

# Relationship between Emotional Intelligence and Social Wellbeing among Members of the Congregation of the Daughters of the Holy Spirit in the Catholic Diocese of Osogbo Western Nigeria.

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## ABSTRACT

Emotional Intelligence is the capacity to accurately perceive and understand one's emotion and that of others. This study investigated the relationship between emotional intelligence and social wellbeing among the members of the congregation of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria. The objectives were to; measure the levels of emotional intelligence among the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria. Assess the levels of social wellbeing among the members of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria; establish the relationship between emotional intelligence and social wellbeing among the members of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria. The study employed census sampling method, and it utilized 86 participants for the study. Emotional intelligence questionnaire by Schutte et al., (1998) and Ryff's (1995) social wellbeing scale were used. Data was analyzed using SPSS version 26 and presented in summary tables and pie charts. Pearson's (r) coefficient correlation analysis was used to examine the relationship between emotional intelligence and social wellbeing. Findings revealed that 90.5% of the respondents had high emotional intelligence, 9.5% of the respondents had moderate emotional intelligence. On social wellbeing, 88.1% of the participants fell under high social wellbeing, 11.9% of the participants had moderate social wellbeing. The study established significant positive relationship between emotional intelligence and social wellbeing among members of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria ( $r = .390^{**}$ ;  $p = .000$ ), at 0.01 level of significance.

**Keywords:** Emotional Intelligence, Social wellbeing, Daughters of the Holy Spirit.

## INTRODUCTION

Emotional intelligence has been a key interest in the psychology domain as it largely contributes to individual's accomplishment in life, human prosperity and harmonious cohabitation among other humans in the society (Panti, 2016). The early proponents of emotional intelligence, Mayer and Salovey (1990, 1997 & 2004), hold that emotional intelligence is the capacity to comprehend one's own emotion, to manage one's own emotion and to be in good relationship with oneself and the others. They emphasize on the implication of emotional regulation and emotional management in an individual's life and how the individual could take charge of one's emotions. Basically, when the word "emotion" is used, three qualities are combined namely: feeling, thinking and physical experience. Marambi (2022) opines that emotions are crucial aspect of a human person, such that if they are adequately use with "reason", could pave way for pleasant relationship with oneself and the other. Intelligence is connected with intellect and cognition that possibly helps in the coordination of emotional reaction to situations with the application of reason. Emotional intelligence entails the aptitude of being empathetic to others' feelings, and being able to communicate one's thought and feeling to others.

Consistent education, its application and self-discipline may help in the edification of one's emotional intelligence and better enhance one's relationship (Afen et al., 2022).

In Wales, a study was carried by Leslie et al. (2018) on the effect of emotional intelligence on work-related psychological health among 364 Anglican clergy in Wales. The findings of the study pointed out that the female clergy recorded higher scores in emotional intelligence than men on the same variable; extraversion scores were noted to be positively correlated with emotional intelligence and with satisfaction in ministry, but was negatively correlated with emotional exhaustion in ministry; emotional intelligence was positively correlated with satisfaction in ministry and was negatively correlated with emotional exhaustion in ministry. Also in Northern Ireland, a study done by Hendron et al. (2013) revealed that clergies' levels of emotional intelligence were lower than expected. It was discovered that clergy have difficulty in recognizing, understanding and using emotional information. The researches were carried out among the clergies in a different society, which focused on the variables; emotional intelligence on work-related psychological health, whereas, this current study focused on emotional intelligence and social well-being among Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria.

Psychologists believed that emotional intelligence was difficult to change. But can intelligence be classified as only reasoning and cognitive abilities? Gardner (1998) makes a compelling point when he questions – were the IQ tests in this world to disappear, will it be impossible to identify a person as intelligent or otherwise? Such questions have led to a new world of understanding which has agreed that apart from the intellectual prowess, there are other inherent abilities in an individual which should also be taken into consideration before assessing his/her intelligence.

In Ghana, emotional intelligence is one of the integral abilities both for the religious people and the non-religious. This ability is fundamental as one interacts with other human beings. For example, a strong moral commitment to services and good values requires the application of emotional intelligence. A study was conducted by Panti (2021) on the influence of emotional intelligence on the psychological wellbeing of 966 psychiatrist nurses at in-patient psychiatric hospital. Findings show that majority of the participants (88.6%, 85.9%, 83.3%), and (68.4%), reported a moderate level of emotional intelligence in terms of emotionality, self-control, wellbeing, sociability dimension. However, it was further revealed that 30.5%, 8.0%, 4.6%, and 8.7% of the participant had low level of emotional intelligence in terms of emotionality, self-control, wellbeing, sociability dimension respectively.

