



IMPLICATIONS OF COVID-19 LOCKDOWN ON THE SPIRITUAL WELLBEING OF THE CATHOLIC WOMEN OF IJEBU-ODE CATHOLIC DIOCESE, NIGERIA

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Abstract: *COVID-19 pandemic affected people globally. It has created a lot of socio-economic setbacks in different countries, organizations and individuals. This research examined the implications of COVID-19 lockdown on the spiritual well-being of women in the Catholic Diocese of Ijebu-Ode, Nigeria. The study adopted parallel convergence design, where both qualitative and quantitative data was collected at the same time. The target population was 1700 women. A sample size of 324 was used. Sampling was done through simple random and purposive sampling techniques. Data collection was done through open and closed ended questionnaire, and an in-depth interview guides. This applied to Catholic women and women leaders in the diocese respectively. From the findings, majority of women had given up on important individual and family future plans. Some respondents confirmed that, the lockdown came with challenges including loss of jobs, income, food insecurity, challenges in accessing social and spiritual services as well as social interaction limitations. However, to some, lockdown encouraged the presence of family members at home therefore enhancing family bonding and love. The study concluded that, COVID-19 lockdown impacted on the psycho spiritual well-being of Catholic women in the diocese of Ijebu-Ode and therefore a need for relevant interventions in future similar occurrences. The study recommends thorough preparedness by the federal ministry of health and the church in relation to infrastructure, personnel, Psycho-spiritual well-being and medical supplies. There is also, a need for a comprehensive handling of pandemics by all stakeholders to avoid gaps in service delivery now and in the future.*

Key words: *COVID-19 lockdown, Spiritual well-being, Catholic women, COVID-19 Pandemic*

1.1 Study background

Coronavirus disease of 2019 (COVID-19) outbreak was declared a public health emergency of international concern (PHEIC) on 30 January 2020 globally. The first case of the disease was identified on 8th December, 2019 in China. The rate of the disease spread was so high and this raised the concern of the international community because soon, every country would be having infected cases. The COVID-19 pandemic is a terrible ailment caused by a novel human coronavirus (SARS-CV-2) regarded as Coronavirus disease of 2019 (WHO, 2019). It is a respiratory ailment transmitted from one person to another when an infected person coughs, breaths, sneezes, talks, or touches another person (ECDPC, 2020). The virus is more prominent in older people or those with underlying medical histories such as pneumonia, breathing problems or asthma, diabetics or heart disease, and they are more likely to be on the danger list with their health (WHO, 2020). The pandemic's nature has given the most significant threat to the global economy, and the universe has not experienced such an unexpected dangerous situation since after World War II. (OECD, 2020). The International Labor Organization has estimated a fall in working hours of 195 million in the second quarter of the year 2020 (ILO, 2020).

Iwuoha (2021), while citing a research report of Americans, indicated that more of the respondents said they prayed that the pandemic might soon end because of the change in their religious attitude. Iwuoha further cites the survey conducted in late May-early June 2020 by the Americans Enterprise Institute when 60% of Americans said they feared that they or someone in their family might contract the virus. At the same time, 69% of black protestants and 42% of white evangelicals worried about the infection (Iwuoha, 2021). According to Reuters (2020), the China health crises during COVID-19 pandemic led to psychological changes, not only among the medical workers, but also the citizens, and such psychological changes instigated fear, anxiety, depression, or lack of confidence (Reuters, 2020).

The restriction of movement has prevented people from different religions from gathering at their worship centers for worship. This has an effect on psychological mind of most people in Africa because of their high esteem given to places of worship as their last hope in the midst of poverty (Ebikisei, 2020). In the history of this generation, churches were closed against worshippers and Christians were prevented from going to church on Easter Sunday for Worship (Iwuoha, 2021). Also, in Saudi Arabia foreigners were prohibited to travel to Medina for Umrah (This is a religious pilgrimage to Holy land to be carried out within the year. More so, worshippers were prevented from entering the Mosque for worship. All Muslims were implored to worship from home (Iwuoha, 2021).

The United Nations Economic Commission for Africa predicted a fall of 1.1 percent increase in growth rate in 2020 in the best ideal situation, and a consequent contradiction of 2.6 percent tragedy that may prevent 19 million people of their means of livelihood in Africa, thereby causing about 29 million people to be confronted with poverty (UN, 2020). In Uganda, the COVID-19 lockdown led to reduction in business activities. The significant fact responsible for the decline was the restriction of movement of people as a preventive measure towards the spread of the COVID-19 virus. This restriction affects both small- and large-scale businesses (Corti et al., 2020). Furthermore, the dramatic change led to increase of mental illness symptoms among university students in Uganda. The prevalence factors related with mental illnesses include depression, anxiety, and stress among Uganda's university students during the COVID-19 lockdown.

