	0.291	0.089	4.665	S*
Workplace social support	3.892	0.066	0.013	0.586	NS
Social intelligence	1.758	0.0955	0.437	18.423	S*
Spirituality	2.052	0.258	0.167	7.947	S*

a. Dependent Variable: Holistic wellness

\* Significant at 0.05

*All the t obs scores greater than 1.96 are significant*

Table 4.9 reveals that it is social intelligence that has the highest significant contribution to holistic wellness of the priest ( $\hat{\alpha} = 0.437$ ;  $t = 18.423$ ;  $P < 0.05$ ), this is followed by spirituality of the priests ( $\hat{\alpha} = 0.167$ ;  $t = 7.947$ ;  $P < 0.05$ ), followed by educational qualification ( $\hat{\alpha} = 0.097$ ;  $t = 5.234$ ;  $P < 0.05$ ), followed by the age of the priests ( $\hat{\alpha} = 0.093$ ;  $t = 4.198$ ;  $P < 0.05$ ), followed by social desirability ( $\hat{\alpha} = 0.089$ ;  $t = 4.665$ ;  $P < 0.05$ ). Pastoral experience ( $\hat{\alpha} = 0.016$ ;  $t = 0.728$ ;  $P > 0.05$ ) and workplace social support ( $\hat{\alpha} = 0.013$ ;  $t = 0.558$ ;  $P > 0.05$ ) have no significant relative contribution to holistic wellness of the priests.

### **Discussion of Findings**

This study examined holistic wellness among Anglican priests in Southwest Nigeria with psychosocial factors as predictors. These psychosocial factors consist of seven variables which are age, social desirability, workplace social support, spirituality, social intelligence, educational qualification and pastoral experience.

The result reveals that there is significant relationship between each of the independent variables and holistic wellness of Anglican Priests. For instance holistic wellness is significant and positively related with age, educational qualification, pastoral experience, social desirability, workplace social support, social intelligence and spirituality. This shows that change in each of the independent variables will bring about change in the holistic wellness of the priests.

The current findings corroborated those of Kelly (1994); Young, Wiggins-Frame and Cashwell (2007) on spirituality. Durcharme and Martins (2000); Cohen, McGowan, Fooskas and Rose (1984); Hardy, Jones and Gould (1996) on workplace social support; Megrath (1997), James (2002) on age with the notion that the more one stays at a position, the more one grows and learns to cope with occupational stress. It also supported Gardner and Oswald (2002) on educational qualification with the view that average stress scores are lower among individuals' with more education.

The probable reason for this finding may be that holistic wellness is a concept that is all encompassing because it covers wide range of higher order and second order factors. In addition to this, the higher order and the second order factors of holistic wellness as

well as the indivisible self model of wellness present contextual environments in which individuals' function. Each context helps experts to understand individuals and how they interact with their environment.

Further, the result shows that there is significant relationship between the independent variables taken together with holistic wellness of the Anglican priests. Thus the independent variables taken together accounted for 80.4% of total variance in the holistic wellness of priests. This composite effect is also shown to be significant. To this end, there is a significant composite effect of independent variables taken together on the holistic wellness of the Anglican priests.

This finding revealed how important the selected explanatory variables are to the criterion variable – holistic wellness. This corroborated the works of McIntosh (2001), Brehoney (1996) on Age, Holtgraves (2004), Randall and Fernandez (1991), Warneke et al (1997) on social desirability; Green and Weinberg (2001), Cohen, McGowan, Fooskas and Rose (1984), House, Landis and Umberson (1988) on workplace, social support; Burke, Hackeny, Hudson, Miranti, Wapp and Epp (1999), Cashwell (2001), Larimore, Parker and Crowther (2002) on spirituality.

The possible explanation for this result may be due to the fact that wellness is both a process and a goal and that the crossover benefits may occur when an individual makes a conscious approach to greater physical, psychological and spiritual health. It may also be due to the fact that modern wellness is a holistic focus on the individuals, as well as a conscious effort toward healthy functioning in all areas of self.

On the relative effects of age, social desirability, workplace social support, social intelligence, spirituality, educational qualification and pastoral experience on holistic wellness among the Anglican priests, the result indicated that social intelligence, spirituality, educational qualification, age and social desirability had significant effects on their holistic wellness. In arranging these factors into the magnitude of their contribution to holistic wellness of the priests, it is discovered that social intelligence has the highest significant contribution to the wellness of the priests.

This result supports the assertion by recent research studies that the integration of spirituality into counseling, process is beneficial to client welfare (Benes, Walsh, McMinn & Dominguez, 2000, Burke et al., 1999; Cashwell et al., 2007; Hodge 2005; Larimore, Parker & Crowther 2002). Also

Miller & Thoresen, (2003) supports the view that clients find meaning in discussions of spiritual issues, especially as it relates to a holistic health perspective.