Emotional intelligence if well managed could enhance good human relationship and understanding.

Laura Carstensen (2006) holds that older adults have higher levels of emotional well-being and better emotional regulation skills than young adults due to a regulatory change in their motivational goals. She states that in youth, individuals do not perceive a time limit in their life, so they focus on achieving goals and objectives that will enable them to obtain long-term benefits. Unlike young adults, the elderly perceives the end of their lifetime, so their motivational goals focus on the here and now, to raise their levels of comfort and pleasure in the present. These positive experiences are obtained through close bonds and the deliberate targeting of positive emotions. The latter approach has been named "positive effect" (Carstensen, Mikels, & Mather, 2006). It consists of a pattern of selection of environmental information; young people prefer the emotionally negative material because it favors adaptation to the environment, while along adulthood bias becomes a disproportionate preference for positive information, which is consolidated in old age (Carstensen, & Charles Fung, 2003).

In Kenya, the religious women live as a community. The sisters assert their emotional intelligence in two broad ways; the sisters negotiate their self-identity by subjugating their own voice, in which they allow their voice to be silent and by presenting themselves as resistant, such that they oppose the voices that position

them into subordinate or subservient roles. Consequently, the sisters' construction of identity manifests itself in tension (Mwikali, 2021). Research was conducted by Kamomoe et al. (2021) among 284 married people, on the effect of emotional intelligence on marital quality in Kenya: A case of the Catholic Archdiocese of Nairobi, Kenya. According to the findings of the study, there was an indication of significant positive linear correlation between marital quality and emotional intelligence ( $r= 0.180$ , at  $p =0.05$ ). It was evident that married individuals in the Catholic Archdiocese of Nairobi have high levels of emotional intelligence and high quality of marriage. Based on this high ability to perceive emotions easily identify, express accurately and distinguish between real and false emotional expressions hence enabling them cope with the dynamics of marriage.

## METHODOLOGY

This research adopted the quantitative method of research, utilizing descriptive survey design. The study employed census sampling method, and it utilized 86 participants for the study. Census method was the most suitable in this case scenario, since the targeted population was limited in terms of size and the researcher thus opted to use all the listed population of the Catholic religious sister, of the congregation of the Daughters of the Holy spirit in the Nigerian province. Emotional intelligence questionnaire by Schutte et al., (1998) and Ryff's (1995) social wellbeing scale were used for data collection. Data was analyzed using SPSS version 26 and results presented in summary tables.

## FINDINGS AND DISCUSSION

The first objective of this study was to measure the levels of emotional intelligence among the members of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria. Twenty-five statements were used to gauge the levels of emotional intelligence. Each of the statements was measured on a Likert scale 1-5, and are scored; 1 = does not apply 2= rarely applies 3 = applies half the time 4 = applies, and 5 = always applies. The highest score any respondent could get was 125, and the lowest was 1. The levels of emotional intelligence were then scored as follows; 1-39-low emotional intelligence, 40-69- moderate emotional intelligence, and 70-125 – high emotional intelligence. Data was converted to composite scores and the levels of emotional intelligence were analyzed. The results are shown in table 1.

**Table 1. Levels of Emotional Intelligence**

Levels of EI.	Frequency	Percentage
Low E I.	0	0%
Moderate E I.	8	9.5
High EI.	78	90.5
Total	86	100

As seen in table 1, findings indicate that majority (90.5%) of the respondents fell within high level of emotional intelligence, while 9.5% of the respondent were within moderate level of emotional intelligence. It is evident that majority (90.5%) of the participants submitted that they have high emotional intelligence.

Emotional Intelligence is a crucial psychological skill that helps humans to understand, regulate and manage their own emotions, as they co-exist with others in the society. In the religious community of the Catholic sisters, it is an essential skill that is required to be utilized by all members of the community. In spite of the fact that every member come from different family background, different cultural society, and as well possess different temperament and personality, every member is strongly encouraged to frequently regulate and manage one's emotions so as to relate better and accommodate others for harmony, peace and cohesion.

