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Influence of Psychosocial Motivation on Psychological Wellbeing among Catholic Priests: A Study of Ibadan Ecclesiastical Province, Nigeria

John Oyedele Adegoke

Master Student, Department of Counseling Psychology,
Tangaza University College, Nairobi, Kenya

Dr. Rose Gichuki

Lecturer, Department of Business Administration and Management,
Technical University of Kenya, Kenya

Dr. Josephine Muthami

Lecturer, Department of Psychology,
University of Nairobi, Kenya

Abstract:

Priesthood is a profession known by the general public as a priest in the Catholic Church (Adiwena, Suvianita & Hartanti, 2016). As such, priests are ordained mainly to offer sacraments to the congregation. Whilst Catholic priests should fulfil religious and spiritual ministry, latest studies have shown that priesthood has become less attractive due to declining psychosocial motivation (Adiwena et al., 2016). The present study focused on the influence of psychosocial motivation on psychological wellbeing of Catholic priests in Ibadan Ecclesiastical Province, Nigeria. The study used survey quantitative research design applying both stratified and simple random sampling methodologies to select 193 participants, where data was collected using developed social-demographic questionnaire and standardized questionnaires. Self-determination Theory and Psychological Wellbeing Theory were adopted in understanding the influence of psychosocial motivation on psychological wellbeing. The results of the study emerged that psychosocial motivation positively and significantly predicted psychological wellbeing of priests ($\beta = 0.882, p < .05$); indicating that need for competence, relatedness and autonomy leads to better psychological wellbeing of priests in Ibadan Ecclesiastical Province (Nigeria). The results of the study should therefore, raise awareness to mental health specialists and superiors of the Catholic religious communities that the psychological wellbeing of the priests needs to be closely monitored. Similarly, early diagnostics during recruitment of seminarians is essential in providing personalized solutions to priests.

Keywords: Priest, psychosocial, motivation, psychological, wellbeing

1. Introduction

Being a priest is a psychological bond that entails acceptance and belief in the values of the priesthood; willingness to exert effort for meeting the goals or purposes of the priesthood; persistent desire to remain in the priesthood; and moral or spiritual obligation to the priesthood (Colquitt, LePine, & Wesson, 2009). In a national survey of 1,279 active priests in the United States of America, Hoge and Wenger (2004) reported two major sources of satisfaction in the priesthood: opportunity to work with many people and being part of their lives and part of the community of Christians. An earlier study by Hoge and Keyes (2004) established that lack of social support increased the probability of leaving the priesthood. Hoge and Okure (2006) established that problems faced by international priests were not different from those reported by American priests. However, the study found that the level of loneliness among the international priests was more acute than that of the native priests. The study showed that social motivation has a significant effect on the levels of loneliness among the priests in ministry.

Hoge and Okure (2006) reported that the critical age bracket for resignation among the priests was between 35 and 39 years or five years after ordination. Further, that resignations in the United States of America as from 1994, increased from 3% to 12% in 2006. According to a study by Cornelio (2012), 68% of the clergy who resigned in Philippines began to think about resigning immediately after their ordination. The same study also found that 42% of those who resigned either fell in love or lost their sense of autonomy. Ajiboye (2014) found that active priests were more likely to have adequate support from fellow priests than resigned ones. In addition, Ajiboye (2014) established that young priests were more susceptible to modern values because they overly valued modernity and its prevailing modern values. According to Ajiboye, obsession with modernity by the young priests made them less connected with the core values of priesthood hence making them to easily experience loneliness. On the contrary, the older priests had the tendency to hold to traditional values and maintain their commitment to the priesthood.

