

INTELLECTUAL CAPITAL AS CORRELATE OF WORK WELLBEING AMONG THE CLERGY OF GRACE OF GOD MISSION, ANAMBRA STATE, NIGERIA.

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ABSTRACT: *The study examined intellectual capital as correlate of work wellbeing among the clergy of Grace of God Mission, Anambra State, Nigeria. Clergy numbering 111 of 108 males, 3 females, age-range 28-59, mean-age 39.73, and SD 9.61 participated in the study. Instruments were Work and Well-Being Survey, as well as Intellectual Capital Scale. The study had correlational design and Pearson Product Moment Correlation statistics. Result indicated no significant correlation between human capital and work wellbeing ($r = -.88, p > .01, n=111$); no significant correlation between structural capital and work wellbeing ($r = -.10, p > .01, n=111$); no significant correlation between relational capital and work wellbeing ($r = -.17, p > .01, n=111$); and, no significant correlation between innovation and work wellbeing ($r = .18, p > .01, n=111$). Recommendation is that efforts should be made to ensure that psychological wellbeing of the Clergy is not sacrificed in course of their duties.*

KEYWORDS: Intellectual Capital, Work Wellbeing, Clergy, Grace of God Mission

INTRODUCTION

Clergy at Grace of God Mission are confronted with myriad of challenges that jeopardize their work wellbeing. These Challenges may have continued to countervail against their personal and interpersonal life as a cancer. This is on the assumption that clergy's experiences at work be it physical, emotional, mental, or social in nature, obviously affect the clergy while he is in the workplace. These experiences also "spill over" into their private life domains. Unfortunately, some of these clergy also spend most hours of their day at work, and do not necessarily leave the job behind when they leave the office (Conrad, 2018). With the believe that a person's work and personal lives are not separate entities, instead they are interrelated and intertwined domains having reciprocal effects on each other (Caudron, 2017; Zedeck & Mosier, 2018).

Consequently, the clergy faces a lot of work-related stress combined with the stress from everyday life that lead to detrimental physical and emotional outcomes because of the excess physical and mental demands placed on their body and mind (Cooper & Cartwright, 2004). These often trigger sense of low confidence,

aggression, marital dysfunction, disgust, scorn, guilt, fearfulness, depression, poor cognition and so on (Leavey, Loewenthal, & King, 2007; Leavey, Rondon, & McBride, 2011). Thus, this study attempts to know if intellectual capital would correlate with work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria.

Work wellbeing is the experience of good health which includes mind and body, happiness, prosperity, job satisfaction, and sense of meaning (Davis, 2019). Such experiences are needed in order to improve the optimal functioning of every human being. They are also needed in the workplace in order to increase the performance of clergy. Black Dog Institute (2019) contends that work well-being is the experience of work satisfaction, respect, care and no intrusion into individual and work life. Hence, having work well-being is providing room for autonomy, relatedness needs and competence needs (Deci & Ryan, 2000). When clergy experience job satisfaction, respect from the members and co-clergy, care from the management and no intrusion of work into private life, clergy are said to experience well-being.

Certain workplace conditions further optimize or support the wellbeing that comes out of work. Specifically, experiencing a sense of control, social support, and low job strain are linked to feelings of work well-being (Stansfeld, Shipley, Head, Fuhrer & Kivimäki, 2013). Clergy's work well-being can also be facilitated by positive work practices and interventions, leading to higher levels of thriving in the face of positive challenges (Bakker & Demerouti, 2008; Czabala & Charzynska, 2014; McDaid & Park, 2014; Spreitzer & Porath, 2013). There are certain limiting and facilitative conditions within the individual, workplace, economy, and community that relate to work and well-being. This holistic view is vital in understanding the clergy's need for well-being at work (Karanika-Murray & Weyman, 2013). Intellectual capitals may be one of the factors that may instil work wellbeing among Grace of God Mission Clergy. Intellectual capital is an intangible resource that generate value for an organization (Edvinson, 1997; Hunter, Webster, & Wyatt, 2005). Intellectual capital as a set of intangible assets such as resources, competencies, and capabilities not only increase organizational performance but also result in value creation. It is a non-monetary asset that is equated to commitment and competence of employees which eventually reaped economic benefits (Kim, Yoo, & Lee, 2011; Ulrich, 1998).