The situation in Zimbabwe of COVID-19 pandemic coupled with the already existing economic recession, neglected health facilities and shortage of health personnel put the entire nation in a

depressed mood (Collet and Shadrack, 2020). Moreover, a study carried out by Mazwi et al., (2020) reveals that some young people of Harare presented psychological conditions leading to PTSD symptoms such as stress, confusion, anger, anxiety and depression during the COVID-19 pandemic lockdown. In Senegal, the government encourages school heads and teachers to create virtual learning to complete the school curriculum (Nafungo, 2020).

COVID-19 pandemic has brought the largest disturbance to academic activities (Ikuelogbon and Ikuelogbon, 2021). Serafini et al, (2020) asserted that various psychological complications in regard to mental health including stress, anxiety, depression, frustration, uncertainty during COVID-19 outbreak emerged progressively nationwide. In a study carried out in Sierra Leone among a national representative sample of the population, 48% of participants reported at least one symptom of anxiety or depression and 76% reported PTSD symptoms a year into the epidemic. (Semo & Frissa, 2020).

Ajeli and Iloakasia cited Punch Newspaper that, in Nigeria, one major factor that led to the spread of the COVID-19 virus was the failure of the government to prohibit all international flights to the country early. At the same time, there were indications from other countries on the spread of the virus, but the Federal Government failed to ban all international flights to Nigeria. This inaction was quite a dangerous situation most Nigerians find challenging to contend with. After this unfortunate development, the governors of the 36 states met on how to combat the COVID-19 pandemic, and they agreed on a 14 days lockdown in Nigeria (Muideen, 2020). The lockdown prevented people suffering from other ailments from going to the hospital. The Federal Ministry of Health record in Nigeria shows that patients' attendance at the hospital had reduced from four million to two million.

However, there were complaints by some people in the Edo State of Nigeria that they were utterly ignorant of any palliatives coming from the Federal government or state government (Omo-Ehiabhi, 2020). In Ebonyi State of Nigeria, perishable foodstuff from the Federal Government to be distributed as palliatives to the people got spoiled in the warehouse because it took the State Government five months to compile the names of those to benefit from the Palliative (Amiara and Omeje, 2020).

In the year 2020, there was an END SARS Protest in Nigeria against the government by the youths. As a result, some young people got to the stores where COVID-19 palliatives for the vulnerable were hoarded. This ugly incident occurred in Lagos and Plateau States, but similar events occurred in other states like Ondo, Kaduna and Cross River States (Okafor et al., 2020). In Ijebu land of Southwestern Nigeria the popular Ojude Oba Festival which normally comes up on the third day after Eid al kabi or Ileya festival was cancelled this year due to the third wave of COVID-19 pandemic. Furthermore, the popular Agemo traditional festival in Ijebu Land which usually comes up between July and August every year could not be held due to COVID-19 pandemic. The psycho-spiritual wellbeing of people during the COVID-19 pandemic is very important in achieving holistic health care for the general public. Melhem et al (2017) observed that health care specialists that provided spiritual care to their patients make more impact to improve the health conditions of their patients. This is because spiritual care has been regarded as a life enhancing factor that it is possible for patients to cope with unpleasant situations and hope of survival for the the patients if a good spiritual care is provided for such patients (Melhem etal (2017). Spiritual care for COVID-19 pandemic is achieved through bio-sycho-socio-spiritual integrative care which requires specialized skills such as active listening, spiritual assessment skills, and immediate pastoral care for the people in need of such services. Furthermore, the absence these gathering has prevented opportunity to render such assistance because there was no longer regular religious gathering that may provide such opportunity. Better still, the lockdown has made

many children to leave their home aimlessly since they no longer go to school therefore most of their time was spent on frivolous activities throughout the day. In line with this aforementioned there is need for the church to provide psycho-spiritual support and psycho education to reduce the level of fear anxiety of possible infection of the virus on the members of their family in order to overcome the negative implications of the lock down on the family members there is great need for psycho-spiritual support for all members of the church.