Studies on psychological wellbeing establishes its benefits such as life satisfaction, mental health improvement (Calasanti, 1996; Mein, et al., 2003), increase in morale for men (Kim & Moen, 2002), and reduction in mental fatigue (Westerlund, et al., 2010) were among the positive effects of psychological wellbeing reported. However, not all priests seem to enjoy the psychological wellbeing in their priestly apostolate. Lack of adjustment to working conditions sometimes brings negative outcomes to priests such as lessened physical and mental health (Calvo, Sarkisian, & Tamborini, 2013; Dave, Rashad, & Spasojevic, 2006), lesser stages of wellbeing and reduction of satisfaction with relationships (Alpass, et al., 2007; Richardson & Kilty, 1991), reported as effects of lack of psychological wellbeing. Psychological factors on place and type of work (working conditions) are well known risk factors for many adverse health outcomes. Coronary heart diseases (Kivimäki & Kawachi, 2015), musculoskeletal diseases (Kraatz, et al., 2013) depression (Theorell, et al., 2015), even suicidal attempts (Woo & Postolache, 2008) could be affected by psychosocial factors.

There have been studies examining the general mental or wellbeing and psychological functioning of priests in the Catholic Church (Craig, Ducan, & Francis, 2006; Francis, Robbins, Kaldor, & Castle, 2009). The studies investigated whether personality of the priests had significant impacts on the psychological health of the clergy. Okozi (2010) suggested that a significant number of priests often experienced serious personality and psychological dysfunction. Moreover, Plante, Aldridge, and Louie (2005) wondered whether successful applicants to priesthood were psychologically motivated and if it had significant effect on persistence in priesthood. These studies have been critical in understanding the clergy's psychological health, but there has been no known literature that looks into its relationship with the wellbeing of the priests. Hooja *et al.* (2017) showed that psychosocial motivation and psychological wellbeing of individuals were done in other institutions, organizations, and companies. For example, motivation from the home environment has positive influence on academic achievement among students. Intrinsic motivation among workers generally promotes high-quality performance and wellness (Gerhart & Fang, 2015). These studies provide insightful understanding of the effects of motivation on performance and wellbeing among different samples. Also, such findings serve as invitation to replicate with different samples including Catholic priests.

Cornelio (2012) in his study carried out in Philippines on psychosocial motivation and psychological wellbeing among priests established that motivation influences the wellbeing of the individual in different domains. Satisfaction in the priestly ministry has been associated with individual motives of becoming catholic priest. Priests leaving the priesthood for marriages in Philippines have been associated with issues of autonomy and relatedness (Cornelio, 2012). These are indicators of psychosocial motivation which were not properly explored during the formation stage in the seminaries and on-going formation after the ordination.

Moreover, a study by Hus and Saxenian (2000) found that interpersonal relationship has influence on the performance of members of any organization. That is, the ability to effectively interact with superiors, subordinates and co-workers in any organization determines the level of performance of the members. It follows that lack of competence in interpersonal relationship skills could significantly influence problematic behaviour and impair organizational goals attainment. Catholic priests in their daily ministry are involved in interpersonal relationship with their parishioners and fellow clergy. The researcher asks, could this have anything to do with their psychosocial motivation and psychological wellbeing?

Priests in Ibadan province are assigned different apostolates which offers varying degree of psychosocial motivation. With the later observations, it becomes obvious that at a point in time priests started losing interest in what they used to enjoy. The priests were observed to wake up late for mass; not interested in pastoral/spiritual activities; taking transfer as a punishment; and no longer having good relationship with others including the bishop, fellow priests, friends and members of the community they were serving. The researcher also observed that some priests within the selected province got involved in financial mismanagement and in some cases, some left Catholic priesthood to join other denominations to become pastors or for marriage.

These issues raised questions about the psychological wellbeing of these priests and perhaps their psychosocial motivation in their place of apostolate. This called for this academic exploration, to see whether basic psychological needs (competence, relatedness and autonomy) had significant influence on the psychological wellbeing of priests in Ibadan Catholic ecclesiastical province, Nigeria.

2. Method

The study was conducted in Ecclesiastical Province of Ibadan in Nigeria. This province was chosen because the researcher is a priest from this Ecclesiastical province. Hence, knowledge gained from study of priests in this province would help in the formulation of a better pastoral plan for the priests of the province. Also, such findings could be replicated with same samples from other dioceses or provinces in the country and beyond.

