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Relationships Between Religious Denomination, Quality of Life, Motivation and Meaning in Abeokuta, Nigeria

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Relationships Between Religious Denomination, Quality of Life, Motivation and Meaning in Abeokuta, Nigeria



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The understanding of the psychology of members of Christian religious movements holds promise for gaining insights into the factors that motivate members to continue to seek and attain wholeness despite the economic and sociological challenges in the continent of Africa and in Nigeria in particular. Wholeness or abundant life is an integral element of African traditional religion (ATR) and it denotes material wellbeing comprising such things as having a long life, good health, wealth and children.¹ However, attainment of cosmological balance (i.e., unity between the physical and spiritual realm) is required to experience this material well-being. Ebigbo and colleagues opined that a balance of the cosmos is needed for Africans to achieve a stable or harmonious mental health state.²

In ATR practice, making sacrifices to a variety of deities (such as deities for health, wealth, rain, children etc.) were common and considered ways of assuring the unity of the spiritual and physical realm and attaining salvation. Salvation is understood as averting conditions that reduce human material well-being and seeking spiritual powers that overcome impediments to fullness of life manifested in material well-being. Material well-being includes having long life, good health, wealth and children. The fundamental meanings of sacrifice and offering lies in their efficacy to restore wholeness.³ Given this basic ideology of most African people, the practice of religion appears to be motivated by a quest for wellbeing.

New religious movements seem to integrate this notion of abundant life that predominate in African traditional religion (ATR) into Christian practices and are thus perceived as providing the needed opportunities for attaining wholeness. In the face of challenges experienced by people in Nigeria, in this modern society where impersonal bureaucratic methods of social control have become the dominant factor, religion might appear to be an exotic consumer item that is subject to

1 Laurant Magesa, *African Religion: The Moral Traditions of Abundant Life*, Maryknoll, NY: Orbis Books, 1997.

2 Peter O. Ebigbo, J. Oluka, M. Ezenwa, G. Obidigbo, and F. Okwaraji, "Harmony Restoration Therapy. An African Contribution to Psychotherapy," Proceedings of the First National Conference on Psychotherapy Organized by International Federation for Psychotherapy (IFP), Lagos (November 6-9, 1995): 10-32.

3 Magesa, *African Religion*.

its ability to provide opportunities for material well-being or wholeness.⁴ A study of the psychology of members of Christian religious denominations would contribute to a better understanding of the underlying factors in the members' religious affiliation and notion of attainment of well-being. Sara Schnitker opined that the understanding of psychology as a search for meaning has implications in the areas of motivation, cognition and social relationships.⁵

Our ideas about God are important indicators of how we view the world. God or the idea of God motivates people to act. Our view of God is important because it embodies our goals and directs our social activities. Batson, Schoenrade and Ventis viewed religion in three dimensions, namely, religion as a means, religion as an end, and religion as quest.⁶ In all these descriptions, the common theme is the understanding that religion impacts the lives of people in varied ways. Another important notion of religion came from Fromm who saw religion as stable frame of reference for human beings.⁷ Fromm states that humans crave for answers to questions that no other source of knowledge has an answer to, which only religion may seem to answer. Njoku made similar observation and further stated that in the Nigerian context, people move from one Christian religious movement to another in search of answers to questions and healing.⁸

RELIGION AND HEALTH

Concerning the health influence of religion, several studies have examined religious concepts like prayer and rituals. Prayer appears to have health implications. Empirical studies suggest that mindfully reading and reciting the Bible psalms can help a person to calm down and focus. Prayer is also positively correlated with

4 Wilson, 1975.

5 Sara Schnitker, "Spiritual striving and seeking the sacred: Religion as meaningful goal-directed behavior," *The International Journal for the Psychology of Religion* 23, no. 4 (2013): 315-324

6 Clarice D. Batson, Patricia Schoenrade, and Larry Ventis, *Religion and the Individual* (New York: Oxford University Press, 1993).