Moreover, intellectual capital has three-dimensions that is human capital, structural capital, and relational capital. Human capital is the basic component in the intellectual capital development process (Yang & Lin, 2009). It is inherent in people and cannot be directly owned by an organization (Edvinson & Malone, 1997). Human capital denotes what clergy bring into the value adding processes, and encompasses professional competence, clergy motivation, and leadership ability that affect the clergy work wellbeing (Halim, 2010). Kavida and Sivakumar (2009) viewed human capital as a summation of clergy's skill, capabilities, experience, education, and attitude about life, work and wellbeing. Various competencies such as learning and education, experience and expertise, creativity, staff attitude as well as recruitment and training

play significant roles in the development of human capital and good work wellbeing (Lings & Greenley, 2005; Sharabati, Jawad, & Bontis, 2010; Subramaniam & Youndt, 2005). For instance, educated, experienced, trained, creative, and motivated clergy can work more efficiently and thereby result in the creation of organizational capital and healthy wellbeing.

Relational capital results from organization's relationship with members, partners, shareholders, and other stakeholders that are critical to the organizational performance (Bontis, Crossan, & Hulland, 2002). According to Shih, Chang, and Lin (2010) relational capital is the interaction between organizations, clergy, members, stakeholders, and other affiliated partners. Low (2000) explicated relational capital as the flow of knowledge from an organization to external environment. The competencies such as members-clergy relation as well as membership loyalty and trust play significant role in the development of relational capital and good clergy work wellbeing (Isaac, Herremans, & Kline, 2010; Sharabati et al., 2010). For instance, the higher the degree of membership loyalty and trust, the better will be the relationship with members which subsequently enhances organizational value, clergy productivity and wellbeing.

Structural capital refers to the mechanism and structure of an organization that help to support employees for optimum intellectual performance (Bollen, Vergauwen, & Schnieders, 2005). Edvinson and Malone (1997) highlighted that structural capital consists of non-human store houses of knowledge in an organization which are embedded in systems, databases, and programmes. Furthermore, Bontis et al (2002) remarked that clergy in an organization could never reach the fullest potential with experience of work wellbeing of its systems if its procedures were poor. The structural capital is the outcome that is extended from systems and programmes, information technology, culture, and renewal and development which significantly contribute to the development of structural capital and clergy work wellbeing (Choudhary, 2010; Isaac, Herremans, & Kline, 2010; Sharabati et al., 2010). For example, well-defined structures, programmes,

systems, and information technology enhance the efficiency of clergy. This creates better member relations, thereby enhancing the organizational value.

This was why Shih et al., (2010) identified human capital as exhibiting positive and direct effect over relational capital and structural capital in work as well as in wellbeing. Even Allameh, Abbasi and Shokrani (2010) also asserted that human capital impacts relational capital in work and productivity. Shih et al (2010) underscored both relational and structural capital having positive and direct impact on each other. All the dimensions of intellectual capital affect each other. They also inspire sense of work wellbeing. Based on this, the following problem statements were established.

Statement of the Problem

Being a clergy at Grace of God Mission is a multi-tasking endeavour which requires intellectual capitals in order to be effective and experience work wellbeing. However, contemporary work challenges have affected the clergy intellectual capitals, physical, psychological and work wellbeing. This may have caused sense of low self-esteem, frustration, dysfunction marriages, hatred, unproductive, guilt, fearfulness, depression and cognitive distortion among the clergy (Cooper & Cartwright, 2004; Leavey, Loewenthal, & King, 2007; Leavey, Rondon, & McBride, 2011). These challenges have to be checked for the clergy in Grace of God Mission to attain work wellbeing. There are certain challenges and conditions that affect work well-being which seemed unexplored among the Clergy of the Grace of God Mission in Anambra State, Nigeria. The challenges so far lack adequate literatures and empirical evaluations. The present study therefore concerns itself in investigating whether intellectual capital would correlate with work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria.

Research Questions

1. To what degree will human capital correlate with work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria?

2. How will structural capital correlate with work wellbeing among Grace of God Mission Clergy in Anambra State?
3. In what way will relational capitals correlate with work wellbeing among Grace of God Mission Clergy in Anambra State?
4. To what extent will innovation correlate with work wellbeing among Grace of God Mission Clergy?

Purpose of the Study

The objectives of the study were to find out:

1. If human capital correlates with work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria.
2. The degree structural capital correlates with work wellbeing among Grace of God Mission Clergy in Anambra State.
3. Whether relational Capital correlates with work wellbeing among Grace of God Mission Clergy in Anambra State.
4. The extent innovation correlates with work wellbeing among Grace of God Mission Clergy in Anambra State.