1.2 Statement of the Problem

With the advent of COVID-19 pandemic, all human activities and conditions of living experienced a major change. One of the primary factors that brought about the sudden change in the society was restriction of movement and keeping social distance. This was a government policy on managing the spread of the pandemic. Border closure, quarantine of isolated cases, and lockdown were some of the measures the government put in place to combat the spread of the virus. The worst of all actions was the declaration of lockdown. This happened primarily when there was a surge in the spread of the virus. Some studies (Passos et al., 2020; History.com Editors, 2019) have revealed that both the present pandemic and those in the past emerged with collections of consequences on the population including health and relational issues.

Nigeria, being one of the countries where COVID-19 had caused the imposition of multiple lockdowns by the government; her citizens might have suffered the same or similar consequences. In Ijebu-Ode, for example, it was observed that the COVID-19 lockdown had significant effects on the populace especially among the women of Ijebu-Ode Catholic diocese in Nigeria. Some of the effects include economic slowdown, educational fluctuation, cultural pervasion, and religious tepidity (Oludare, 2020; Adeniyi, 2021). Amidst all these not much was seen to have been published about the psycho-spiritual needs of women in the Catholic church. Chances are that when these challenges are not addressed, the ripple effects of psychological illnesses will multiply among not only women but also the entire population. This prompted the researcher to explore more on what these effects might be, especially as it has to do with the psycho-spiritual wellbeing of women in Ijebu-Ode Catholic Diocese, Nigeria. Bearing in mind that women are naturally endowed by their ability to care and nurture which could have been destabilized by the pandemic for them to actualize this capacity, stable psycho-spiritual wellbeing is a necessary requirement.

1.3 Study objective

The objective of this study was to investigate Implications of COVID-19 lockdown on the spiritual wellbeing of the Catholic women of Ijebu-ode Catholic diocese, Nigeria.

1.4 Significance of the Study

The study may contribute generally to the body of knowledge on COVID-19 pandemic and its implications on the citizens most especially the spiritual and psychological well-being of the people of God in the church and the role of the church to cater for those who are oppressed and marginalized due to decision taken by various government authorities on COVID-19 lock down.

It may help to understand how the lock down has devastating effect on the members of the church most especially the women and the need for the church to support to such people. The rationale for focusing on women is because firstly, the phenomenon of the COVID-19 pandemic effects is not uniform among the society members, secondly, the preceding necessitates that a segment of the society to be zeroed in, that is to say, women since they are endowed with the ability to care and nurture which calls for a stable psycho-spiritual wellbeing framework. The faith-based members of the church can use the

spiritual component of the research as a helpful resource for their spiritual growth. More so, this research will be of benefit to various organs of government and organizations on the need for palliatives to support people within their jurisdiction in order to push away the impact of COVID-19 lockdown on the people.