7 Erich Fromm, *Psychoanalysis and Religion* (New Haven, Conn.: Yale University Press, 1950).

8 Mary Gloria C. Njoku, "Psychology of Syncretistic Practices within the Church," Paper presented at the 3rd Synod of the Catholic Diocese of Enugu, Enugu State, October 2013.

happiness and religious satisfaction.⁹ It has also been extrapolated that performance of rituals foster commitment and social group stability. Other psychologists have viewed the impact of religion — encouraging healthy lifestyles, providing social support networks, encouraging an optimistic outlook on life, prayer and meditation — which may benefit physical functioning.¹⁰ Some studies have shown the integration of spirituality and science e.g. the influences of religious and spiritual behaviors and beliefs on both mental and physical health outcomes.¹¹ A causal link between physical health problems such as cardiovascular disease and religion has been described by Koenig and Vaillant.¹² Religion might impact the risk of cardiovascular disease by contributing to reduction of blood pressure and improvement of the immune system functioning.¹³ It has also been suggested that religion can serve as a coping strategy. For example, Pargament¹⁴ has done work that demonstrates the use of religion for coping with stress. His work supports the role of attribution theory in stress and coping.

The relationship between the elements of religion such as prayer and attendance in religious activities and health has produced mixed findings. Randomized controlled trials did not indicate that intercessory prayers produced significant impact on health.¹⁵ However, attendance in religious activities and belonging to religious

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- 9 Margaret M. Poloma and Brian F. Pendleton, "Exploring types of prayer and quality of life: A research note," *Review of Religious Research* 31, no. 1 (September 1989): 46-53; and Poloma and Pendleton, "The effects of prayer and prayer experiences," *Journal of Psychology and Theology* 19, no. 1 (1991): 71-83.
- 10 Laura B. Koenig and George E. Vaillant, "A prospective study of church attendance and health over the lifespan," *Health Psychology* 1 (January 28, 2009): 117-124.
- 11 Harold G. Koenig, Michael E. McCullough, and David B. Larsen, *Handbook of Religion and Health* (Oxford University Press, 2001); Kenneth I. Pargament, "The many methods of religious coping: development and initial validation of the RCOPE," *Journal of Clinical Psychology* 56 no. 4 (April 2000): 519-543. https://ipfs.io/ipfs/QmXoyvizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/Religion_and_coping_with_trauma.html; Thomas G. Plante and Naveen K. Sharma, "Religious Faith and Mental Health Outcomes," in *Faith and Health: Psychological Perspectives*, eds. Thomas G. Plante and Allen C. Sherman (New York: Guilford Press, 2001), 381-402.
- 12 Koenig and Vaillant, "A prospective study of church attendance."
- 13 Linga M. Chatters, "Religion and health: Public health research and practices," *Annual Review of Public Health* 21 (2000): 335-367.
- 14 Pargament, "The many methods of religious coping."
- 15 L. Roberts, I. Ahmed, S. Hall, and A. Davison, "Intercessory prayer for the alleviation of ill health," *The Cochrane Database of Systematic Reviews* 2 (April 2009), CD000368. doi:10.1002/14651858.CD000368.pub3. PMID 19370557.

groups have yielded significant positive health results. People who belong to religious groups tend to have healthier lifestyle, stronger support groups and lower mortality rates than those who do not belong to religious group.¹⁶

Put together, the studies on religion and health suggest that religion affects health. Religious adherents believe that a higher power will provide for their overall well-being including health and wealth. This belief in a God who is capable of healing all ailments and giving prosperity to those who believe in him appears to be predominant among Nigerians.¹⁷ The quest for healing and wholeness might have led to the emergence of many religious movements in Nigeria. The studies reviewed above did not consider the reasons for the emergence of religious movements, their contribution to their adherents, or the psychology of the individuals who turn to these religious movements for wholeness.

Several reasons have been advanced for the emergence of religious movements in Nigeria by theologians, sociologists, and other scholars. These accounts coalesce around some patterns of meaning including: countering evil in the society;¹⁸ reconstructing a dysfunctional society;¹⁹ and bringing healing to the people.²⁰ According to Ndiokwere, independent churches would not exist if there were no need for healing. Nigerians seek healing from mental, physical, social and spiritual illnesses and, faced with the challenges of life, turn to religious groups for answers to their problems.²¹

Different African Christian religious movements, for example, attempt to provide answers to the problems of Nigerians through innovative activities such as

16 William J. Strawbridge, Richard D. Cohen, Sarah J. Shema, and George A. Kaplan, "Frequent attendance at religious services and mortality over 28 years," *American Journal of Public Health* 87, no. 6 (1997): 957-961. doi:10.2105/ajph.87.6.957. PMC 1380930.PMID 9224176.