LITERATURE REVIEW

Theoretical Review

Work Wellbeing Theory

Social comparison theory by Festinger (1954): Social comparison theory (Festinger, 1954) suggests that individuals are fundamentally driven to evaluate the extent to which their self-perceptions relate to the perceived status of others. Once acknowledged, they use this internal feedback to reduce uncertainty and validate behavioural choices (Festinger, 1954). As a learning modality, social comparison has profound social cognitive and social learning foundations. It has significant linkages to conformity, work wellbeing and, more recently, self-affirmation and self-validation (Asch, 1955; Bandura, 1962; Miller & Dollard, 1941; Horcajo, Petty, & Briñol, 2010; Steele, 1988).

The potential applications of social comparison to the work wellbeing milieu are many. Behavioural comparisons provide what is called an “objective benchmark” against which one measures their own behaviour (Festinger, 1954). Here, validity is a critical consideration in the social comparison framework. The belief that

if others are engaging in pro-health activity, then such behaviour must be rational, appropriate, and valid (Horcajo et al., 2010). Implicit within this idea is the idea of “strength in numbers” which suggests that if several clergy persons engage in the same type of behaviour to attain a common goal (e.g., to become physically fit), then such behaviour is habituated and reciprocally reinforced through group membership (Park & Hinsz, 2006). For the clergy’s work wellbeing, the ability to motivate others has profound implications for self-efficacy and social change. This phenomenon impacts profound value on leadership development (Astin & Astin, 1996; Bandura, 1977).

Despite feelings of confusion and self-doubt frequently associated with initial behaviour-change efforts (Prochaska & DiClemente, 1992), Festinger (1954) asserted that clergy are innately oriented toward the establishment of increasingly challenging goals. Consequently, the clergy seeks to establish and maintain connections with colleagues for advancing achievement. While work wellbeing aid clergy navigate the various stages of change, they may engage in an unconscious search to identify with highly motivating peers. Festinger (1954) asserted the extent to which clergy can be influenced by their social context and social comparison has the potential to induce conformity which is likely to affect work wellbeing.

Intellectual Capitals Theory

Resources based theory by Barney (1991): Resources based theory contends that the possession of strategic resources like human capital, structural capital, relational capital and innovation provides an organization with a golden opportunity to develop competitive advantages over its rivals (Barney, 1991). These competitive advantages in turn can help the organization enjoy strong profits, especially over time. However, resource-based theory can be confusing because the term *resources* are used in many different ways within everyday common language. It is important to distinguish *strategic resources* from other resources. To most clergy, cash is an important resource. Tangible goods

such as one’s car and home are also vital resources.

When analyzing organizations, however, common resources such as cash and vehicles are not considered to be strategic resources. Resources such as cash and vehicles are valuable, of course, but an organization’s competitors can readily acquire them. Thus, an organization cannot hope to create an enduring competitive advantage around common resources. A strategic resource like human, structural and relational capital is an asset that is *valuable, rare, difficult to imitate, and no-substitutable*. Strategic resources that are valuable or rare are valuable simply due to the relatively high cost of acquiring them or scarcity. Intellectual capital is intangible resources that generate value for an organization and promote the clergy’ work wellbeing (Hunter, Webster, & Wyatt, 2005).

Empirical Review

Osibanjo et al., (2020) examined bolstering human capital management and engagement in the health sectors. The study adopts a cross-sectional approach and descriptive research design to establish trends related to the objectives of this study. A quantitative approach was employed using a modified survey questionnaire in purposively sampling 408 selected health workers in the south-west, Nigeria. The use of measurement model and structural equation modelling (SEM_PLS) was adopted to establish the convergent reliability, model-fit and degree of association in the study. The results of the study established that human capital management dimensions (training and development, mentoring, employee relations, coaching, job design and career development) are significant predictors of employee engagement. Surprisingly, career development and mentoring had the least values.

Jutengren, Jaldestad, Dellve and Eriksson (2020) examined the influence of work-group social capital on individuals’ work engagement, job satisfaction, and job crafting. In addition, the mediating effect of job crafting between social capital on the one side and job satisfaction and work engagement on the other side was analyzed in the study. The study used data from 250 health-care employees in Sweden

who had completed a questionnaire at two time points (six to eight months apart). In the study, analyses of separate cross-lagged panel designs were conducted using structural regression modelling with manifest variables. Jutengren *et al.*, (2020) reported that social capital was predictive of both job satisfaction and work engagement over time. They also reported that higher degrees of social capital were predictive of more cognitive and relational, but not task-related job crafting over time. There was no clear evidence for a mediating effect of job crafting for social capital to work engagement or job satisfaction.

