

Impact of Cognitive Restructuring and Pastoral Counselling on Spiritual Wellbeing and Role-stress on Married People in Umuahia, Abia State, Nigeria.

Awazie, Emmanuel

*Department of Educational Foundations,
University of Lagos, Nigeria.*

Prof. Osarenren, Ngozi.

*Department of Educational Foundations,
University of Lagos, Nigeria.*

Prof. Nwadinigwe, Peter.

*Department of Educational Foundations,
University of Lagos, Nigeria.
emmanuelawazie@yahoo.co.uk*

Abstract

This study investigated the impact of two counselling strategies on spiritual well-being and role-stress of married people in Umuahia, Abia State, Nigeria. The sample consisted of 140 married people considered to be experiencing role stress; they were made up of 83 females and 57 males. Quasi-experimental pretest, posttest and control group design was used in involving the sample which was randomly assigned to three groups: Cognitive Restructuring Training Programme (CRTP), Pastoral Counselling Programme (PCP) and the Control. Two validated instruments: Spiritual Well-Being Questionnaire (SWBQ) and Role Stress Questionnaire (RSQ), were administered to the three groups before and after the experimental programmes. CRTP and PCP groups were the treatment groups, while the Control was the waiting group. The statistical tools used were Means, Standard Deviation and ANCOVA; two hypotheses were formulated to guide the study and they were tested at 0.05 level of significance. The results showed that PCP and CRTP were effective on married people's spiritual well being and mediated role stress. The use of both therapies is therefore recommended.

Keywords: Pastoral Counselling, Cognitive Restructuring, Spiritual Well-being, Role-stress, Stress reduction strategies.

Introduction

Married couples appear to have greater individual well-being than the never married, the widowed, or the divorced as the seeming affectionate and nurturing functions of marriage are thought to constitute well-being. However, as Gleen and Weaver (1988) posit that the positive association between marriage and individual well-being has steadily declined since the early 1970s due to changes in adult roles and marriage responsibilities. Marriage was once taken for granted as were prescribed marital roles performed in the family, but now as people seek individual gratification and take diverse adult roles, they are satisfied within marriage only as long as spouses continue to negotiate and adapt to contextual roles that will meet their needs.

According to Bible history, the marriage institution is as old as mankind. God ordained and sanctioned marriage for the purpose of satisfying conjugal needs and African traditional religion supports the marriage institution. The Holy Bible reveals that marriage is the basis for the physical union between a man and woman in consummate relationship (Holy Bible, Eph. 5: 31). The Q'uran also describes marriage and the conjugal intimacy between husbands and wives as that of union (Q'uran 30:21). According to Mohammed (2014) the relationship between spouses is the most amazing of all human relations: the amount of love and affection, intimacy and closeness, mercy and compassion, peace and tranquility that fills the hearts of the spouses is thought to be inexplicable. Esere (2002) posits that the success or failure of the society depends on the state of marriages contrived in it. Haviland, Prins, McBride & Walrath (2011) opine that marriage is a culturally sanctioned union between two or more people that establishes certain rights and obligations between the couple, between them and their children and them and their in-laws. According to Leach (1968) these rights and obligations involve prescribed roles in marriage and they vary considerably among societies and groups within the society.

Roles define the status in marriage, promote the mutual growth and well being of the individuals involved in it and guarantee their mutual benefits. According to Verma (1994) roles represent the behaviors expected of the occupants of a given position or status. Komarovskiy (1992) maintains that roles are sets of norms about behaviour and attitudes of incumbents of a given social position vis-à-vis those of other specified positions. They are defined and described by their characteristics and these characteristics in turn define the structural function of what a particular role is, concepts behind it and what instances the role can or must contain (Gillis 2004). In the traditional role model, Levant (1992) maintains that the husband is expected to work outside the home as the sole breadwinner, while the wife is embroiled with the responsibility of homemaking and childcare. However, changes in the nature of heterosexual marriage from the traditional to the egalitarian model require that both husband and wife be engaged in the absorbing work of providing for the family and equally share the household tasks, including nurturance for the children. This condition is necessitated by the changing socioeconomic and political factors and these have consequences for the traditional gender role stereotype.

Adekola (2010) reveals that there has been an increasing interest in work-family interface in the human resource management literature, especially regarding the sources and outcome of conflict between these two spheres. Given the traditional perceptions of appropriate roles for men and women, the demands for combining motherhood and marriage with career has become an immense challenge for many married couples. Career women, particularly those who are married and with children, are more likely to experience work-family conflict than their unmarried female counterparts, and the interferences between work and family have been implicated in work-family conflict (Williams and Alliger, 1994).

Stress is a common experience of life and living. According to Selye (1956), it is a nonspecific response of the body to noxious stimuli or environment. It can be seen as an

unpleasant state of psychological and/or physiological arousal that people experience in situations that they perceive as dangerous or threatening to their well-being. The experience of stress, particularly chronic stress, takes a significant toll on the well-being of individuals in terms of emotional and physical discomforts as well as functional ability. Stress can also be a positive effect especially when it is a normal and adaptive reaction to threat. Fear of things that pose realistic threats can motivate us to deal with them or avoid them. Thompson (2010) however opines that stress can impair mental concentration, decision making and ability to perform one's role efficiently and effectively.