17 Njoku, "Psychology of Syncretistic Practices within the Church."

18 Harold W. Turner, "A typology for African religious movements," *Journal of Religion in Africa* 1, no.1 (1967): 17.

19 Marthias L. Daneel, *Quest for Belonging: Introduction to a Study of African Independent Churches* (Gweru, Zimbabwe: Mambo Press, 1987).

20 N. I. Ndiokwere, *Prophecy and Revolution: The Role of Prophets in the Independent African Churches and in Biblical Tradition* (London: SPCK, 1981).

21 Njoku, "Psychology of Syncretistic Practices within the Church."



tele-ministry, book-ministry, music-ministry and face-to-face healing ministry. Tele-ministry refers to the provision of religious services via television and related media. The book-ministry represents the use of books promoting the theology of the church to attract in order to maintain membership and provide religious services. The music-ministry performs the same roles as described above with music on tapes, DVDs and related media. In the face-to-face ministry, individuals receive religious services and healing ministration in a face-to-face encounter with the service presider/s. These activities of the Christian religious movements impact the psychology of their members. For example, certain churches' ministration or service media promote the prosperity ideology giving their members teachings that suggest that poverty is a curse from which they must be liberated to gain the prosperity destined for them. Those members who embrace this ideology are more likely to develop a psychology of prosperity that involves socio-economic advancements primarily driven by following the prescriptions of their church for getting "rich."²²

Clearly, Christian religious movements have evidenced significant innovations that are consistent with the state of events in Nigeria, the needs of the people and technological advancements. Thus, innovations in the style of worship by some Christian groups/movements emphasizing faith healing, miracles, prophecy, prosperity preaching, and religious advertising thrive in Nigeria. Some studies have argued that the religious innovation and competition is associated with the spread of neo-liberal ideologies and technological development around the world in the era of globalization.²³ However, inter-disciplinary research, which combines methods in psychology of the impact of religious change in Africa and theological approaches, has been very scant in Nigeria. This is why this investigation is very important. This study examined the relationship among religious denominations, quality of life, motivation and meaning in life in Abeokuta metropolis in Ogun State, Nigeria using psychological and religious tools.

It was hypothesized that members of the Roman Catholic denomination would

22 Njoku, "Psychology of Syncretistic Practices within the Church."

23 Walter C. Ihejirika, "Media and Fundamentalism in Nigeria," Muslim Public Affairs Centre, March 27, 2010, last accessed December 18, 2017, <http://www.mpac-ng.org/specialtopic/515-media-and-fundamentalism-in-nigeria.html>

differ from members of the Redeemed Christian Church of God and the Living Faith Church in motivational factors and meaning making since members attend specific churches for varied reasons. Given the evidence that suggests that those who migrate or belong to Pentecostal churches do so in their pursuit for wholeness,²⁴ it was expected that the members of the Roman Catholic Church will equally differ from the Pentecostal churches in quality of life.

HYPOTHESES

- Members of the Roman Catholic Church would differ from members of the Redeemed Christian Church of God and the Living Faith Church in motivational factors.
- Members of the Roman Catholic Church would differ from the Pentecostal Churches in meaning making.
- Members of the Roman Catholic Church would differ from the Pentecostal churches in quality of life.

METHODS

Procedure

All adults above 18 years of age and were able to provide responses in English within the sampled area and scope were eligible to participate in the survey, while those that were under 18 years of age and persons who don't understand or agree to sign the consent form were excluded from the study. Respondents were informed that their answers to the questions would be kept confidential. The study measures were administered to the participants who consented to participate in the study. The majority of the participants were able to complete the measures without the help of the research assistant but some were assisted with reading out and explaining the instructions of the measures before they completed the measures.

Participants

The sample of 69 participants was recruited from members of the Redeemed

²⁴ Wilson, 1975.

Christian Church of God, Living Faith Church and the Roman Catholic Church. The sample was 64.1% male and 35.9% female. Their mean age was 37.86 years old, SD = 13.76. Eighty-four percent of the sample had obtained at least bachelor's degrees and 16% secondary school education. The participants were predominantly Yoruba (66.6%), and 34.4% were from other tribes.