1.5 Conceptual framework

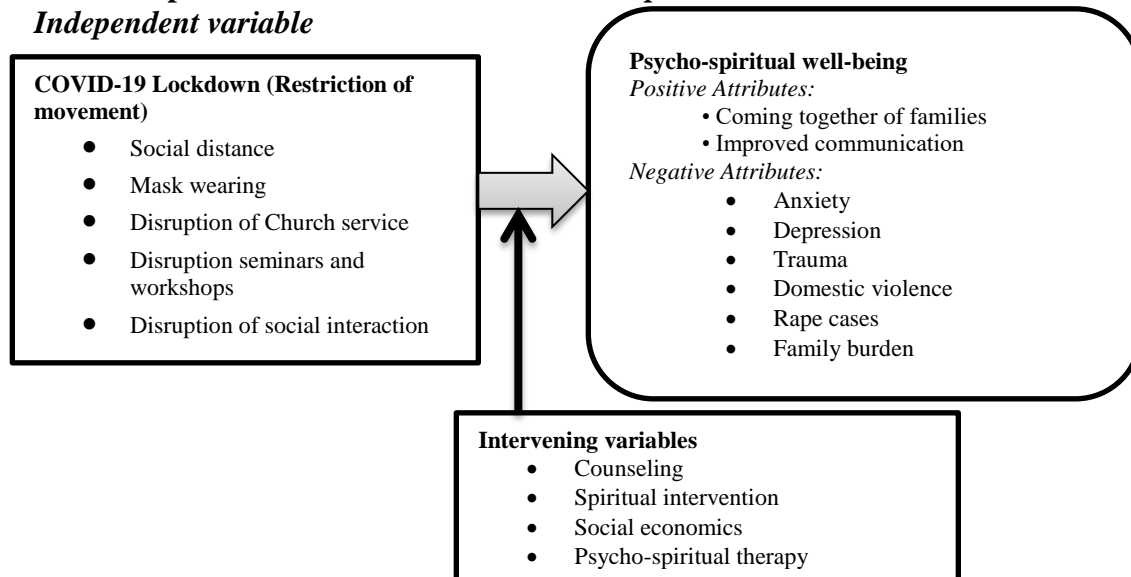


Figure 1: Conceptual framework

Source: Own conceptualization, 20221

1.6 Literature review

Theoretical review – Psychological reactance theory

This study was guided by the psychological reactance theory. Reactance is an unpleasant motivational arousal that emerges when people experience a threat to or loss of their free behaviors. It serves as a motivator to restore one's freedom. The amount of reactance depends on the importance of the threatened freedom and the perceived magnitude of the threat. It is a natural phenomenon that what is forbidden is what is most desired or sought after. Jack Williams Brehm explained this in a work he called Psychological Reactance Theory (PRT). Reactance theory is comprised of four major components: perceived freedom, threat to freedom, reactance, and restoration of freedom. Freedom is a feeling associated with real behaviors, such as actions, emotions, and attitudes, rather than an abstract concept. Reactance also explains denial, as seen in addiction counseling (Psycho n.d.). It is in view of the enormity of the pains inflicted by COVID-19 on the freedom of people that the researcher will employ the Psychological Reactance Theory (PRT) of Jack Williams Brehm to help in explaining the reactions of the women of Ijebu-Ode under the lockdown experience, and to assess the implications of COVID-19.

Freedom of movement was eliminated and their means of survival was threatened. The stay-at-home action which outrightly curtailed movement and made it impossible for the women of Ijebu-Ode to carry out their routine activity was what Brehm (1966) would describe as the elimination of freedom and threat to it. The natural reaction towards the authorities responsible for the imposition of lockdown would be for people to register their grievances by attempting to re-establish the threatened freedom or continue the behaviour previously prohibited by the higher authority. It appears this theory will help describe better the behaviour of the Catholic women of Ijebu-Ode Diocese when there was a restriction

on their freedom due to the Covid-19 lockdowns. Despite the fault associated with psychological reactance theory (PRT), the findings of the idea are regarded to be true. This outcome is because every human tries to avoid negative feelings like depression, boredom, anger, reduced spiritual lifting. Therefore, the theory explains why some people do the opposite of the directives given them or why they would reject an act of generosity accorded them. Psychological reactance gives a better understanding of why such aforementioned is possible in any society because of deprivation of their right to freedom. In such instances of denial, people will always attempt to resist such denial of their autonomy. However, to eradicate the threat of liberty, people try to boycott the request from such authority responsible for their freedom.

Therefore, psychological reactance theory gives reasons for various negative behaviors displayed by the people to register their grievances on how the lockdown has taken away their right to freedom. On another note, some people have disclosed their grievances on the lockdown by denying that coronavirus does exist while others call it a gimmick by the authority concerned to reduce the population. Lastly, many people see it as a government strategy to appeal to the public to get the COVID-19 vaccine to remedy the corona-virus pandemic. Still, they may eventually claim many people's lives. It could be said therefore, that the theory backs up reasons for the uncooperative attitudes some of our people carry out against the directives from the government on the stipulations on the lockdown.

Empirical review - Implications of COVID-19 lockdown

Concerning effects of lockdown, Nagasu et al., (2021) did a study on Impacts of anxiety and socioeconomic factors on mental health in the early phases of the COVID-19 pandemic in the general population in Japan: A web-based survey. In a cross-sectional study of 11,342 participants (5,734 males and 5,608 females), a questionnaire was sent through social-media using self-administered questionnaire Kessler 6 Psychological Distress Scale (K6) related to the pandemic in line with quota sampling in order to ensure Japanese representation. The result of the study revealed that there was prevalence of distress among those whose annual house income is less than 2 million yen. The prevalence of anxiety was predominant among people with low -income earners. This study is related to the researcher's area of study that intend to relate spiritual and psychological implications of the lockdown on the Catholic women of Ijebu-Ode Diocese.