Cognitive restructuring or reframing helps people to learn to think and therefore act differently, resulting in positive outcomes. Patterson (1980) posits that the rational emotive counsellor uses logic, reasoning, teaching, suggestion, persuasion, confrontation, and re-indoctrination during psychotherapy. These are to demonstrate to the counsellee some irrational thoughts and behaviours militating against his or her functioning in the society. Similarly, the concept of personality, spirituality is considered to be a complex, multifaceted, construct that manifests in the process of an individual's behaviour, beliefs and experience. According to Dull and Skokan, (1995), spiritual person factors, like beliefs, operate as a contextual framework that orients an individual in his or her interpretation, comprehension and reaction to life experiences. Such beliefs help the individual construct meaning out of difficult situations and provide a more hopeful and optimistic attitude. Levin and Chatters (1998) maintain that positive beliefs facilitate an active attitude towards coping and a strengthening of social support in response to stress. An individual can attempt to explain the situations through attribution of causal origin, such as God's will; this attitude can help the individual reduce the initial levels of distress enough to engage in coping behavior. Spiritual coping therefore, involves the specific behaviours that an individual uses to respond to either the stressor or related emotional reaction. Married people, just like all humans, have to contend with difficult situations which tend to affect their roles, there is the need to acquire the attitude that is appropriate for effective functioning.

The concept of impact of cognitive restructuring and pastoral counselling on role-stress among married peoples is therefore supported by the fact that the health and well-being of the family is affected by the roles of its members and husbands and wives exert enormous influence upon the family. Clinebell (1998) hypothesized that pastoral counselling is the utilization, by a minister, of a one-to-one or small group relationship to help people handle their problems of living more adequately and grow toward fulfilling their potentialities. This, he claims, helps them reduce the inner blocks which prevent them from relating in need-satisfying ways. Pastoral counsellors are clergy and others who utilize psychological techniques in an effort to address psycho-spiritual issues in addition to the traditional spectrum of counselling services. Its methodology is basically in line with the traditional field of guidance and counseling services. Its uniqueness as counselling technique is that it is psycho-spiritual in nature, offering understanding of the relationship of life and faith, man and divine. It is faith based counseling where religious truths guide the counselling process. Pastoral counselling recognizes that all healing and growth are of God and the application of God-given resources in a counselling relationship could remove abnormalities that exist so that healing occurs. The Counsellor is only a catalyst in a process which he or she does not create, but which he or she has learned to release and facilitate (Augsburger, 1986).

Research Hypotheses

The following hypotheses were tested in the study:

1. There is no significant difference in the post-test psycho-spiritual well-being scores of participants in the treatment and control groups.

2. There is no significant difference in the post-test scores of participants on role-stress in the treatment and control groups.

Significance of the Study

The health and well-being of the family are affected by the roles of its members and the family is the basic and universal social structure of the human society. Roles certainly impact upon couples interactions, family decision-making and perspectives on marital satisfaction.

Marital Role Stress

According to Tang and Tang (2001) role stress among married couples is the cognitive appraisal that one is not living up to the standards of one's stereotypical gender. Gillespie, Walsh, Winefield, Dua and Stough (2001) posit that role-related demands, lack of resources, lack of support and insufficient time to keep abreast with overall requirements are the sources of stress. Rizzo, et al. (1970) opine that role ambiguity arise when individuals do not have clear authority or knowledge about how to perform their expected assignment. Role overload, according to Conley and Woosley (2000) exists when role expectations are greater than the individual's ability and motivation to perform a task. Ashforth and Lee (1990) maintain that role conflict refers to incompatibility of expectations or when irreconcilable demands are associated with the role.

Often times in marriage, conflict arises because of unmet expectations. For example a husband who was raised in a family with a stay at home mother, may expect his wife to also stay at home. When she chooses to pursue her career, and leaves the children in the care of someone else, it might make him angry and resentful. Besides, her emotional attachment and concern for the children might leave her fragmented in her effort to both be a productive career woman and a caring mother. This is in spite of the fact that she had been unclear about her husband's expectation for her to remain at home.

Family Constellation and Marital Roles Stress:

We all come from different background and grow up differently; we also form different ideas of what we expect marriage to be like. Culture, Custom, how we were raised and personal beliefs and convictions influence how we view marital roles and what roles we expect our spouses to fulfill. Akande, Akande and Odewale (1994) posit that every family differs in composition as well as in every day experiences. For example, a woman who sees her mother constantly asking her father for permission to spend money may vow to make her own money in marriage so she does not have to beg someone that is supposed to be her partner and equal for money for groceries, clothing and other necessities. The understanding of the family background and experiences that have formed the conviction of one's spouse is important as this enables couples to learn to make compromises and negotiate their roles for the health of the marriage.