In another study by Abdulaali (2018) examined the components of intellectual capital and how intellectual capital affects business organizations. The study also examines how the intellectual capital items are accounted for in the financial statements. Abdulaali (2018) reviewed literature and used it in describing the three components of intellectual capital, how they are recognized in the financial statements of an entity and the impact that they have in the business organization. Abdulaali (2018) used secondary sources of data such as journals and books are used in the study to qualitatively analyze the impact that the intellectual capital has on the business organization. Results of the qualitative analysis indicate that intellectual capital impacts the business organization in various ways such as enhancing the competitive advantage, facilitating innovation, enhancing the competency of the employees and increasing the organizational performance.

A study by Nierenberg, Alexakis, Preziosi and O'Neill (2017) evaluated the relationship between organizational characteristics and psychological well-being in a sample of 416 nontraditional MBA students using the Organizational Diagnosis Questionnaire (Preziosi, 1980) and Ryff Scales of Psychological Well-Being (Ryff, 1989). Nierenberg, Alexakis, Preziosi and O'Neill (2017) reported that psychological well-being was inversely correlated with organizational health, suggesting that increased workplace dysfunction was associated with decreased psychological well-being.

Inkinen (2015) determined if intellectual capitals systematically influence firm performance. Inkinen (2015) used a systematic review procedure as this study's research design. The findings of the study demonstrated that intellectual capitals influence firm performance mainly through interactions, combinations and mediations. Also, there is a great deal of evidence on the significant relationship between IC and firm's innovation performance.

Sharabati (2015) investigated the influence of structural capital on Jordanian Pharmaceutical Manufacturing organizations' business performance. The study surveyed 121 managers by means of a questionnaire. Statistical techniques such as descriptive statistics, correlation, multiple regression and stepwise regression were employed. To confirm the suitability of data collection instrument, a Kolmogorov-Smirnov (K-S) test, Cronbach's Alpha and factor analysis were used. The result of the study showed a positive significant relationship between SC and JMP organizations' BP. Furthermore, the result showed that the respondents believe that only S&P variable positively and significantly affects the JPM Organizations' BP, while the R&D variable positively but not significantly affect JPM Organizations' BP, finally, respondents believe that IPRs variable neither positively nor significantly affect the JPM Organizations' BP.

Wu and Wu (2015) explored the relationship between positive and negative emotional contagion by supervisors and innovative behaviour by employees in the marketing department at China Mobile, as well as investigating the mediating roles of work engagement and surface acting in this path. The authors analyzed emotional contagion on innovative behaviour and investigated the mediation effect of work engagement and surface acting, and used structural equation modelling to test the hypotheses. Participants in the study comprised 263 dyads of supervisors and employees (131 supervisors and 263 employees) in the marketing department at China Mobile. The study results indicated that positive emotions by employees mediated the positive effect of supervisors' expression of positive emotions about employees' work engagement; work

engagement mediated the positive effect of employees' positive emotions on their innovative behaviour; and employees' negative emotions mediated and did not significantly mediate the effect of supervisors' negative emotions on employees' surface acting and innovative behaviour, respectively.

Hypotheses

1. There will be significant correlation between human capital and work wellbeing among Grace of God Mission clergy in Anambra State, Nigeria.
2. Structural capital will significantly correlate with work wellbeing among clergy of Grace of God Mission in Anambra State.
3. Relational capital will significantly correlate with work wellbeing among Grace of God Mission clergy in Anambra State.
4. Innovation will significantly correlate with work wellbeing among clergy of Grace of God Mission in Anambra State

METHOD

Participants: The present study exclusively focused on the Clergy at Grace of God Mission in Anambra State, Nigeria. The data were collected from the churches at Obosi and Onitsha respectively, Anambra State, Nigeria. The participant selected on the basis of purposive sampling were more knowledgeable, experienced and had clear understanding of the operational functioning of church activities at different levels. A total of 111 clergy participated in the study: 108 (97.3%) were male and 3(2.7%) were female. The age of the participants ranges 28 to 59 with mean age 39.73 and standard deviation of 9.61. In the study, 101 (91.0%) were married, while 10(9.0%) were unmarried. 41 (36.9%) have Diploma in Theology Certificate, 41(36.9%) have Bachelor of Art in Theology Certificate, while 29(26.1%) have Master of Science/Art (M. Sc or MA). 18(16.2%) were Divisional Pastors, 16(14.4%) were District Pastors, while 77 (69.4%) were Branch Pastors.