Moreover, in India, Rajeev and Harikrishnan (2021) explored the impact of lockdown. The topic of their study was: The psychological impact and coping strategies among youth during COVID-19 lockdown in India: the role of education. This is a cross sectional descriptive study on 302 youths across India through online survey google form. The study aimed at COVID-19 psychological impact and coping strategies among youths. It was found out that during the early stages of India's lockdown, 36.8 percent of youth reported stress, 32 percent reported anxiety, 48.7 percent reported depressive symptoms, and 30.4 percent reported spending time on social networking sites. There was a significant relationship between depression and recreational activities ($\chi^2=6.92$; $p=0.03$), as well as a highly significant relationship between depression and time spent on hobbies ($\chi^2=8.32$; $p=0.01$). With these findings, it becomes obvious that the youths need both psychological care and spiritual support during the pandemic lockdown in order to balance their psycho-spiritual wellbeing. In like manner, same intervening measures would be suitable for Catholic women in Ijebu-Ode Diocese during the lockdown.

No doubt, COVID-19 has become an imposing topic of discussions whether one is willing to discuss it or not. In a report on the socioeconomic wellbeing, Wamajji (2021) undertook to examine the Impact of COVID-19 on women and girls in Pakistan. He argues that COVID-19 lockdown has added salt to the already existing injury of women's constraint in the society. In a society where gender equality is already a big issue and almost a mirage, he forecast that violence, mobility, reproductive health, economic independence, girls' education, and female frontline workers are some of the major issues that women are likely to face during this pandemic, and to which the government should respond. Observations has shown that the rise in domestic violence during mandatory lockdown measures has prompted WHO to issue a global warning.

Largely, restricted mobility during lockdown will further restrict violence against women survivors and make it more difficult for them to seek help. Furthermore, lockdown increases women's work as caregivers (to children and the elderly) and domestic work, including farm work, further reducing their already limited chances of economic independence. According to Wamajji, in Pakistan, women do not enjoy the privilege of making any decision even the one that affect their personal health; that still is the prerogative of the husband. Catalogue of reports before the inception of COVID-19 affirming this scenario were vividly presented. Note that women who live in such a suffocating condition are more likely to experience psychological disorders than those who are free, most especially under lockdown. It is important to note here that Wamajji's exposition on women fits many societies across the globe. This is more apt when such societies are low income earning ones. Therefore, even though the study was done in a different location, its findings and prognostications are almost the same everywhere. No one working under such conditions enjoys high health in whatever way. The focal point of this present study is therefore, in line with his study because psycho-spiritual wellbeing too is degenerated in times of frustration.

In Nigeria, it is reported in a study made by Nwafor et al., (2021) that severe and enormous depression were reported in 7.2% (n=33) and 6.4% (n=29). Analysis also revealed that 3.3% (n=15) and 7.7% (n=35) of women had severe stress and anxiety. In total, 23% (n=105) it is recorded that women had severe stress while 16.7% (n=76) reported extremely severe stress. The Federal Government of Nigeria budgeted #386 million to two Health agencies to confront the COVID-19 pandemic. (NAN 2020). However, Ejiogu et. al., argued that the amended 2020 budget includes a fiscal stimulus of ₦500bn (\$1.3bn) designated as a COVID-19 Intervention Fund aimed at upgrading healthcare facilities, supporting sub-national government interventions, financing public works projects and funding social interventions. The COVID-19 Intervention Fund represents 4.7% of total expenditure in the amended budget. Covid -19 pandemic has affected all religious sects: Christians, Muslims and Indigenous traditional religion, to mention but a few. (Okafor, 2020).

The effects of COVID-19 lockdown were viewed from different angles. Adeniyi (2021), in an article titled; the human rights impact of COVID-19 on African women: Focus on Nigeria and South Africa, expressed concern on the health of the susceptible members of the society in a most pathetic way. He stresses that people and societies will inevitably feel the effects of the coronavirus epidemic; particularly vulnerable groups such as women and children, who have historically been the hardest hit by negative events such as global health crises. Typically, the government's response to such situations is expressed through regulations. Most of the time, the response has a deep effect that affects citizens' rights. In the present circumstance, that is, COVID-19 pandemic, the regulation implemented was a lockdown, which had an impact on some human rights. In addition to the direct impact on citizens' rights, one major effect of the lockdown was the decision to coerce everyone to use technology,

including the government. Whether this went down well with citizens or not, human rights might have been infringed upon.