Survey quantitative research design was chosen. Both stratified and simple were used to select the respondents. The target population of the study was 281 priests working in the two dioceses selected by the researcher. Stratified sampling technique was used to distribute the population into two strata according to two dioceses selected by the researcher. Simple random sampling was then used to pick respondents from each stratum proportional to the size in number of each stratum. Yamane (1973) formula was used to calculate the sample size.

The formula is $n = N / [1 + N (e)^2]$

Where n = sample size,

N = population size

e = error term (0.05)

Hence the sample size of the study, $n = 281 / [1 + 281(0.05)^2] = 200$. This number represents 71.2% of the target population. The number of the respondents was determined for each stratum of study by applying the same formula. The sample size for stratum 1 was 134 while the sample size for stratum 2 was 66 as summarized in Table 1.

Stratum	Number of Priests	Participants in the Survey	Percentage
Archdiocese of Ibadan	202	134	66.3%
Osogbo Diocese	79	66	83.5%
Total	281	200	71.2%

Table 1: Respondent Repartition

The study used socio-demographic questionnaire developed by the researcher and standardized questionnaires: Deci and Ryan (2001) Basic Psychological Need Satisfaction at Work Scale (BPSWS) and Ryff and Keyes (1995) Psychological Wellbeing Scale (PWB) respectively. The Basic Psychological Need Satisfaction at Work Scale (BPSWS) consists of three sub-subscales, which includes: autonomy, relatedness, and competence (Deci & Ryan. 2001). The responses were also categorized in a seven –item Likert scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Somewhat Disagree; 4 = Undecided; 5 = Somewhat Agree; 6 = Agree; 7= Very Agree. The scale consisted of 21 items of which seven (7) items were reverse scored during data processing. The Ryff Psychological Wellbeing scale (PWB) was also used in measuring aspect of psychological wellbeing of the respondents. PWB has six sub-scales of the six components of psychological wellbeing: autonomy, environmental mastery, personal growth, positive relation with others, purpose in life, and self-acceptance (Ryff & Keyes 1995). The scale had 42 items and the responses were categorized in a Seven –Item Likert scale: 1 = Strongly Disagree; 2 = Somewhat Disagree; 3 = A little Disagree; 4 = Neither Agree or Disagree; 5 = A little Agree; 6 = Somewhat Agree; 7= Strongly Agree. Twenty negatively phrased items were reverse coded during data processing.

The structure of the whole questionnaire took into account four principal sections (see appendix). The first section covered the description of the study and the consent of the participants. The second section presented the demographic information of the respondents. The third section covered The Basic Psychological Need Satisfaction at Work, which was later used to generate psychosocial motivation scores (the independent variable). Lastly, the fourth section covered Psychological Wellbeing (the dependent variable). The questionnaires were then self-administered to the respondents, who filled and later returned back the questionnaires to the researcher.

The study procedure: The researcher obtained permission from Tangaza Ethical Review Board (TERB) of the Tangaza University College. Thereafter, the researcher proceeded to Nigeria, letters of permission were written to the bishops of Catholic Diocese of Osogbo and Catholic Archdiocese of Ibadan to gain access to the priests of the diocese. Upon acceptance of the request for permission to conduct the research in the two dioceses, the researcher then made arrangements for the possible dates to collect data from the respondents which was during diocesan pastoral seminar. The study participants gathered in the hall and were briefed a day before the data collection. The participants were requested to fill-in and sign the Participants' Consent Form (See Appendix). 250 copies of the questionnaires were issued to the randomly sampled priests. The survey took 40 minutes. Once copies of the questionnaires were duly completed, the researcher collected them back for analysis.

Data analysis: Data entry was done in SPSS Version 21, followed by data cleaning. Data analysis was done using both descriptive statistics of frequencies, percentages, means and standard deviation and inferential statistics using Pearson correlation and regression analyses.