Instruments: The instrument used were Work and Well-Being Survey (UWES) by Schaufeli, Salanova, Gonzalez-Romá and Bakker (2002),

and Intellectual Capital Scale by Soares-Faria, Santos-Rodrigues, Araújo and Valente (2018).

Work and Well-Being Survey (UWES): The scale of the UWES was designed to measure underlying dimensions of engagement, which are vigour (VI), dedication (DE), and absorption (AB). All items are scored on a 7-point frequency rating scale ranging from 0 (*never*) to 6 (*always*). The scale has Cronbach's alpha of .70 for vigour, .70 for dedication and .80 for absorption, while the general scale has .80. In two countries, Australia and Norway the UWES was administered twice with an interval of 1 year. The stability coefficients for VI, DE, and AB for Australia were .61, .56, and .60, respectively, and for Norway were .71, .66, and .68, respectively. The corresponding values for Australia and Norway were .64 and .73, respectively. In this study, the researcher conducts a pilot test in order to ascertain the reliability and validity of the instrument and obtained a Cronbach alpha of .77 for vigour, .81 for dedication and .74 for absorption, while the general scale has .88.

Intellectual Capital Scale by Soares-Faria, Santos-Rodrigues, Araújo and Valente (2018)

Intellectual capital scale measure three major dimensions: Human capital, relational capital, structural capital and innovation with a total of 33 items. Each item is answered on a Likert scale, with 5 response options: (1) Nothing agrees; (2) I do not agree in part; (3) Indifferent; (4) Partially agree; and, at last (5) Strongly agree. The internal consistency of the instrument was established through Cronbach's alpha. The Cronbach's alpha value for the main construct intellectual capital is recorded as 0.90 and its dimensions: Human capital: $\alpha = 0.83$, structural capital: $\alpha = 0.93$, relational capital: $\alpha = 0.88$, and innovation: $\alpha = 0.97$ respectively. The convergent validity for human capital, relational capital, and structural capital were 0.64, 0.76, and 0.79, respectively. Whereas in this study, human capital has α of 0.73, structural capital has α of 0.86, relational capital has α of 0.78, and innovation has α of 0.89 respectively.

Procedure: In this study, the researcher recruited two research assistants that are adult and trained them in relation to the nature of the study and how

to administered the questionnaire. After the train, the researcher and the assistants proceeded to collect data for the study from the participants. A letter of introduction from the Church management enabled the researcher and the assistants to secure permission and inform consent of each of the participants used in the study. After obtained permission and informed consent of the clergy, the researcher ethically assured the participants of confidentiality and anonymity of the answers they provided. Thereafter, the questionnaires were administered to the clergy in their respective offices and collected after filling. The process took the researcher 14 days and total questionnaire properly answered was 111.

Table 1: Descriptive Statistics of Intellectual Capitals (Human, Structural, Relational Capitals And Innovation) and Work Wellbeing

Source	Mean	Std. Deviation	N
Work-wellbeing	37.8198	15.28350	111
Human Capital	4.5495	1.24855	111
Structural Capital	17.5676	2.00282	111
Relational Capital	7.7387	2.23082	111
Innovation	26.9459	5.28435	111

Interpretation: The result from descriptive statistics above indicated that the mean of human capital is 4.55 and standard deviation of 1.25. The mean of structural capital is 17.57 and standard deviation of 2.00. The mean of relational capital is 7.74 and standard deviation of 2.23. The mean of innovation is 26.95 and standard deviation of

Design and Statistics: Correlational design was employed for the study because the objective of the study was to establish the relationship that exists between intellectual capital and work wellbeing. Pearson Product Moment Coefficient analysis was used in testing the relationship between the variables in the study, since the study was to establish the relationships the among variables.

RESULT

In the result, descriptive and Pearson Product Moment Correlation Statistics of Intellectual Capitals (human, structural, relational capitals and Innovation) and Work Wellbeing were presented below:

5.28. The above result indicated that the higher the mean the higher the problem. Since the mean of structural capital is 17.74 which is higher than that of other variables. It indicated that the level of structural capital of the clergy affects most their work wellbeing.