This shows that the ability to relate positively in a social setting among themselves as priests and with the members of their congregation is a big contribution to holistic wellness. Another factor that contributed to holistic wellness of the priests is educational qualification, this is followed by the age of the priests. The least of the significant factors is social desirability.

### **Implications of the Findings and Conclusion**

The study has implication for health care providers, counseling psychologists and religious leaders who play the role of caregiving for people across diverse background. As an adage goes, 'health is wealth'. There is need to be sensitive to the fact that factors such as social intelligence, spirituality, workplace social support and social desirability are facilitators of wellness. This study has therefore challenged counselling psychologists and medical personnel to acquire further training and widen their scope of work so as to mitigate problems arising from unhealthy attitude towards oneself. The finding is a pointer to the fact

that religious leaders should generally keep themselves abreast of the issues and needs of their office which will enable them to be able to function at optima level.

The main purpose of this study was to examine in detail the prediction of holistic wellness by some psychosocial factors among Anglican priests in Southwest, Nigeria. The results showed that five selected variables namely social intelligence, spirituality, educational qualification, age of the priests and social desirability predicted holistic wellness of the Anglican priests. It should also be noted that pastoral experience and workplace social support had no direct effect on holistic wellness of the priests.

It is also important to conclude that social intelligence is the most important psychosocial factors in predicting holistic wellness of the Anglican priests. It did not only have the highest prediction to holistic wellness of the priests, but also, the highest total effects.

### **Recommendations**

As a result of the findings of this study, some recommendations were made towards the improvement of holistic wellness of Anglican priests in Southwest Nigeria.

There is need for psychologists to be involved in the training of priests so as to expose them to variables such as social desirability, social intelligence, spirituality and

psychological wellbeing from psychological point of view. This will help the priests to be well versed in how to manage their life affairs during and after their pastoral career. This could be in form of building pastoral psychology into the curriculum of these pastoral colleges and seminaries, where the would be ministers are trained and equipped for the ministry.

It is very necessary that religious leaders are provided with in-service training from time to time in various issues such as spirituality and social intelligence that bother on their total wellness. This will go a long way in boosting their effectiveness in duty.

Holistic wellness is a psychological construct that should be taken seriously when recruiting candidates for the ministry. This is because a psychologically balanced and adjusted individual could effectively cope with various expected challenges associated with the priesthood orders.

It is also important that government should endeavour to institute a screening mechanism at the national state and local levels so as to effectively assess the holistic wellness as well as mental health of the religious leaders in the country so that religious peace and harmony will prevail in our land. Thus the incidences of inter-faith clashes will be reduced to barest minimum.

## REFERENCES

- Autry, J. A. 2001. *The Servant Leader: How to Build a Creative Team, Develop Great Morale, and Improve Bottom-Line Performance*. Roseville, CA: Prima Publishing.
- Benes, K.M., Walsh, J.M., McMinn, M.R., Dominguez, A. W., & Aikins, D.C. 2000. Psychology and the church: An exemplar of psychologist-clergy collaboration. *Professional Psychology: Research and Practice*, 31, 515-520.
- Bowen-Reid, T.L., & Smalls, C. 2004. Stress, spirituality, and health promoting behaviors among African American College Students. *The Western Journal of Black Studies*, 28, 283-291.
- Burke, M.T., Hackney, H., Hudson, P., Miranti, J., Watts, G.A., & Epp, L. (1999). Spirituality, religion, and CACREP curriculum standards. *Journal of Counseling and Development*, 77, 225-257.
- Cohen, L.H., McGowan, J., Fooskas, S., &

- Rose, S. 1984. Positive life events and social support and the relationship between life stress and psychological disorder. *American Journal of Community Psychology*, 12, 564-587.
- Covey, S.R. 1989. *The Seven Habits Of Highly Effective People*. New York: Free Press.
- Diener, E. 1984. Subjective well-being. *Psychological Bulletin*, 95, 542-575.
- Ducharme, L.J., & Martin, J.K., 2000. Unrewarding work, coworker support, and job satisfaction: A test of the buffering hypothesis. *Work and Occupations*, 27(2), 223-243.
- Gardner, J. & Oswald, A. 2002. How does education affect mental wellbeing and job satisfaction? National Institute of Economic and Social Research Paper, University of Birmingham: June 6.
- Goleman, D. 1995. *Emotional Intelligence*. New York: Bantam Dell.
- Goleman, D. 2006. *Social Intelligence*. New York: Bantam Dell.
- Green, S. L., & Weinberg, R. S. 2001. Relationships among athletic identity, coping skills, social support, and psychological impact of injury in recreational participants. *Journal of Applied Sports Psychology*, 13, 40-59.
- Hardy, L., Jones, G. J., & Gould, D. 1996. *Understanding psychological preparation for sport: Theory and practice of elite performers*. Chichester, UK: Wiley.
- Hermon, D. A., & Hazler, R. J. 1999. Adherence to a wellness model and perceptions of psychological well-being. *Journal of Counseling and Development*, 77, 339-343.
- Herzberg, F. 1973. *Work and the nature of man*. New York: New American Library.
- Hodge, D.R 2005. Developing a spiritual assessment toolbox: A discussion of the strengths and limitations of five different assessment methods. *Health and Social Work*, 30, 314-323.
- Holtgraves, T. 2004. Social desirability and self-reports: Testing models of socially