3. Results

In this section, the researcher presents and interprets the study findings; whose main objective was to examine the influence of psychosocial motivation on the psychological wellbeing among priests in Ibadan Catholic Ecclesiastical province in Nigeria.

3.1 Reliability of Study Instruments

In the present study, Cronbach's alpha was used to measure internal consistency of the data collected through the Basic Psychological Need Satisfaction at Work Scale and Psychological Well-Being (PWB) Scale. The Cronbach's alpha (α) generated from SPSS version 21 for the Basic Psychological Need Satisfaction at Work Scale was .767 while that of Psychological Well-Being (PWB) Scale was .903 as shown in Table 2. Since all the scales had Cronbach's alpha more than 0.7, the scales had excellent levels of reliability indicating good internal consistency of the data collection instrument (Bhattacharjee, 2012).

Scales	Mean	Std Dev.	No. of items	Cronbach's Alpha
Psychological Need Satisfaction at Work Scale	111.0	13.2	21	0.767
Ryff's Psychological Well-Being (PWB) Scale	195.8	63.1	42	0.903

Table 2: Reliability of instruments of the present study

3.2. Response Rate

The study targeted 200 respondents but increased 50 questionnaires to cater for any attrition or spoilt questionnaire. A total of 193 questionnaires were retained after inspection and elimination of questionnaire incompletely filled. This resulted to 96.5% response rate as summarized in Table3 which was an excellent response rate according to Mugenda and Mugenda (2003).

Diocèse	Questionnaires Administered	Questionnaires Retained	Response Rate
Archdiocese of Ibadan	134	130	97.0%
Diocese of Osogbo	66	63	95.5%
Total	200	193	96.5%

Table 3: Response rate for the study based on the Diocèse

3.3 Demographic Information

The results of the socio-demographic characteristics of the respondents are summarized in Table4. The results indicate that most respondents (52.8%; 102/193) were between 31-40 years of age. Moreover, some of the participants engaged in the study (46.6%; 90/193) indicated that they had experience with Catholic priesthood for between 10-19 years. When the participants were asked to state what influenced them to join priesthood, majority (52.8%; 102/193) of the participants cited self-motivation.

Socio-Demographic Factors		Frequency	Percent
Age of Participants	25-30	11	5.7
	31-40	102	52.8
	41-50	64	33.2
	51-60	10	5.2
	61 above	6	3.1
Years of Experience	1-9	67	34.7
	10-19	90	46.6
	20-29	33	17.1
	30 above	3	1.6
Current Academic Qualification	BA Degree	95	49.2
	MA	88	45.6
	PhD	10	5.2
Place of Apostolate	City	43	22.3
	Town	101	52.3
	Village	49	25.4
Type of Apostolate	Parish	147	76.2
	School	25	13
	Chaplain	21	10.9
Influencers to becoming priest	Priests	48	24.9
	Friends	38	19.7
	Self-Motivation	102	52.8
	Family	5	2.6

Table 4: Socio-Demographic Characteristics of the Respondents (n=193)

3.4. Influence of Psychosocial Motivation on Psychological Wellbeing among the Catholic Priests

Pearson's correlation analysis was used to check on the association between the two variables at 95% confidence level. The results of Table 4 indicate that psychosocial motivation had significant and positive association with psychological wellbeing ($r = .332$, $p < .01$). This indicates that Catholic priests with high psychosocial motivation are more likely to have better psychological wellbeing. All the three dimensions of psychosocial motivation (autonomy, competence and relatedness) had significant positive associations with psychological wellbeing, $p < .01$.