Measures

- **World Health Organization Quality of Life-Brief:** The WHOQOL-BREF (2004) contains twenty-six questions that measure quality of life across four domains: physical health, psychological, social relationships, and environment. This measure is used across many cultures and circumstances around the world; we shall use this to measure overall wellbeing among our participants. The WHOQOL-BREF has shown good to excellent psychometric properties with Cronbach's alpha ranging from .51 to .89 in a study across 23 countries.²⁵
- **GO University Religious Experience Scale:** This measure was specifically designed for this study for the purpose obtaining socio-demographic data and information associated with the research questions and hypothesis. Questions on this scale include goals, intentions, motivation for seeking solutions to problems, motivation for maintaining blessings, health aspirations and state of health, perception of the place of the self in the church, perception of God and the world and the services provided by the church.
- **Meaning Making — Self-Oriented Scale:**²⁶ The Meaning Making — Self-Oriented Scale measures the sources of psychological meaning in people's lives. It has internal reliabilities ranging from 0.78 to 0.80 and has moderate correlations with other measures of meaning making strength. This measure

25 Suzanne M. Skevington, M. Lofty, and K.A. O'Connell, "The World Health Organization's WHOQOL-BREF quality of life assessment: Psychometric properties and results of the international field trial," A report from the WHOQOLgroup, *Quality of Life Research* 13, no.2 (2004): 299-310. Doi:10.1023/B:QURE.0000018486.91360.00

26 Victoria L. Banyard, Sherry Hamby, and John Grych, *Meaning Making Practices* (Sewanee, TN: Life Paths Research Program, 2013); Sherry L. Hamby, Lindsey A. Thomas, Victoria L. Banyard, Ed de St. Aubin, and John Grych, "Generative Roles: Assessing Sustained Involvement in Generativity," *American Journal of Psychology and Behavioral Sciences* 2, no. 2 (2015): 24-32.

will be used to obtain data of the psychological meaning in the lives of the participants.

- **Global Motivation Scale:**²⁷ This scale assesses people's global motivation toward behaving in general in their life as a whole. There are seven constructs: intrinsic motivation toward knowledge, accomplishment and stimulation, as well as external, introjected and identified regulations and amotivation. There are twenty-eight items (four items for each of the seven subscales) assessed on a seven-point scale. This scale will be used to obtain the global motivation index of the participants.

Design

This study is a cross-sectional design in which consenting individuals underwent a single assessment. Participants completed the study measures on their own. While this study is exploratory in nature, the design permitted quantitative analyses with sufficient power to discern differences, similarities, and relations to inform more hypothetico-deductive future research. In answering the research questions and the hypotheses, it was expected that the sample of three church groups would provide insights about the settings regarding the general characteristics of the served populations, including information related to meaning-making, goals and drives that motivate them to take specific actions and their quality of life.

Analyses

Descriptive statistics was used to describe the characteristics of church members. Multivariate analyses were used to test the relationships among religious affiliation, meaning making, meaning in life, motivation and quality of life. The effect size for the analyses was derived from the partial eta squared generated from the SPSS output. In order to interpret the strength of the effect sizes, Cohen's guidelines²⁸ were used; 0.01 = small effect, 0.06 = moderate effect and 0.14 = large effect.

27 Frederic Guay, Genevieve Mageau, and R.J. Vallerand, "On the Hierarchical Structure of Self-Determined Motivation: A Test of Top-Down and Bottom-Up, Reciprocal, and Horizontal Effects," *Personality and Social Psychology Bulletin* 29, no. 8 (August 2003): 992-1004

28 J. Cohen, *Statistical Power Analysis for the Behavioral Sciences* (2nd ed.) (Hillsdale, NJ: Lawrence Erlbaum Associates, 1988).