Yamamoto et al (2020). Demonstrated in a study with the topic the psychological impact of mild lockdown in Japan during COVID-19 lock down It was a nationwide survey under a state of emergency declared by government of Japan. The study was aimed at the psychological distress caused by imposed lock down by the government of Japan during the mild lock down. It was an on-line survey carried out with 11 333 respondents which are 52 .4% females, mean age = 46.3= 14.6 years range. (18-89 years) during mild lock down affected by 7 prefectures of Japan. The study showed that one third (36.6% of participants experienced medium psychological distress. The study adopted Kessler psychological distress scale K6 score 5-12 years) while 11.5% reported a very serious psychological distress (K6 score>13). The estimated prevalence of depression was recorded. The questionnaire- 9 cores > 10 was17.19%. Also, the distribution of K 6 scores the majority of participants were with higher psychological distress were higher when compare with previous national survey data survey data of the year 2010, 2013, 2016 and 2019.

Furthermore, Rajesh et al., (2021) embarked on a study on impact of COVID-19 pandemic on mental health among people of Bangladesh. This was a cross sectional study among 672 people in Bangladesh age between 15 and 65 years all over various communities. The study was carried out from15 April to May 2020. It was aimed at assessing the impact of COVID-19 pandemic on mental health among the people of Bangladeshi this was as a result of problem of mental health which was on a high increased world- wide during the COVID-19 lock down pandemic. The electronic consent of the people involved were gathered and a survey assessing people's sociodemographic information and their psychometric measures. It used university of California Los Angeles (UCLA loneliness scale 8, patient health questionnaire 9, generalized Anxiety disorder7- item scale and Pittsburgh sleep index in order to assess loneliness, depression, and anxiety and sleep disturbance respectively. Results from the study showed that the prevalence of loneliness, depression, anxiety and sleep disturbance was which was estimated at 71% (mild 32%, moderate 29%, severe10%) mild 32%, moderate 11%, severe 3%) 64% mild 30% moderate 18% severe 5% respectively. Also, in the aforementioned study the key factor associated with poor mental health during inception of COVID-19 pandemic were un-employ female gender schooling, people with obesity without their family staying with them. This study also identified the inter-relationship among the assess mental issues. The aforementioned study is related to the researcher's area of study because one of the findings of the study was that women were mostly affected by the COVID-19 pandemic which is associated with the topic under discussion COVID-19 lock down and psycho-spiritual wellbeing of Catholic women of Ijebu-Ode diocese, Nigeria.

The main purpose of this paper was to examine the impact of COVID-19 on specific women's rights in Africa, as well as the intersection with technology. It discusses the challenges of Africa's technological state as well as the gender divide as a development issue that must be given preference through gender mainstreaming. It compares government efforts in developed countries to mitigate the impact of the COVID-19 on women, with a focus on South Africa and Nigeria. A critical look at such places as Ijebu-Ode is likely to have similar effects. In Nigeria, Eyinla et al., (2021) conducted a study with the title Food-related coping strategies adopted by some households during COVID-19 lockdown in Nigeria. The study aimed at looking into how COVID-19 lockdown has affected regular meals supply in some households. The study made used of a cross-sectional survey using online-based questionnaire. Exactly 883 respondents participated in this study. In their examination, they sought to answer specific research questions about how the COVID-19-related lockdown has affected Nigerians' mealtimes, their

food-related health-seeking behavior, and, finally, the coping strategies used to avoid the associated increased burden of household food insecurity. Results from their investigations were disheartening. According to the findings, there was some concern about food insecurity if the lockdown was extended further. The findings show that daily mealtimes have decreased from an average of three to two meals per day. In terms of health-seeking behavior, older respondents were more likely to consume preventive food or medication, and there was a preference for fruits, vegetables, and Vitamin C during the lockdown period. When there is inadequate supply of any human need as essential as food, the expected reaction would always be unpleasant. In this study, therefore, it is very that the people experienced short of food during lockdown, which is literally a great source of uproar and protest especially to a low-income earning population such as Ijebu-Ode women. This literally disturbs both the ecosystem and human health.

1.7 Methodology

A convergent parallel mixed methods design was used in this study. This design permitted the researcher to collect both quantitative and qualitative data simultaneously and combine the results for purposes of enriching the study findings. The researcher employed both quota and non-probability sampling techniques. The researcher used random sampling to collect data from Catholic women with the help of questionnaires and using purposive sampling, 12 women leaders were selected to give in-depth information through interviews. All these were full-fledged Catholics from Catholic women organization, Ijebu-Ode Diocese, Nigeria. This assisted the researcher to understand the implications of COVID-19 lockdown on psycho-spiritual well-being of Catholic women of Ijebu-Ode Diocese.