Table 2: Pearson Product Moment Correlation Statistics of Intellectual Capitals (Human, Structural, Relational Capitals And Innovation) and Work Wellbeing

Source	1	2	3	4	5
Work-wellbeing	1.00				
Human Capital	-.18	1.00			
Structural Capital	-.10	.14	1.00		
Relational Capital	-.17	-.43**	.15	1.00	
Innovation	.18	-.19*	-.06	.31**	1.00

** . Correlation is significant at the 0.01 level (2-tailed). * . Correlation is significant at the 0.05 level (2-tailed).

Interpretation: Based on the above table, the statistical result indicated that there is no significant correlation at $r = -.88, p > .01, n = 111$ between human capital and work wellbeing; $r = -.10, p > .01, n = 111$ indicated there is no significant correlation between structural capital and work wellbeing; $r = -.17, p > .01, n = 111$ indicated there is no significant correlation between relational capital and work wellbeing; and $r = .18, p > .01, n = 111$ indicated there is no significant correlation between innovation and work wellbeing.

Summary of the Findings

1. Human capital did not significantly correlate with work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria.
2. There is no significant correlation between structural capital and work wellbeing among Grace of God Mission Clergy in Anambra State.

3. Relational capital did not significantly correlate between relational capital and work wellbeing among Grace of God Mission Clergy in Anambra State.
4. Innovation did not significantly correlate with work wellbeing among Grace of God Mission Clergy in Anambra State.

DISCUSSION

The study evaluated intellectual capitals as correlates of work wellbeing among Grace of God Mission Clergy in Anambra State, Nigeria. The first hypothesis that stated that there will be significant correlation between human capital and work wellbeing among Grace of God Mission clergy in Anambra State was not confirmed. This means that human capital dimension of intellectual capitals is not a factor that is related to clergy work wellbeing. This observation is not in line with the study of Osibanjo *et al.*, (2020) that established that human capital management dimensions (training and development, mentoring, employee relations, coaching, job design and career development) are significant predictors of employee work wellbeing and engagement.

Second hypothesis which stated that structural capital will significantly correlate with work wellbeing among clergy of Grace of God Mission in Anambra State was rejected. This indicated that structural capital does not correlate with the work wellbeing of the clergy. This finding is not in affirmation with the research of Sharabati (2015) that stipulated that a positive significant relationship exists between structural capital and employee work wellbeing.

Third hypothesis which stated that relational capital will correlate significantly between relational capitals and work wellbeing among Grace of God Mission clergy in Anambra State was not accepted. This is not consonance with the study of Jutengren *et al.*, (2020) that examined the influence of work-group social capital on individuals' work engagement, job satisfaction, and job crafting. And Jutengren *et al.*, (2020) observed that social capital predicted job satisfaction, work wellbeing and engagement of workers. Jutengren *et al.*, (2020) also observed that higher degrees of social capital were

predictive of more cognitive and relational, but not task-related job crafting over time.

Fourth hypothesis which stated that innovation will significantly correlate with work wellbeing among clergy of Grace of God Mission in Anambra State was also rejected. This showed innovation did not increase work wellbeing of clergy in this study. That contradicts the study of Wu and Wu (2015) that identified that work engagement and wellbeing mediated the positive effect of employees' positive emotions on their innovative behaviour. This implies that innovation is not always a factor that facilitates work wellbeing among clergy. This might be prompted due to personal disposition of these clergies'. Either they know how to balance their work well with or without innovation. Hence, they were able to experience work wellbeing that are not connected to innovation.

Based on these findings and observations, it contradicts resources based theory that contends that the possession of strategic resources like human capital, structural capital and relational capital, innovation provides an organization with a golden opportunity to develop competitive advantages over its rivals and also good work wellbeing (Barney, 1991). In the midst of this contradiction, it means that with or without intellectual capitals most clergy can still experience work wellbeing. Intellectual capital is intangible resources that generate value for an organization and the clergy work wellbeing (Hunter, Webster, & Wyatt, 2005). This affirms what Festinger (1954) asserted that clergy are innately oriented toward the establishment of increasingly challenging goals and, as a consequence, seek to establish and maintain connections with colleagues for advancing achievement. Therefore, while work wellbeing aid clergy navigate the various stages of change, they perhaps engage in an unconscious search to identify with highly motivating peers.