RESULT

It was hypothesized that members of the Roman Catholic denomination would differ from members of the Redeemed Christian Church of God and the Living Faith Church in motivational factors since members attend specific churches for varied reasons. A multivariate analysis of variance was conducted to test this hypothesis. The Redeemed Christian Church of God differed from Living Faith Church in intrinsic motivation toward accomplishment [$F(2, 44) = 4.07$, $MSE = 88.35$, $p = 0.03$, $\eta^2 = 0.2$], intrinsic motivation to experience stimulation [$F(2, 44) = 3.39$, $MSE = 66.68$, $p = 0.05$, $\eta^2 = 0.2$] and extrinsic motivation to external regulation [$F(2, 44) = 7.12$, $MSE = 162.99$, $p = 0.00$, $\eta^2 = 0.3$]. The Redeemed Christian group reported greater intrinsic motivation toward accomplishment, intrinsic motivation to experience stimulation and extrinsic motivation-external regulation than the Living Faith group. The Roman Catholic group differed from the Redeemed Christian Church of God in extrinsic motivation to introjected [$F(2, 44) = 4.87$, $MSE = 89.81$, $p = 0.01$, $\eta^2 = 0.3$], and from Living Faith Church in amotivation [$F(2, 44) = 3.35$, $MSE = 64.22$, $p = 0.05$, $\eta^2 = 0.2$]. See Table 1 for mean and standard deviation. The Redeemed Christian and the Living Faith groups were more likely than Roman Catholic group to report unconscious adoption of the

	Roman Catholic (n=16)	Redeemed Christian (n=16)	Living Faith (n=6)	
Dependent	<i>M</i> (<i>SD</i>)	<i>M</i> (<i>SD</i>)	<i>M</i> (<i>SD</i>)	Sig
Intrinsic – Toward accomplishment	19.94 (3.36)	21.31 ^a (5.29)	16.89 ^a (6.01)	0.02
Intrinsic -Stimulation	17.75 (3.80)	19.12 ^b (5.50)	14.67 ^b (3.54)	0.04
Extrinsic – <u>introjected</u>	11.06 ^c (3.99)	15.06 ^c (5.16)	15.55 (4.36)	0.01
Extrinsic – External regulation	13.75 (4.73)	17.50 ^d (5.07)	9.33 ^d (3.54)	0.00
<u>Amotivation</u>	8.37 ^c (4.27)	9.56 (5.06)	12.55 ^c (4.30)	0.05

Note: a,b,c,d,e denote significant differences

Table 1

ideas or attitudes of others (introjection) and carry out task for which they are not motivated (amotivation) respectively. There was a significant interaction effect of gender and denomination for the amotivation factor [$F(2, 44) = 3.23$, $MSE = 62.03$, $p = 0.05$, $\eta^2 = 0.2$] but the mean comparison of the denominations did not yield significant result.

Hypothesis 2 stated that members of the Roman Catholic Church would differ from the Pentecostal Churches in meaning making. The analysis indicated that there was a significant interaction effect for gender and denomination on meaning making/search for meaning, [$F(2, 44) = 3.23$, $MSE = 62.03$, $p = 0.05$, $\eta^2 = 0.1$]. Among the Redeemed Christians and Roman Catholics, males differed significantly from females in search for meaning. See Table 2 for mean comparisons.

Table 2

<i>Meaning Making, Gender and Denomination</i>				
Denomination		Male	Female	
Factor		<i>M(SD)</i>	<i>M(SD)</i>	Sig
Searching for Meaning	Redeemed Christian	28.00 ^a (3.36)	22.90 ^a (5.40)	0.01
	Roman Catholic	27.94 ^b (5.26)	21.33 ^b (9.40)	0.04
	Living Faith	21.80 (7.79)	27.25 (6.18)	0.29

Hypothesis 3 predicted that members of the Roman Catholic Church would differ from the Pentecostal churches in quality of life. A multivariate analysis of variance was used to test this hypothesis. There were significant main effects of denomination for physical [$F(2, 43) = 3.49$, $MSE = 681.00$, $p = 0.04$, $\eta^2 = 0.2$], psychological [$F(2, 43) = 3.22$, $MSE = 527.78$, $p = 0.05$, $\eta^2 = 0.2$] and environmental [$F(2, 43) = 4.07$, $MSE = 683.92$, $p = 0.03$, $\eta^2 = 0.2$] quality of life subdomains. The Living Faith group had greater quality of life than the Redeemed group in physical, psychological and environmental quality of life. Table 3 presents the means and standard deviations of this result.