Concepts of Spirituality and Spiritual Well-being:

Spirituality often involves a cognitive context, a set of beliefs about oneself and the world which can both inspire the spiritual response and provide an interpretation of it. According to Beauregard and O'Leary (2007), spirituality implies any experience that is thought to bring the experience into contact with the divine. In a narrow sense, it concerns itself with matters of the spirit. Spiritual matters are those involving humankind's ultimate nature not merely as material biological organisms but as beings with unique relationship to that which is beyond both time and material existence. Spirituality positively correlates with coping with stress (Graham, Furr, Flowers and Burke, 2001). According to Blando (2006), spirituality in counselling may have therapeutic value in the extent that incorporation helps

counsellors to support counselees connecting to others, moving outside of themselves and contributing to the common good. The efficacy of pastoral counselling may be seen in the fact that deep down in every human is a spiritual consciousness which can make a connect with the transcendental in response with the ethical beliefs and principles enunciated.

Spiritual well-being, according to Fehring, Miller and Shaw (1997), indicate an individual's quality of life in the spiritual domain or simply, it is an indication of their spiritual health. According to Fisher (1998) spiritual health and well-being concern four domains in which the quality of relationships reflects the underlying spiritual health and well-being of an individual. These relationships are with oneself, with others, with the environment and / or with God. Powell, Shahabi and Thoresen (2003) posit that spirituality and by extension spiritual well-being can be viewed in terms of religion or religious behaviours and experiences. According to the National Inter-faith Coalition on Aging (NICA, 1975), spiritual well-being is the affirmation of life in relationship with oneself (personal), others (communal), nature (environment), and God (or Transcendental other).

Spiritual well-being can, therefore be seen as a measure of how good one feels about oneself and how well one relates to those aspects of the world around one which are important to the one. It has been identified as a fundamental dimension of people's overall health and well-being, and is supported by the growing evidence of spiritual well-being having positive influence on individual health (World Health Organization, 2007). Spiritual well-being correlates positively with psychological adjustment and overall wellness, marital satisfaction, physical health, social adjustment, possession of strong coping skills, and resiliency in times of stress and personal crisis (Tracy, Young and Kelley, 2006; Beery, Baas, Fowler and Allen, 2002; Fernster, Klemm and Miller, 1999).

Concepts and Effects of Cognitive Restructuring on Marital Relations

Marriage is a social institution that is designed among other things, to ensure the happiness and fulfillment of the couple and the society. Okwun (2011) however, opined that the fact that two people consent to live together as husband and wife implies different hopes and expectations, some of which might be fulfilled while others remain unfulfilled leading to conflicts. Interpersonal relationships such as marital relationship require continual reshaping of one's cognitions towards certain issues (Esere and Idowu, 2014). Cognitive restructuring is an insight into behavioural procedure that emphasizes recognizing and changing negative thoughts and maladaptive beliefs. It is a core part of Cognitive Behaviour Therapy that is effective as psychological technique for treatment of common problems like stress, depression, anxiety disorders and behavior dysfunctions. According to Steigerwald and Stone (1999), cognitive restructuring is self-instructional therapy where the client is taught to focus on self-talk and to modify distorted thinking patterns. All behaviours whether deviant, adaptive or maladaptive, appropriate or inappropriate, are learned and maintained according to the same principles (Okoli, 2002).

Psycho-spiritual Strategies for Role-stress Mediation:

Psychological and spiritual coping has been conceptualized as a mediator to account for the relationship between spirituality and well-being, particularly in times of stress. Pollner (1989) maintains that a person's relationship with a divine or imagined 'Other' can have a major impact on their coping abilities. Maslow (1971) contended that the spiritual life is part of the human essence, a defining characteristic of human nature. Psycho-spiritual management encompasses techniques intended to enable a person effectively cope with stress.

Although an exhaustive review of these resources is beyond the scope of this study, we can identify some relevant ones:

- 1) **Meditation:** This is the act of thinking about something carefully, calmly, seriously and for some time.
Meditation instruction and practice is a common technique used to foster spiritual development (Gawain, 1986; Hendrick & Weinhold, 1982; Le Shan, 1974; Mahesh Yogi, 1963; Novak, 1989; Tart, 1990). It is the one thing that can sufficiently redirect our lives so that we can deal with human life successfully.
- 2) **Worship:** This is the reverent love and devotion accorded a deity or sacred object. According to Foster (1990) worship is the human response to the divine reality. Worship can therefore be seen as an exercise of the mind and emotion that can be transcendental.
- 3) **Relaxation:** This is a form of enjoyable activity that provides a change and relief from effort, work, or tension and gives pleasure. Relaxation (Charlesworth & Nathan, 1984; Curtis & Detert, 1981), rhythmic breath-work (Grof, 1988; Hendricks & Weinhold, 1982), creative visualization (Gawain, 1978), imagery (Witmer & Young, 1985), and awareness exercises (Small 1982; Vaughan, 1979) are frequently used interventions in counselling that can foster personal as well as spiritual development as stress coping mechanisms. The purpose is that, through daily repetition, the individual can re-programme the subconscious or unconscious to be more positive and self-affirming.
- 4) **Dream-level Therapy:** This is a practiced art in counselling to enhance personal and spiritual growth (Faraday, 1972; Headrick, 1985; Laberge, 1985). During sleeps, unconscious processes are freer to operate than when one is awake (Nwadinigwe & Makinde, 1997). Dreams therefore provide a potentially rich resource of information which the therapist needs.
- 5) **Biofeedback:** This is a technique by which the individual is able to monitor own bodily functions in an attempt to alter those functions. It is primarily used in treating painful or stress-related conditions; biofeedback helps an individual control physiological processes that are normally considered involuntary.
- 6) **Service:** This is the art of selfless giving of oneself to help those in need. The art of service tempers the individual, producing tenderness, empathy and prosocial behaviours. Richard Foster (1989) posits that true service comes from a relationship with the divine 'Other' deep inside the individual. Social support systems provide emotional sustenance, tangible resources and aid in stressful condition. Service is the most conducive to the growth of spirituality as it is akin to the disposition of the self-denial of Jesus Christ (Holy Bible, John 13:14).
- 7) **Aerobic Exercises:** They include running, walking, biking and skiing. These exercises can help keep stress down because aerobic exercises increase the endurance capacity of the heart and lungs. People who exercise regularly have higher self-esteem and suffer less from anxiety and depression (Everly, 1989; Evans, 2001).