	PWB	BPNS	SA	SNA	SNC	SNR
Psychological Wellbeing	1					
Psychosocial Motivation	.332**	1				
Satisfaction of the Need for Autonomy	.311**	.853**	.192**	1		
Satisfaction of the Need for Competence	.304**	.882**	.203**	.670**	1	
Satisfaction of the Need for Relatedness	.207**	.884**	0.117	.650**	.679**	1

Table 5: correlation between psychosocial motivation and psychological wellbeing
Note: Significant level = 0.05. ** Correlation is significant at the 0.01 level (2-tailed)

To understand the influence of psychosocial motivation on psychological wellbeing among the Catholic Priests, two-level hierarchical linear regression models were developed. The first model checked for the influence of psychological well-being on psychological wellbeing of the priests. The second model checked the combined effect of the three dimensions of psychosocial motivation (need for autonomy, need for competence and need for relatedness) on psychological wellbeing. The results were then summarized in Figure 1. The results indicate that psychosocial motivation is a significant predictor of psychological wellbeing of priests of Ibadan Ecclesiastical Province in Nigeria ($\beta = 0.882, p < .05$). This implies that Catholic priests with high psychosocial motivation have high psychological wellbeing.

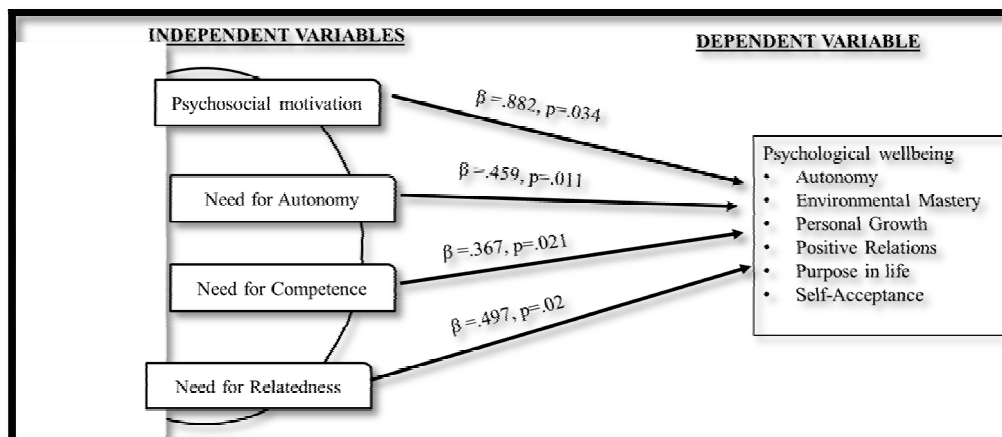


Figure 1: Influence of Psychosocial Motivation on Psychological Wellbeing
 Note²: Durbin-Watson Statistic = 1.689, Collinearity Statistics = 1, $R^2 = .108$

4. Discussion

The individual's ability to choose or create environments suitable to his or her psychic conditions is important as characteristic of mental health (Ryff, 1989a). The present study found out that the need for competence, relatedness and autonomy are important ingredients to having good psychological wellbeing among Catholic priests. This implies that priests with high psychosocial motivation are more likely to have right condition of self-governance and purpose that guides their life decisions, behaviours, goals, sense of direction, and meaning in their priesthood life; which improves their psychological wellbeing.

The results of the present study are consistent with ideas from positive psychology and from self-determination theory by Deci & Ryan (2000) that feeling competent and effective, free to choose on issues of personal importance, and in possession of strong social relationships, are particularly important psychological inputs leading to the experience of high psychological wellbeing. Self-determination theory focuses on the dialectic between the active, growth-oriented human organism and social contexts that either support or undermine people's attempts to master and integrate their experiences into a coherent sense of self. The awareness of basic psychological needs for competence, autonomy, and relatedness are used to explore background factors that incline to support or undermine motivation, performance and wellbeing. The theory's focus on wellness and flourishing and the conditions that support (or thwart) them is very useful in explaining the outcomes of human development in its varied dimensions (Deci & Ryan, 2017).