- desirable responding. *Personality and Social Psychology Bulletin*, 30, 161-172.
- House, J.S., Landis, K.R., & Umberson, D. 1988. Social relationships and health. *Science*, 241, 540-545.
- James, A. 2002. *Women and Stress*, Eaglewood: Cliffs. Prentice Hall.
- Kelly, E.W., Jr. 1994. The role of religion and spirituality in counselor education: A national survey. *Counselor Education and Supervision*, 33, 227-237.
- Larimore, W.L., Parker, M., & Crowther, M. 2002. Should Clinician incorporate positive spirituality into their practices? What does the evidence say? *Annals of Behavioural Medicine*, 24, 69-73.
- Mayer, J. D., Salovey, P., & Caruso, 2000. Models of emotional intelligence. In R.J. Sternberg (Ed.), handbook of intelligence (pp.396-420). New York: Cambridge University Press.
- McCrae, R. R. 1986. Well being scales do not measure social desirability. *Journal of Gerontology*, 41, 390-392.
- McCrae, R. R., & Costa, P. T. 1983. Social desirability scales: More substance than style. *Journal of Consulting and Clinical Psychology*, 51, 882-888.
- Mcgrath, H. 1997. *Encyclopedia of Science and Technology*, 8th edition, 510.
- McIntosh, C. N. 2001. Report on the construct validity of the Temporal Satisfaction with Life Scale. *Social Indicators Research*, 54, 37-56.
- Miller, W.R., & Thoresen, C.E. 2003: Spirituality, religion, and health: An emerging research field. *American Psychologist*, 58, 24-35.
- Myers, J. E., & Sweeney, T. J. 2005. *Wellness in counseling: Theory, research, and practice*. Alexandria, VA: American Counseling Association.
- Myers, J. E., Sweeney, T. J., & Witmer, J. M. 2000. The Wheel of Wellness counseling for wellness: A holistic model for treatment planning. *Journal of Counseling & Development*, 78, 251-266.



- Oluwole, D.A. 2008a. Workplace spirituality, computer self efficacy and emotional labour as predictors of job satisfaction among university lecturers in Southwest Nigeria. *African Journal for the Psychological Studies of Social Studies*. 11, 1, 128-144.
- Oluwole, D.A., Daodu, M.A. and Ladipo, A.O. (2012). Social and family predictors of sexual activities among urban teenagers in Ibadan city. *Lagos Counsellor*, 5, 1.
- Oluwole, D.A. (2008b). Workplace spirituality, computer self efficacy and emotional labour as predictors of job satisfaction among university lecturers in southwest Nigeria. *African journal for the psychological study of social issues*, 11 (1). 128-144.
- Oluwole, D.A., Okon, A.E., Petters, J.S. & James, O.E. (2008). Daily spiritual experience, ability conceptions, and intrinsic motivation of budding footballers in Nigeria. *The International Journal Series on Tropical Issues*, 9, 3, 133-145.
- Paulhus, D. L. 2002. Socially desirable responding: The evolution of a construct. In H. Braun, D. N. Jackson, & D. E. Wiley (Eds.), *The role of constructs in psychological and educational measurement* (pp. 67-88). Hillsdale, NJ: Erlbaum.
- Randall, D., & Fernandes, M.E. 1991. The social desirability response bias in ethics research. *Journal of Business Ethics* 10, 805-817.
- Rose, E.M., Westfeld, J.S. & Ansley, T.N. 2001. Spiritual issues in counselling: Clients' beliefs and preferences. *Journal of Counseling Psychology*, 48, 61-71.
- Salovey, P., & Mayer, J.D 1990. Emotional intelligence. *Imagination, Cognition, and Personality*, 9, 185-211.
- Schultz, D.P. 1982. *Psychology and industry today*. New York: Macmillan
- Speck, B.W. 2005. *What is Spirituality? New Directions for Teaching and Learning*. 104, 3 -13.
- Thorndike, E.L., 1920. Intelligence and its uses. *Harper's Monthly Magazine*,

140, 227-235.

**Warnecke, R. B., Johnson, T. P., Cha'vez, N., Sudman, S., O'Rourke, D. P., Lacey, L., et al. 1997. Improving question wording in surveys of culturally diverse populations. *Annals of Epidemiology*, 7, 334-342.**

**Young, D. & Hester, J.P. 2004. Leadership under Construction: Creating Paths toward Transformation.**

**Young, J. S., Wiggins-Frame, M., & Cashwell, C.S. 2007. Spirituality and counsellor competence: A national survey of American Counselling Association members. *Journal of Counselling and Development*, 85, 47-52.**