Fernando and Chowdhury (2010) posit that increased spiritual well-being corresponds with an increased consideration of the impact of one's actions on others. Gomez and Fisher (2003) concur, maintaining that individuals with a high level of consideration for others (Communal well-being) are more likely to be idealistic in their ethical orientation as they would like to be fair and kind to all.

Research Design

Two research designs were employed in this study; the first was the descriptive survey design, which was used to obtain the baseline data on the prevalence of role stress among married couples in Umuahia. The second design used was the quasi-experimental, pre-test, post-test control group design, which investigated the impact of cognitive restructuring and

pastoral counselling on role-stress among married couples. This research design comprised of three experimental groups (two intervention groups and a control group). One intervention group was exposed to pastoral counselling while the second was exposed to cognitive restructuring. The control group was a waiting group, they were not exposed to treatment during the study, they were, however invited for counselling, after two weeks of the study, to enable them benefit from the programme.

Area of the Study

The study area was Umuahia, Abia State, Nigeria. Umuahia is the Capital of Abia State and is located along the rail road that lies between Enugu to its north and Port Harcourt to its South. It is a well known agricultural market centre; the National Root Crops Research Institute, at Umudike, is adjacent to the town. The population of the married for Umuahia North Local Government Area, is 71,303 (34,682 Males, 36,621 Females) and the population of the married for Umuahia South LGA is 44,631 (21,935 Males, 22,696 Females) and these reports are according population distribution by age, sex & marital status (FRN. 2006).

Dependent Variables: Spiritual Well being, Gender Role Attributes and Role Stress.

Independent Variables: Experimental Conditions (Pastoral Counselling, Cognitive Restructuring and Control)

Population of the Study

The target population for this study comprised of all literate and married people with not less than the National Certificate of Education (NCE), in Umuahia, Abia State. Those married for between five and fifteen years were considered as this period is often considered stressful and traumatic for some couples. Studies show that as some marriages move from the first year of 'honeymoon' into the fifth year with the arrival of children and other marital responsibilities, they become fraught with conflicts (Kuhlman and Kuhlman, 2003).

Sample and Sampling Technique

Simple random sampling procedure through the hat and draw method was used to select fifty (50) households in each of the five (5) communities of Umuopara, Ohuhu, Ibeku, Olokoru and Ubakala, which make up Umuahia. The instruments were administered to a total of 250 couples (500 respondents or 250 males and 250 females) to assess the incidence of role stress and to obtain the baseline data. Participants who scored 15 points and below on the 10 – 40 points scale on SWBQ and between 90 – 160 points on RSQ, were selected for the main study. Lower scores on SWBQ are considered weakness on spiritual well-being index and as such are susceptible to role stress. On the other hand, strong agreement on RSQ reflected relatively high proneness to role stress.

A total of 156 respondents qualified for inclusion in the study, 16 however failed to meet some of the biographical requirements of either duration of marriage or academic qualification, therefore leaving the final number of samples at 140 participants (83 females and 57 males).

Procedure

The test-retest reliability was established by a pilot study carried out two weeks apart, by the researcher before the main study to try out the instruments and to determine their psychometric properties, using a sample of 50 married respondents consisting of 25 males and 25 females. The pilot study was carried out in Umungasi Community in Aba town, Abia State which according to Talbot and Mulhal (1962), shares homogeneous characteristics with Ohuhu and Umuopara Communities in Umuahia. The test-retest reliability of SWBQ was

0.759 and RSQ was 0.867. The values were adjudged to be high and hence suitable and reliable to be used for the study.

Results

The data collected from the various instruments were analyzed using both descriptive and inferential statistics appropriate for each hypothesis. All hypotheses were tested at 0.05 level of significance; the statistical tools used for the analysis are Mean, Standard deviation and Analysis of Covariance (ANCOVA).

Hypothesis 1: There is no significant difference in the post-test psycho-spiritual well-being scores of participants in the treatment and control groups.

The data generated were analysed using Analysis of Covariance (ANCOVA) with Pairwise comparison of means using Least Significance Difference (LSD).