The present study highlighted fundamental discoveries. For instance, the satisfaction of the need for autonomy results to better environmental mastery and purpose in life. In a nutshell, need for autonomy satisfaction makes priests, for instance, to be able to manipulate, control, and effectively use resources and opportunities; and develop goals in life and a sense of direction in their lives.

5. Conclusion and Recommendations

Overall, this study contributes to the understanding of the efficacy of self-determination theory and its impact to improving the levels of positive psychological wellbeing. The findings of the present study add to the literature that psychosocial motivation (need satisfaction) significantly predicts psychological wellbeing among Catholic priest. In light of the teaching of Pope John Paul II (1992), the study highlighted four dimensions that would assist in development of self-determination theory among priests. The four dimensions were human, spiritual, intellectual and pastoral. During recruitment, spiritual directors and formators can regularly assess the seminarians' views on spiritual, professional and relational aspects of need satisfaction and positive psychology as identified by the present study in order to deliver important feedback and more personalized guidance. The present study found the importance of understanding personal preferences, interest and tastes of priests for the suitable assignment of diocesan personnel to parishes, various educational and pastoral institutions, or to diocesan central administration. By so doing, dioceses may promote effective pastoral ministry as well as the better psychological well-being of priests.

In researching this topic, it is imperative to look at how community affects the wellbeing of priests. Future research could also assess other intervening variables such as "personality traits of the priests"; "affective, continuance, thought of leaving' & normative commitment". Similarly, other social factors such as "religious experience", "family religiosity" and "parental overprotection" would be examined in future studies. Future research should also involve

qualitative approaches to understanding need satisfaction, to enable deeper understanding of the causal factors of psychosocial motivation and synthesis of the unified and embracing model for improving psychological wellbeing of the priests.

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Appendix

Research Consent Form - Participants

I, _____, a priest of the Catholic diocese of Osogbo/ archdiocese of Ibadan with full knowledge of the purpose of the study by JOHN OYEDELE ADEGOKE, a student pursuing a Degree in Master of Art in Counselling Psychology, Tangaza University College-CUEA, KENYA, I voluntarily agree to participate in this study.

Participant's Signature _____

I, JOHN OYEDELE ADEGOKE, agree to adhere to professional academic regulations on research as well as uphold the agreement expressed in this document.

Signature _____

Demographic Details of Participants

Please mark (indicate) appropriate responses in the boxes (spaces) provided.

1. Age (in years): 25 - 30 [] 31 - 40 [] 41-50 [] 51 - 60 [] 61 and above []
2. What is your years' in experience as an ordained priest in the Roman Catholic Church?
1-9 [] 10-19 [] 20-29 [] 30 and above
3. Current Academic Qualifications: Bachelor's Degree [] Master's Degree [] Doctorate Degree
4. Place of Apostolate? City [] Town [] Village []
5. Type of Apostolate? Parish [] School [] Chaplain []
6. Indicates what influenced your decision of becoming priests? Priests [] Friends [] Self- Motivation [] Family []
7. Is the diocesan support to you as priest sufficient for your ministry? Yes [] No []

Basic Psychological need Satisfaction at Work Scale (BPSWS)

A number of statements describing thoughts about priestly psychosocial motivation are listed below. Kindly read these statements carefully and indicated your level of agreement with each one by circling the most appropriate number. Please respond honestly.