The research was carried out in Ijebu-Ode Catholic diocese, Nigeria. According to its website, the Catholic diocese of Ijebu-Ode was created on the 29th May, 1996 and it covers the entire geographical boundary of Ijebu land in the ecclesiastical province of Lagos in Nigeria. The diocese covers an estimated area of 5,690 km² with an estimated population of 80,058 Catholics. The Catholic diocese of Ijebu-Ode is made up of 7 deaneries comprises: Ijebu-Ode, Sagamu, Ijebu Igbo, Esure, Ogbere, Iloti and Iperu. In this study, the target population was 1700 women who are full-fledged Catholic members of Ijebu-Ode catholic diocese, Nigeria. Available statistics from the Diocesan register shows that there are 324 women registered. The sample size was calculated using Slovin's formula (1960) as follows:-

N

$$n = \frac{N}{1 + N(e)^2}$$

where "N" represents the target population "e" represents the margin error (0.05)². Information from president of Ijebu-Ode Diocese Catholic women organization (personal communication on phone), Mrs. Bose Osineye. The target population is 1700 Catholic women. Thus, the sample size was calculated as follows:

1700

$$n = \frac{1700}{1 + 1700(0.0025)}$$

1700

$$n = \frac{1700}{1 + 4.25}$$

1700

$$n = \frac{1700}{1 + 4.25}$$

5.25

n = 323.8

n = Approx. 324

Therefore, the sample size of the study is 324 Catholic women in Ijebu-Ode Diocese.

Table 1: Sample Matrix

Deaneries	Target population	Sample size	Sampling procedure	Percentage
Ijebu-Ode	250	55	Simple random sampling	17.0
Ogbere	340	66	Simple random sampling	20.4
Esure	190	39	Simple random sampling	12.0
Iloti	130	37	Simple random sampling	11.4
Sagamu	360	46	Simple random sampling	14.2
Iperu	200	40	Simple random sampling	12.3
Ijebu-Igbo	230	41	Simple random sampling	12.7
Total	1700	324		100%

Source: Field data, 2022

1.8 Findings

The Measures of COVID-19 Lockdown

The research question was, what are the measures of the of COVID-19 lockdown in Ijebu-Ode Catholic Diocese, Nigeria? This was answered by the participants with a yes and no answer to show the frequency of the measures as shown in the tables following.

Table 2: Social distancing

Social distancing	Frequency	Percent (%)
Yes	292	76.9
No	32	23.1
Total	324	100.0

Source: Field data, 2022

In Ijebu-Ode Diocese, there was a yes response of 292 with a 76.9% while those who responded in the negative were 32 with a 23.1%. This indicates that social distancing as a factor of regulating COVID-19 as a measure in Ijebu-Ode is positively embraced.

Table 3: Disruption of Seminars

Disruption seminars	Frequency	Percent (%)
Yes	249	76.9
No	75	23.1
Total	324	100.0

Source: Field data, 2022

When it comes to the disruption seminars, the affirmative response had a 249 frequency with a 76.9% while those who negated had a frequency of 75 with a 23.1%. This depicts a higher acceptance rate of matters related to disruption.

Table 4: Disruption of Church Services

Disruption of Church services	Frequency	Percent (%)
Yes	262	80.9
No	62	19.1
Total	324	100

Source: Field data, 2022

When it came to the disruption of church services, there was a positive frequency of 262 with 80.9% and a negative frequency of 62 an equivalent of 19.1%.

Table 5: Disruption of social interaction

Disruption of social interaction	Frequency	Percent (%)
Yes	263	81.2
No	61	18.8
Total	324	100.0

Source: Field data, 2022

On the issue of disruption of social interaction, there was a yes 263 frequency which is an equivalent of 81.2% as the negative frequency was 61 that is an 18.8%.

The Implications of COVID-19 Lockdown Measure on Psychological Well-Being

The respondents were asked to present their views on the implications of COVID-19 lockdown measure on psychological well-being. On a Likert scale of 0-4 where, 0=strongly disagree 1=Disagree, 2= neutral, 3= Agree 4= strongly agree. This is shown in Table 6.