Table 1: Descriptive Statistics of Pre-test and Post-test of the participants' psycho-spiritual well-being by Experimental groups

Experimental Groups	N	Pre-Test		Post-Test		Mean Difference
		Mean	Std. Deviation	Mean	Std. Deviation	
Pastoral	52	18.21	2.172	35.44	1.819	17.23
Cognitive Restructuring	48	17.88	2.160	30.25	2.227	12.37
Control	40	19.25	3.685	24.23	6.455	4.98
Total	140	18.39	2.727	30.46	5.922	12.07

The descriptive results, from Table 1 show at Pre-test, the mean response scores of psycho-spiritual well-being of participants in the experimental groups ranging from 19.25 for control group, 18.21 for pastoral group and 17.88 for cognitive restructuring group. It also shows that at post-test, pastoral counselling group showed the greatest improvement on their psycho-spiritual well-being with a mean difference of 17.23 followed by cognitive restructuring group with a mean difference of 12.37 while control group recorded the lowest mean response change of 4.98. The test of variation across the experimental groups is carried out using analysis of covariance (ANCOVA), to determine if there is any statistical difference in means.

Table 2: Analysis of Covariance of difference in post-test mean scores of participants' Psycho-Spiritual Well-Being

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	2965.730	3	988.577	70.427	.000
Intercept	1587.403	1	1587.403	113.088	.000
Pre-Test	117.789	1	117.789	8.391	.004
GROUP	2958.597	2	1479.298	105.387	.000
Error	1909.013	136	14.037		
Total	134744.000	140			
Corrected Total	4874.743	139			

The result in Table 2, the tests of between-subjects effects, indicate that there is a significant variation across the experimental groups on psycho-spiritual well-being of participants at F-value = 105.387, P-value < 0.05 significance level. Hence, the null hypothesis is rejected and, it concludes that there is significant difference in the post-test score of psycho-spiritual well-being of participants across the experimental groups. This result is supported by the adequacy of the model due to variation being explained by the independent factor after adjustment for the co-variant which is significant at F-value = 70.427, P-value < 0.05 significance level. To determine where significant between group

differences is observed, post-hoc analysis was performed using pairwise comparison of mean scores with least significance difference (LSD).

Table 3: Pairwise Comparison

(I) Group	(J) Group	Mean Difference (I-J)	Std. Error
Pastoral	Cognitive Restructuring	5.076*	.751
Pastoral	Control	11.576*	.798
Cognitive Restructuring	Control	6.499*	.819

* The mean difference is significant at the .05 level.

The pairwise comparison of means results indicates that couples who received pastoral counselling had significant improvement than those in the cognitive restructuring group and control group on psycho-spiritual well-being respectively. Similarly, participants who received cognitive restructuring had significant improvement on psycho-spiritual well-being than those in the control group. The results implied that married couples who received pastoral counselling had greater psycho-spiritual well-being to reduce role stress in their marriages compared with married couples in either cognitive restructuring group or control group. Hence, pastoral counselling is most effective in improving the psycho-spiritual well-being among married couples.

Hypothesis 2: There is no significant difference in the post-test scores of participants on role stress in the treatment and control groups

The data generated were analysed using Analysis of Covariance (ANCOVA) with Pairwise comparison of means using Least Significance Difference (LSD).

Table 4: Descriptive Statistics of Pre-test and Post-test of Role Stress of participants by experimental groups

Experimental Groups	N	Pre-Test		Post-Test		Mean Difference
		Mean	Std. Deviation	Mean	Std. Deviation	
Pastoral	52	31.98	0.980	18.87	3.206	13.11
Cognitive Restructuring	48	33.06	1.630	24.10	2.603	8.96
Control	40	33.33	1.269	28.58	3.755	4.75
Total	140	32.74	1.432	23.44	5.058	9.30

The descriptive results, from Table 4, shows at Pre-test the mean response scores of participants due to role stress in the experimental groups ranging from 33.33 for control group, 33.06 for cognitive restructuring group and 31.98 for pastoral group. It also shows that at post-test, pastoral group showed the greatest reduction on role conflict of participants with a mean difference of 13.11 followed by cognitive restructuring group with a mean difference of 8.96 while control group recorded the lowest mean response change of 4.75. The test of variation across the experimental groups is carried out using analysis of covariance (ANCOVA), to determine if there is any statistical difference in means.

Table 5: Analysis of Covariance of difference in post-test mean scores of Role Stress of participants

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	2171.594	3	723.865	71.089	.000
Intercept	71.304	1	71.304	7.003	.009
Pre-Test	7.484	1	7.484	.735	.393
GROUP	1734.408	2	867.204	85.166	.000
Error	1384.828	136	10.183		
Total	80449.000	140			

Corrected Total	3556.421	139			
-----------------	----------	-----	--	--	--

The result in Table 5, the tests of between-subjects effects, indicate that there is a significant variation across the experimental groups on role stress of participants at F-value = 85.166, P-value < 0.05 significance level. Hence, the null hypothesis is rejected and, it concludes that there is significant difference in the post-test score of role conflict of participants across the experimental groups. This result is supported by the adequacy of the model due to variation being explained by the independent factor after adjustment for the co-variant which is significant at F-value = 71.089, P-value < 0.05 significance level. To determine where significant between group differences is observed, post-hoc analysis was performed using pairwise comparison of mean scores with least significance difference (LSD).