	Roman Catholic (n=20)	Redeemed Christian (n=17)	Living Faith (n=7)	
Factors	M(SD)	M(SD)	M(SD)	Sig
Physical	70.00 (10.96)	64.71 ^a (16.12)	79.59 ^a (15.25)	0.03
Psychological	72.74 (12.32)	64.70 ^b (13.10)	81.54 ^b (12.46)	0.04
Social Relation	67.50 (7.10)	68.14 (18.91)	77.38 (17.16)	0.40
Environment	60.31 (11.78)	54.41 ^c (13.35)	67.87 ^c (14.96)	0.02

^{abc} denotes significant difference

Table 3

DISCUSSION

It was hypothesized that members of the Roman Catholic denomination would differ from members of the Redeemed Christian Church of God and the Living Faith Church in motivational factors since members attend specific churches for varied reasons. The finding that the Roman Catholic group differed from the Redeemed Christian Church of God in extrinsic motivation/introjected suggests that those who attend Roman Catholic Church are less likely to unconsciously adopt the ideas and attitudes of others in their daily living. This result indicates that persons who attend Redeemed Christian Church of God might be more attuned to following the specific injunctions of their church or the behaviors of other church members. If this is the case, members of Redeemed Christian Church of God might be vulnerable to the practice of group think, a “tendency of the members of highly cohesive groups to assume their decisions can’t be wrong, that all members must support the group’s decision strongly, and that information contrary to it should be ignored.”²⁹

Similarly, the result indicating that Living Faith Church group reported higher amotivation than the Roman Catholic group might be pointing to same issues addressed above. Amotivation denotes doing things without feeling motivation to do them. When individuals engage in unmotivated behavior, it is easier to do

29 Robert A. Baron, Nyla R. Branscombe, and Donn Byrne. *Social Psychology* (12th ed) (Boston: Pearson Education, Inc., 2009), 409.

things just because other people are doing them. In the short-term, it might be adaptive for conforming to group but potential long-term consequences could be groupthink, loss of interest and inability to persevere.

On the quality of life scale, contrary to expectations, the Roman Catholic group did not differ from the Pentecostal churches on any of the subdomains of the quality of life. One explanation for this finding might be that the Roman Catholic group in this study had similar health status with those from the Pentecostal churches. It is also possible that adherents of the Roman Catholic Church seek out wholeness and thus work towards optimizing their quality of life. The Living Faith group had greater quality of life than the Redeemed group in physical, psychological and environmental quality of life. This result might be indicating that there are implicit or explicit practices of the Living Faith Church that support the quality of life of their members. It is also possible that the content of the message given to church members influence their quality of life. If church members receive depressing messages from their church, they might be more likely to experience reduced quality of life.

The interaction effect of gender and religious denomination on search for meaning showed that male group members of the Redeemed Christian Church of God and the Roman Catholic Church reported higher scores for search for meaning than females. It is possible that males search for meaning in their life more than females, and this suggests that churches should endeavor to create programs that are targeted towards assisting men to understand their place in their church and life in general.

LIMITATIONS

As this is the first study examining motivation, meaning making and quality of life among the Redeemed Christian Church of God, Roman Catholic Church and Living Faith in Nigeria, the findings need to be replicated before any firm conclusions can be made about the results from this study. In addition, the small sample size and non-randomization of the sample limit the generalizations that could be made from the study. Compared to the Redeemed Christian Church of God and the Roman Catholic Church, the Living Faith group was relatively small. One op-

tion would have been to combine the Pentecostal groups but the second author of this study believed that the two Pentecostal churches have different ideologies and therefore should be allowed to retain their specific entity. This study is a cross-sectional study and therefore only established correlations among the variables examined. Longitudinal studies are necessary for future studies in this area.

CONCLUSION

The understanding of the psychology of members of Christian religious movements is relevant to the quest for wholeness and to knowing the factors that motivate people in varied religious groups. Wholeness or abundant life is an integral element of religion in Africa, and this might be why people seek out churches that would enable them to attain wholeness despite the economic, political and socio-logical problems in Nigeria.

New religious movements such as the Pentecostal churches represented in this study by the Redeemed Christian Church of God and the Living Faith seem to integrate this notion of abundant life or wholeness into Christian practices and are perceived as providing the needed opportunities for attaining this wholeness. However, this study has shown that all new religious movements are not equally associated with improved life or wholeness. It also suggests that more traditional Christian churches like the Catholic Church have their own exceptional areas that support motivation and quality of life. The implication of the findings of this study is that religious denominations are important indicators of quality of life and should be considered by church leaders. In addition, church leaders should be mindful of the need to promote intrinsic motivation among their adherents. Replication of the findings of this study is needed for firm assumptions to be made on the relationship between religious denomination, motivation, meaning making and quality of life. Studies with larger samples might be helpful in validating these findings.

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