Implications of the Study

The following implications emerged after the discussions of the findings:

1. In the study, intellectual capitals dimensions (human, structural, relational capitals and innovation) were not factors linked to work wellbeing of clergy. This

will help the general populace to know that clergy's work wellbeing is not necessary associated with their intellectual capitals rather some innately oriented skills which aid them in navigating through work-life challenges and that translated into experience of good work wellbeing witness in them.

2. Clergy on their own side will understand the interaction between intellectual capitals (human, structural, relational capitals and innovation) and experience of work wellbeing. This study will make them to understand why intellectual capitals did not influence their experience work wellbeing.
3. Psychologists via this study will derive a good road map to explore if there are other factors related to intellectual capitals dimensions (human, structural, relational capitals and innovation) studied in this study, in order to ascertain whether clergy work wellbeing actually impact by their innate orientation as asserted by (Festinger (1954).

Conclusion

This study was inspired by challenges bedevilling the clergy in Grace of God Mission which one interferes with their work-life wellbeing. Hence, intellectual capitals of the clergy were checked in this study in order to know its correlational impacts on work wellbeing among Clergy in Grace of God Mission in Anambra State. Therefore, the study observed that intellectual capitals (human, structural, relational capital and innovation) did not significantly correlate with work wellbeing among Grace of God Mission Clergy in Anambra State.

Recommendations

The study recommendations were as follows:

1. The study recommends that scholars should re-explore intellectual capitals dimensions among clergy in connection to work wellbeing. Seeing that intellectual capitals dimensions (human, structural, relational capitals and innovation) did not correlate with work wellbeing of clergy in this study. So re-exploring the factor will help decor the possibly policy and invention plan that will be enact by experts in order to keep the clergy work wellbeing intact.
2. Management of churches should be involved in investigating factors making the work wellbeing of their clergy firm in the midst of ministerial challenges. With this, the management will be able with established effective psychological and social model policies.
3. Based on the fact that intellectual capitals dimensions (human, structural, relational capitals and innovation) did not correlate with work wellbeing of clergy, the clergy are encouraged to keep and guide whatever that rouse that feeling of wellbeing at work upon all the challenges confronting them at place of work. This is because that which keep them going without intellectual factor is what emulating and maintaining.

Suggestions for Further Study

1. Given the cross-sectional nature of the data collection, the researcher cannot make causal inferences based on this study. Hence, future research could make use of longitudinal data to determine if a similar bi-directional relationship exists between workplace well-being and intellectual capital.
2. Future research should closely examine whether clergy's well-being at work can be accurately perceived and reported by others within the organization.

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APPENDIX

Work and Well-Being Survey (UWES)

Instructions: The following 17 statements are about how you feel at work. Please read each statement carefully and decide if you ever feel this way about your job. If you have never had this feeling, cross the “0” (zero) in the space after the statement. If you have had this feeling, indicate how often you felt it by crossing the number (from 1 to 6) that best describes how frequently you feel that way.

S/N	Items	0	1	2	3	4	5	6
	Vigour							
1	At my work, I feel bursting with energy.							
2	At my job, I feel strong and vigorous.							
3	When I get up in the morning, I feel like going to work.							
4	I can continue working for very long periods at a time.							
5	At my job, I am very resilient, mentally							
6	At my work, I always persevere, even when things do not go well.							
	Dedication							
7	I find the work that I do full of meaning and purpose.							
8	I am enthusiastic about my job.							
9	My job inspires me.							
10	I am proud of the work that I do.							
11	To me, my job is challenging							
	Absorption							
12	Time flies when I am working.							

13	When I am working, I forget everything else around me.							
14	I feel happy when I am working intensely.							
15	I am immersed in my work							
16	I get carried away when I am working.							
17	It is difficult to detach myself from my job.							

Developed by Schaufeli, Salanova, Gonzalez-Romá, and Bakker (2002).

Intellectual Capital Scale

S/N	Items	1	2	3	4	5
	Human Capital					
1	Our leaders are adept at influencing people to freely volunteer and implement their initiative in order to innovate.					
2	Our leaders like change.					
3	Our leaders are keen on innovation.					
	Structural Capital					
4	Our institution promotes the emergence of new ideas and the development of inventive capacity.					
5	Innovation and change are basic principles of the institution.					
6	I see our institution as innovative and willing to develop new experiences.					
7	Our institution has a working environment that enables the active involvement of people in the innovation of the institution.					