Table 6: Pairwise Comparisons

(I) Group	(J) Group	Mean Difference (I-J)	Std. Error
Pastoral	Cognitive Restructuring	-5.046*	.677
Pastoral	Control	-9.471*	.727
Cognitive Restructuring	Control	-4.424*	.685

* The mean difference is significant at the .05 level.

The pairwise comparison of means results indicates that couples who received pastoral counselling significantly differ from those in cognitive restructuring group and control group on role conflict respectively. Similarly, participants who received cognitive restructuring significantly differ from those in the control group on role stress. The results implied that married couples who received pastoral counselling had lower role stress in their marriages compared with married couples in either cognitive restructuring group or control group. Hence, pastoral counselling is most effective in reducing role stress among married people.

The results of analyses indicate a positive impact of pastoral counselling in relation to cognitive restructuring on role stress among married couples in their marriages.

Discussions of Findings

Hypothesis One: The result of the analysis indicated that participants exposed intervention experienced significant difference than those of the control group. The degree of this difference was greater in group that was exposed to pastoral counselling. The uniqueness of pastoral counseling is that it is psycho-spiritual in nature, offering understanding of the relationship of life and faith, man and divine.

Daalemkan and Frey (2004) posit that empirical studies have identified significant links between religion and spirituality and health. This is in agreement with Hill and Pargament (2003) who advance that measures of religion and spirituality more conceptually related to physical and mental health (e.g, closeness to God, religious orientation and motivation, religious support, religious struggle), psychologists are discovering more about the distinctive contributions of religiousness and spirituality to health and well-being. Furthermore, it is contended that spirituality gives meaning to people's lives and may be an important coping resource that enables people with stressful conditions to manage their condition (Cronbach & Sharelson 2004; Tse, Lloyd, Petchkorsky & Manaia, 2005). Fisher (1999) however posits that people's spiritual health depends on their world-view and beliefs as well as lived experience and it is indicated by the quality of relationships in up to four domains of spiritual well-being.

Hypothesis Two: The analysis indicates that there is a significant difference in the mean scores of the experimental groups and this is more evident in the group exposed to pastoral counselling. The difference could be attributed to the positive influence of counseling on human behaviours. Role stress exists when pressures from work and family roles are mutually incompatible. According to Koperlman, Greenhaus and Connolly (1983) work – family interface can however, be enriching for the family as it can provide a resource that can be used to solve a problem or master a challenging situation. Imagine the resource we might acquire in our lives from our career. The development of new perspective could build self confidence as we deal with the issues of life. There is also the access to wisdom and even access to financial resources. Couples can develop active coping strategies to alleviate work – family conflict and stress. The findings however show that pastoral counselling has effect on the behavioural change of the individual and is aimed at enabling the individuals to improve upon their relationship, develop warmth, emotional strength and function properly. Communication and mutual support are essential ingredients in a successful multiple role relationship (Rapoport and Rapoport, 2004).

Conclusions and Recommendations

The results of this study show that the married people who were exposed to the treatment conditions (PCP and CRTP) reported higher psycho-spiritual well-being and increased role-stress mediation than those in the control group. This can be attributed to treatment as the counselling techniques used were able to arouse the possibilities of remedial resources and improve upon their coping skills.

The experimental settings enabled the participants gain wider knowledge in the dynamics of social support systems and interpersonal interactions, thereby broadening their understanding of human personality. Individuals' learned ability in the social support system enhances copying capability (Bergin, Talley and Hamer, 2003) as the interaction in the sphere of commonness, friendship trust, equality mutual understanding and willingness to self-disclosure, help people release bottled up distress and gain perspectives of possibilities and wider recourses available.

Finally, since marriage counselling is aimed at treating a disturbed relationship, married couples are encouraged to involve counsellors as partners in their quest to satisfy marital needs. Role-relationship counselling focuses on improving the marriage relationship such as to make the relationship more mutually need-satisfying.