	Strongly Disagree	Disagree	Somewhat Disagree	Undecide	Somewhat Agree	Agree	Very
1. I feel like I can make a lot of inputs in deciding how my job gets done.	1	2	3	4	5	6	7
2. I really like the people I work with.	1	2	3	4	5	6	7
3. I do not feel very competent when I am at work.	1	2	3	4	5	6	7
4. People I work with tell me I am good at work I do.	1	2	3	4	5	6	7
5. I feel pressured at work.	1	2	3	4	5	6	7
6. I get along with people I work with.	1	2	3	4	5	6	7
7. I pretty much keep to myself when I am at work.	1	2	3	4	5	6	7
8. I am free to express my ideas and opinions on the job.	1	2	3	4	5	6	7
9. I consider the people I work with to be my friends.	1	2	3	4	5	6	7
10. I have been able to learn interesting new skills on my job.	1	2	3	4	5	6	7
11. When I am at work, I have to do what I am told.	1	2	3	4	5	6	7
12. Most days I feel a sense of accomplishment from working.	1	2	3	4	5	6	7
13. My feelings are taken into consideration at work.	1	2	3	4	5	6	7
14. On my job I do not get much of a chance to show how capable I am.	1	2	3	4	5	6	7
15. People I work with care about me.	1	2	3	4	5	6	7
16. There are not many people in my working place that I am close to.	1	2	3	4	5	6	7
17. I feel like I can pretty much be myself at work.	1	2	3	4	5	6	7
18. People I work with do not seem to like me much.	1	2	3	4	5	6	7
19. When I am working I often do not feel very capable.	1	2	3	4	5	6	7
20. There is not much opportunity for me to decide for myself how to go about the work assigned to me.	1	2	3	4	5	6	7
21. People I work with are pretty friendly towards me.	1	2	3	4	5	6	7

Table 6: Basic Psychological Need Satisfaction at Work Scale (Deci, Et.Al, 2001)

Psychological Wellbeing Scale (PWBS).

A number of statements describing thoughts about priestly psychological wellbeing are listed below. Kindly read these statements carefully and indicated your level of agreement with each one by circling the most appropriate number. Please respond honestly.

	Strongly Agree	Somewhat Agree	A Little Agree	Neither Agree/Disagree	A Little Disagree	Somewhat Disagree	Strongly Disagree
1. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people	1	2	3	4	5	6	7
2. For me, life has been a continuous process of learning, changing, and growth	1	2	3	4	5	6	7
3. In general, I feel I am in charge of the situation in which I live	1	2	3	4	5	6	7
4. People would describe me as a giving person, willing to share my time with others	1	2	3	4	5	6	7
5. I am not interested in activities that will expand my horizons	1	2	3	4	5	6	7
6. I enjoy making plans for the future and working to make them a reality	1	2	3	4	5	6	7
7. Most people see me as loving and affectionate	1	2	3	4	5	6	7
8. In many ways I feel disappointed about my achievements in life	1	2	3	4	5	6	7
9. I live life one day at a time and don't really think about the future	1	2	3	4	5	6	7
10. I tend to worry about what others people think of me	1	2	3	4	5	6	7
11. When I look at the story of my life, I am pleased with how things have turned out	1	2	3	4	5	6	7
12. I have difficulty arranging my life in a way that is satisfying to me	1	2	3	4	5	6	7
13. My decisions are not usually influenced by what everyone else is doing	1	2	3	4	5	6	7
14. I gave up trying to make big improvements or changes in my life a long time ago	1	2	3	4	5	6	7
15. The demands of everyday life often get me down	1	2	3	4	5	6	7
16. I have not experienced many warm and trusting relationship with others	1	2	3	4	5	6	7
17. I think it is important to have new experiences that challenge how you think about yourself and the world	1	2	3	4	5	6	7
18. Maintaining close relationships has been difficult and frustrating for me	1	2	3	4	5	6	7
19. My attitude about myself is probably not as positive as most people feel about themselves	1	2	3	4	5	6	7
20. I have a sense of direction and purpose in life	1	2	3	4	5	6	7
21. I judge myself by what I think is important, not by the values of what others think is important	1	2	3	4	5	6	7
22. In general, I feel confident and positive about myself	1	2	3	4	5	6	7
23. I have been able to build a living environment and lifestyle for myself that is much to my liking	1	2	3	4	5	6	7
24. I tend to be influenced by people with strong opinions	1	2	3	4	5	6	7
25. I do not enjoy being in new situations that require me to change my old familiar ways of doing things	1	2	3	4	5	6	7

Table 7: Psychological Wellbeing Scale (Ryff and Keyes, 1995)