The results of this study confirmed other findings around the world. In Wales, Leslie et al. (2018) in their study on the effect of emotional intelligence on work-related psychological health among 364 Anglican clergy. The findings of the study pointed out that the female clergy recorded higher scores in emotional intelligence. The findings of this current study are also consistent with that of Panti (2021), on the influence of emotional intelligence on the psychological wellbeing of 966 psychiatrist nurses at in-patient psychiatric hospital in Ghana. It was revealed that majority of the respondents (88.6%, 85.9%, 83.3%) and 68.4%, reported a moderate level of emotional intelligence in terms of emotionality, self-control, wellbeing, sociability dimension.

However, it was further revealed that 30.5%, 8.0%, 4.6%, and 8.7% of the participant had low level of emotional intelligence in terms of emotionality, self-control, wellbeing, sociability dimension respectively, while this current study pointed out that none of the participants had low emotional intelligence. One possible reason for higher emotional intelligence among the participants of this current study was justified by Carstensen (2006), who opined that those adults; whether a religious or non-religious have higher levels of emotional intelligence and as well have a better emotional regulation skill as compared to young adults due to a regulatory change in their motivational goals of life. A younger adult may not perceive a time limit in their life. An older human may focus on achieving goals and objectives that will enable them attain fulfilment and the continues quest to offer meaningful contributions to the growth of the human society. The indication of higher emotional intelligence among the members of the Daughters of the Holy Spirit in Nigeria also probably reflect their age.

In addition, this current study is also similar to the findings by Kamomoe et al. (2021) in Kenya. It was revealed that married people in the Catholic Archdiocese of Nairobi; being older adults have high levels of emotional intelligence and high quality of marriage.

**Table 2. Correlations between Age and Emotional Intelligence**

		Age	Emotional Intelligence
Age	Pearson Correlation	1	.071
	Sig. (2-tailed)		.517
	N	86	86
Emotional Intelligence	Pearson Correlation	.071	1
	Sig. (2-tailed)	.517	
	N	86	86

the Pearson coefficient showed that there was a positive correlation between age and emotional intelligence ( $r = .071$ ;  $p = .517$ ) among members of the Daughters of the Holy spirit. These findings may suggest that emotional intelligence among older adults is a continuous and developing ability, and it is likely that accrued life experiences contribute to emotional intelligence. As humans grow, they have more chance to learn about their emotions and the progressions of emotions, increase emotional vocabulary, experience more diverse life situations, accumulate more feedback and integrate this into greater self-awareness. The findings of this present study confirm similar findings by Fariselli, Ghini and Freedman (2008) in Italy, whose study indicated that there was a significant positive relationship between age and emotional intelligence ( $r = .13$ ;  $p < .01$ ).

**Table 3. Correlations between family background and emotional intelligence**

		Family Background	Emotional Intelligence
Family Background	Pearson Correlation	1	-.082
	Sig. (2-tailed)		.451
	N	86	86
Emotional Intelligence	Pearson Correlation	-.082	1
	Sig. (2-tailed)	.451	
	N	86	86

This study findings further revealed that there was a negative correlation between family background and emotional intelligence ( $r = -.082$ ;  $p = .451$ ) among members of the Daughters of the Holy spirit. Therefore, no relationship exists between family background and emotional intelligence. This results possibly suggests that insofar as family background plays an important role in the growth and development of a human person, thus, it is not always the case that family background shapes one’s emotional intelligence as indicated in this current study. However, a dissimilar finding conducted by Lekavicienea and Antinieneb (2016) in Lithuania found a positive correlation between emotional intelligence of a human person and various family background ( $p > 0.05$ ).

## CONCLUSION

This study established that there was significant positive relationship between emotional intelligence and social wellbeing among members of the Daughters of the Holy Spirit in the Catholic diocese of Osogbo, Nigeria ( $r = .390^{**}$ ;  $p = .000$ ), at 0.01 level of significance. Emotional intelligence is a fundamental skill that enhances the understanding of one’s emotion and its regulation for a better relationship with oneself and other humans. Therefore, the utilization of “emotions” and the application of “intelligence” may facilitate harmonious navigation of life endeavors and humans’ positive encounters. The findings of this research confirmed the presence of high and moderate levels of emotional intelligence among members of the Daughters of the Holy spirit, in the Catholic diocese of Osogbo, Nigeria. The welfare of the sisters should be continually checked, so as to maintain their emotional intelligence and social wellbeing. Each member could make conscious efforts to uphold the positive relationships which exists among them. Similar research may be carried out focusing on the larger members of the religious sisters in the Catholic Diocese of Osogbo, Nigeria. This might open new quest for other impending researchers concerned in addressing issues confronting the catholic religious sisters in Nigeria.

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