References

- Adekola, B. (2010). Interferences between work and family among male and female executives in Nigeria. *African Journal of Business Management*, 4(6), 1069 – 1077.
- Akande, A., Akande, B. & Odewale, F. (1999). Putting the self back in the child. In Mboya, M. (Ed.), *Culture and the self: theory and research from an African perspective*. Pretoria: Ilitha Publishers, South Africa.
- Ashforth, B.E., & Lee, R. T. (1990). On the meaning of Maslach's three dimensions of burnout. *Journal of Applied Psychology*, 75, 743-747.
- Augsburger, D. W. (1986). *Pastoral Counselling Across Cultures*. Louisville, KY 40202-1396, Westminster John Knox Press. USA.
- Beauregard, M. & O'Leary, D. (2007). *The Spiritual Brain: A Neuroscientist's case for the Existence of the Soul*. San Francisco, CA: Harper One.
- Beery, T. A., Baas, L. S., Fowler, C., Allen, G. (2002). Spiritual in Persons with Heart Failure, *Journal of Holistic Nursing* 20(1), 5-25.
- Bergin, C., Talley, S., & Hamer, L. (2003). Prosocial behaviours of young adolescents: A focus group study. *Journal of Adolescence*, 26, 13-32.
- Blando, J. (2006). Spirituality, religion and counselling. *Counselling and Human Development*, 39(2), 1.
- Charlesworth, E. A., & Nathan, R. G. (1984). *Stress management: A comprehensive guide to wellness*. New York: Ballantine. USA
- Clinebell, H. J. (1998). *Basic Types of Pastoral Counselling. New Resources for Ministering to the Troubled*. Irving, Texas 75063 USA.
- Conley, S. and Woosley, S.A. (2000) Teacher Role Stress, Higher Needs and Work outcomes, complex organizations. *Administrative Science Quarterly* , 15(2): 150-163.
- Cronbach, L. J. & Shavelson, R. J. (2004). My Current Thoughts on Coefficient Alpha and Successor Procedures. *Educational and Psychological Measurement*, 64(3), 391-418.
- Curtis, J. D., & Deter, R. A. (1981). *How to relax: A holistic approach to stress management*. Mountainview, CA: Mayfield.
- Daaleman, T. P. & Frey, B. B. (2004). The Spirituality Index of Well-Being: A new instrument for health-related quality of life research. *Annals of Family Medicine*, 2, 499-503.
- Dull, V. T. & Skokan, L. A. (1995). A cognitive model of religion's influence on health. *Journal of Social Issues*, 51(2), 49-64.
- Eseré, M. O. (2002). Approach to marital therapy; *The Nigerian Journal of guidance and counselling*, University of Ilorin, 8 (1), 61-85.
- Eseré, M. O. & Idowu, A. I., (2014). *The effect of cognitive restructuring in resolving marital conflicts among couples in Ilorin*. Retrieved from <https://www.unilorin.edu.ng/publications/eser/CognitiveRestructuring.htm>.
- Evans, G. W. (2001). *Environmental stress and health*, in Baum, A., Revenson, T. and Altman, I. (eds.). *Handbook of health psychology*. Mahwah, NJ: Erlbaum.

- Everly, G. S. (1989). *A clinical guide to the treatment of the human stress response*. New York: Plemm Press.
- Faraday, A. (1972). *Dream power*. New York: Berkeley.
- Federal Republic of Nigeria (2006). *Population Distribution by age, sex & marital status, Priority Table, Vol. V*. National Population Commission, Abuja, Nigeria.
- Fehring, R. J., Miller, J. F., & Shaw, C. (1997). Spiritual well-being, religiosity, hope, depression, and other mood states in elderly people coping with cancer. *Oncology Nursing Forum*, 24, 663–671.
- Fernando, M., & Chowdhury, R. M. (2010). The relationship between spiritual well-being and ethical orientations in decision making: An empirical study with business executives in Australia. *Journal of business ethics*, 95(2), 211-225.
- Fernsler, J. I., Klemm, P. & Miller, M. A. (1999). Spiritual Well-Being and Demands of Illness in People with Colorectal Cancer, *Cancer Nursing* 22(2), 134-140.
- Fisher, J. W. (1999). Helps to foster students' spiritual health. *International Journal of Children's Spirituality*, 4(1) 29-49.
- Foster, R. (1990). *Celebration of Discipline: The Path to Spiritual Growth*. Hodder and Stoughton, London.
- Gawain, S. (1978). *Creative visualization*. New York: Bantam Books.
- Gawain, S. (1986). *Living in the Light*. Mill Valley, CA: Whatever Publishing.
- Gillis, J. R. (2004). Marriages of the Mind. *Journal of Marriage and Family*, 66, 988 – 991.
- Glenn, Norval D., and Charles N. Weaver. 1988. "The Changing Relationship of Marital Status to Reported Happiness." *Journal of Marriage and the Family* 50: 317–324.
- Gomez, R., & Fisher, J. W. (2003). Domains of spiritual well-being and development and validation of the Spiritual Well-Being Questionnaire. *Personality and Individual Differences*, 35, 1975-1991.
- Graham, S., Furr, S., Flowers, C., & Burke, M. (2001). Religion and spirituality in coping with stress. *Counselling and values*, 46(1), 2.
- Grof, S. (1988). *Adventure of self-discovery: Dimensions of consciousness and new perspectives in psychotherapy and inner exploration*. Albany, NY: State University of New York.
- Haviland, W. A.; Prins, H. E. L.; McBride, B. and Walrath, D. (2011). *Cultural Anthropology: The human challenge*, 13th ed. Belmont, C. A. Wadsworth Cengage, Learning.
- Headrick, M. F. (1985). Dream-level therapy: Of bees and tigers. *Journal of Counselling and Development*, 64(3), 191-194.
- Hendricks, G. & Weinhold, B. (1982). *Transpersonal approaches to counseling and psychotherapy*. Denver, London: Love Publishing Co.
- Hill, P. C. & Pargament, K. I. (2003). Advances in the conceptualization and measurement of religion and spirituality. *American Psychologist*, 58, 64-74.
- Holy Bible: The New King James version. New York: American Bible Society.
- Komarovsky, M. (1992). The Concept of Social Role Revisited. *Journal of Gender and Society*, 6(2), 301 – 313.