Table 6: Implication of COVID-19 Lockdown measure on psychological well-being

STATEMENTS	0	1	2	3	4
I am optimistic in my opinion during COVID-19 lockdown.	2.8%	1.5%	4.3%	60.8%	30.6%
I feel I am in charge of every situation my life during COVID-19 lockdown	12.3%	20.1%	6.5%	28.4%	32.7%
Life does not make much meaning to me during COVID-19 lockdown	28.1%	18.2%	4.3%	25.6%	23.8%
I feel hopeful about the future in my life during COVID-19 lockdown	7.4%	5.6%	7.1%	32.4%	47.5%
Life is full of varied feelings during COVID-19 lockdown.	5.9%	3.1%	6.2%	50.3%	34.6%
I have personal experience of warm and trustworthy relationship during COVID-19 lockdown	30.2%	8.6%	8.3%	31.2%	21.6%
I am influenced by other people judgment during COVID-19 lockdown	40.4%	23.5%	10.5%	16.0%	9.6%
Life is a process of learning new experiences about the world during COVID-19 lockdown	3.7%	2.8%	4.0%	36.4%	53.1%
I am good at managing the responsibilities of daily life during COVID-19 lockdown	10.5%	9.0%	4.6%	43.8%	32.1%
I gave up trying to make big improvements or changes in my life long time ago during COVID-19 lockdown	40.1%	18.8%	10.2%	18.2%	12.7%
Total	324		100.0		

Source: Field data, 2022

From Table 6, 91.4% of participants disagree to being optimistic in their opinion during COVID-19 lockdown. Also, 84.9% of participants disagree that life is full of varied feelings during COVID-19 lockdown. This is further supported by 58.9% of the participants who agree to have to give up trying in making big improvements or changes in their life during COVID-19 lockdown.

The findings show that COVID-19 Lockdown measure has implications on psychological well-being concerning effects of lockdown. This is supported by Nagasu et al., (2021) who posited that, the prevalence of anxiety was predominant among people with low-income earners. These findings are supported by the qualitative data. One of the respondents in an interview explained the impact that COVID-19 had on the environment. These include positive and negative effects.

“On my environment, COVID-19 pandemic had mixed impact on the environment. There were some positive and negative impacts. On positive, it improves air quality; reduce waste pollution and air pollution. It reduces greenhouse gases emission. It enhances family love and bonding. On the negative, it reduces households’ incomes a result of loss of jobs, hardship, food insecurity, and challenges in accessing market and healthcare facilities. If the pandemic was to spread in my environment, it would move faster because in the market place the restriction measures were not taken seriously though they use nose masks but the whole places was usually crowded as in the case of vehicles” (Participant 7, Interview on 5th May, 2022).

1.9 Conclusion

The bulk of the examined literature agrees that COVID-19 lockdown was a serious worry for people in various sectors around the world, especially given the growing number of people who were impacted by it. This has resulted in the discovery of new information, which will be beneficial to all future readers of this work.. The findings depicted that COVID-19 lockdown had major impact on the psycho-spiritual wellbeing of women in Ijebu-Ode Catholic Diocese, Nigeria. This study underscores

the essence of appropriate measures of handling mental and social aspects occasioned by lockdown, thus, advocating a psycho-spiritual approach to these challenges associated by the pandemic.

1.10 Recommendations

The research aimed at examining the implications of COVID-19 lockdown and psycho-spiritual well-being of catholic women of Ijebu-Ode Diocese, Nigeria. The findings manifested that the COVID-19 lockdown had some impact on the psycho-spiritual well-being of catholic women in Ijebu-Ode diocese, Nigeria. Nonetheless, there is a need to consider some aspects that are to be tackled appropriately. Thus, the researcher has the subsequent recommendations to make:

- That the Federal Government of Nigeria with specific reference to the ministry concerned with matters health has to ensure that there is sufficient preparedness so as to avert the current prevailing effects of COVID-19 along with curbing any other future related pandemic for possibly this cannot be the last one. The preparedness could be holistic, that is, monetary, medical infrastructure, personnel, among others.
- That there ought to be a consultative and participatory approach of handling the COVID-19 pandemic by bringing onboard all the key stakeholders.
- That there ought to be good governance which will inspire confidence among the different institutions with an aim of securing both synergy and concerted mode of operation.
- That the Federal Government of Nigeria's handling of COVID-19 has to be greatly in line with the World Health Organization (WHO) health protocols.
- That there has to be an objective methodology geared towards the addressing of the impact of COVID-19 measures like lockdown among others.

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