- Kopelman, R. E., Greenhaus, J. H., & Connolly, T. F. (1983). A model of work, family, and interrole conflict: A construct validation study. *Organizational Behavior and Human Performance*, 32, 198-215.
- Kuhlman, P. S. & Kuhlman, G. A. (2003). *Marriage facts: Stages of marriage*. <http://www.stayhitched.com/stages.htm>
- LaBerge, S. (1985). *Lucid dreaming*. Los Angeles: Jeremy P. Tarcher.
- Leach, E. R. (1968). The cereal packet norm. *The Guardian*, 29 January.
- LeShan, L. (1974). *How to meditate*. New York: Bantam.
- Levant, R. F. (1992). "The New Father Roles". *Gender Issues Across the Life Cycle*. New York: Springer Publishing Company.
- Levin, J., & Chatters, L. (1998). *Research on religion and mental health. An overview of empirical findings and theoretical issues*. In H. G. Koenig (Ed.), *Handbook of religion and mental health*. San Diego, CA: Academic Press.
- Mahesh Yogi, M. (1963). *Transcendental meditation*. New York: Signet.
- Maslow, A.H. (1971). *The Farther Reaches of Human Nature*. New York: Viking Press.
- Mohammed, S. (2014). On Marriage in Islam. <http://www.jannah.org/sisters/marriage.html>. Retrieved 2/8/2014.
- National Interfaith Coalition on Aging. (1975). *Spiritual well-being: a definition*. Athens, GA: Author.
- Novak, J. (1989). *How to meditate*. Nevada City, CA: Crystal Clarity.
- Nwadinigwe, I. P. & Makinde, B. O. (1997). *Fundamentals of individual counseling theories*. Vitaman Education Books, Lagos.
- Okoli, C. E. (2002). *Techniques of behavior modification*. Lagos, Nigeria: Behenu Press.
- Okwun, C. K. (2011). Effects of cognitive restructuring and communication skills training on conflict resolution among Nigerian couples. *International Journal of Peace and Development Studies*, 2(6), 179-189.
- Patterson, C. H. (1980). *Theories of counselling and psychotherapy*. (3rd ed.). New York: Harper & Row.
- Pollner, Melvin. 1989. "Divine Relations, Social Relations, and Well-being." *Journal of Health and Social Behavior* 30:92 – 104.
- Powell, L. H., Shahabi, L., & Thoresen, C. E. (2003). Religion and spirituality: Linkages to physical health. *American Psychologist*, 58, 36–52.
- Quran. Dar Al Arabia Version (3rd ed.) with English translation.
- Rapoport, R. and Rapoport, R. N. (2004). "The Dual Career Family. A Variant Pattern and Social Change". *Human Relations* 22, 3 – 30.
- Rizzo, J.R., House, R.J., & Lirtzman, S.I. (1970). Role conflict and ambiguity in Complex Organizations, *Administrative Science Quarterly*, 15, 150-163, doi:10.2307/2391486, <http://dx.doi.org/10.2307/2391486>.
- Selye, H. (1956). *The stress of life*. New York, NY: McGraw-Hill.
- Small, J. (1982). *Personal transformation: The way through*. Marina del Rey, CA: De Vorss.

- Steigerwald, F. & Stone, D. (1999). Cognitive Restructuring and the 12-step programme of alcoholics anonymous. *Journal of Substance Abuse Treatment*, 16(4) 321-327
- Talbot, P. A., & Mulhall, H. (1962). *The Physical Anthropology of Southern Nigeria: A Biometric Study in Statistical Method*. The Syndics of the Cambridge University Press. Bentley House, 200 Euston Road, London, N.W. 1.
- Tang, T. N. and Tang, C. S. (2001). Gender Role Internalization, Multiple Roles and Chinese Women's Mental Health. *Psychology of Women Quarterly*, 25, 181 – 196.
- Tart, C. T. (1990). Adapting Eastern spiritual teachings to Western culture. *Journal of Transpersonal Psychology*, 22(2), 149-166.
- Thompson, H. L. (2010). *The stress effect: Why smart leaders make dumb decisions—and what to do about it*. San Francisco, CA: Jossey-Bass.
- Tracey, R., Young, J. S. & Kelly, (2006). Relationships Between Adult Works' Spiritual Well-being and Job Satisfaction: A Preliminary Study. *Counseling and Values*. 50, 165-177.
- Tse, S., Lloyd, C., Petchkovsky, L., & Manaia, W. (2005). Exploration of Australian and New Zealand indigenous people's spirituality and mental health. *Australian Occupational Therapy Journal*, 52, 181– 187.
- Vaughan, F. E. (1979). *Awakening intuition*. New York: Anchor.
- Verma, B. M. (1994). *Rural Leadership in A Welfare Society*. K. M. Rai Mittal Publications, A-110, Mohan Garden, New Delhi – 110059 (India).
- Williams, K. J. and Alliger, G. M. (1994). Role stressors, mood spillover and perceptions of work-family conflict in employed parents. *Academic Management Journal*, 37(4), 837 – 868.
- Witmer, J. M., & Young, M. E. (1985). The silent partner: Uses of imagery in counseling. *Journal of Counselling and Development*, 64(3), 187-190.
- World Health Organisation (2007). *Basic Documents: 46th Edition*, <http://www.who.int/gb/bd/PDF/bd46/e-bd46.pdf>, accessed 10 January 2009.