

# Coping Strategies Adopted By University Business Educators during the Covid-19 Pandemic in South-South, Nigeria.

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**Abstract:** *The complete collapse of social systems around the world as a result of the unexpected Covid-19 pandemic was unprecedented in the annals of human existence. In line with current realities, the study examined the coping strategies adopted by university business educators in South-South, Nigeria during the Covid-19 pandemic. Three research questions were raised and six hypotheses were tested for the study. A cross-sectional research design was adopted for the study. The population consist of 83 university business educators in South-South, Nigeria but a sample size of 57 University business educators were selected for the study using purposive sampling technique. A four point rating scale questionnaire containing 18 items was used for data collection. Cronbach alpha co-efficient was used to establish the reliability of the instrument which yielded the coefficient of 0.83, 0.72 and 0.79 for the three different clusters with an overall coefficient of 0.78. Descriptive statistics of mean and standard deviation were used to answer the research questions and determine the homogeneity of the respondents' views. Inferential statistics of the t-test (item by item analysis) was used to test the null hypotheses at 0.05 level of significance. Findings revealed that university business educators adopted religious coping strategies a lot, adopted self-care coping strategies a little bit and adopted social coping strategies moderately during the Covid-19 pandemic in South-South, Nigeria. In addition, the study disclosed that respondents' do not differ significantly in their mean ratings on the extent they adopt religious, self-care and social coping strategies during the Covid-19 pandemic in South-South, Nigeria based on their gender and location. The researcher concluded that university business educators were positively minded with a strong spiritual belief that Covid-19 will phased away like every other life challenges because of their faith in God. The study recommended among others that the federal and state governments of Nigeria should strengthen and monitored security protocols on religious gatherings across the nation in order not to abuse the perceived mercies of God during the pandemic*

**Keywords:** Covid-19; Coping, Strategies, Coping Strategies, University Business Educators

## Introduction

Amidst fears of an imminent third world war due to unsuspecting political tensions around certain world leaders in the beginning of Year 2020, a major health crisis arise from nowhere. A newly emerged zoonotic viral infection known as Coronavirus disease (Covid-19) took the form of a pandemic on a global scale from Wuhan, China (Kar, Arafat, Kabir, Sharma & Saxena 2020). In January 2020, the WHO declared the outbreak of the novel coronavirus infection, Covid-19, as a worldwide health emergency (World Health Organization, 2020a). The first recorded death outside Wuhan, China, was in the Philippines on February 20<sup>th</sup>, 2020, and on March 19<sup>th</sup>, 2020, the WHO declared Covid-19 a pandemic (World Health Organization, 2020b). On the 27<sup>th</sup> February 2020, the Federal Ministry of Health announced the confirmation of the first case of Coronavirus disease in Lagos State, Nigeria. Consequently, on March 19<sup>th</sup> 2020, a circular from Federal Ministry of Education granted an approval for the closure of all schools for a period of one month commencing from Monday 23<sup>rd</sup> March 2020 till further notice to prevent the spread of Covid-19. As at 23<sup>rd</sup> September, 2020, Nigeria has confirmed 57,613 Covid-19 cases, discharged 48,836 and recorded 1,100 deaths (Nigeria Centre for Disease Control, 2020).

In the wake of COVID-19 outbreak, God's green earth experienced a once in a lifetime stand-still. Global markets were shut down, sporting activities were called off, entertainment events were cancelled and the entire global transportation sector was paused. Among all these, educational institutions were on lockdown across the world. Students across all levels of learning were sent home and educators left their routine professional engagements like other professionals to understand the complexity of the novel virus in their respective homes. The lockdown of schools affected close to 46 million students throughout Nigeria. Given the urgency of the Covid-19 pandemic and its impact to the Education system, the Federal Government of Nigeria through, Nigeria Education in Emergency Working Group was called set up. The goals of Nigeria Education in Emergency Working Group include, (1) reduce morbidity and mortality due to COVID-19 among school learners, teachers and educational stakeholders in Nigeria, (2) mitigate the school closure negative impact on children learning and teacher wellbeing and (3) ensure effective, inclusive and safe return to quality learning for learners, teachers and school-based management committees.

Amidst COVID-19 pandemic, students and educators had to adjust to the new norms of "ignoring the old ways of doing things". Students experienced significant educational disruptions as the pandemic interfered with their academic activities (Charles, Strong, Burns, Bullerjahn & Serafine 2020), face-to-face teaching-learning sessions were suspended (Jacob, Abigeal & Lydia, 2020). The

delay in the re-opening of educational institutions as a result of the pandemic can negatively affect students' mental state and academic growth (Chandasiri, 2020). The enforced stay at home quarantine period led to deterioration in students' study habits and reading culture (Meo, Abukhalaf, Alomar, Sattar & Klonoff, 2020). On the other hand, educators faced unprecedented challenges, including the disruption of established instructional programs and routines, most especially, the rapid transition from in-person teaching to online learning (Talidong & Toquero, 2020). Nigerian educators like some of their colleagues in different parts of the world were subjected to additional workloads and longer teaching hours with poor remunerations. Before the COVID-19 pandemic, teaching across all levels in Nigeria has not been encouraging and the picture of the pandemic shows that Nigerian teachers were going to face their worst professional nightmare ever.

With the advent of Covid-19, the levels of challenges faced by Nigerian teachers moved from arithmetic to geometric. The Nigerian education system, particularly privately owned universities, responded swiftly by switching from face-to-face instruction to online teaching. Funnily enough, Nigeria is a country where online learning facilities are not available, reliable power system for educators to utilize the available digital gadgets is still a mirage, and a lot of Nigerian teachers are not ICT savvy enough to design and implement online learning from their homes. Respecting the Covid-19 work at home protocols, Nigerian teachers were faced with the challenges of balancing their personal duties and professional responsibilities. In many cases, these teachers are sharing the same space with their own children and their significant others who may need their attention in the home (MacIntyre Gregersen & Mercer, 2020). Most strikingly, teachers in the Nigerian public universities unlike their colleagues in the private sector were on industrial strike before and during the pandemic. The lack of professional engagements among public universities educators' could affect their well-being as a result of their monotonous lifestyle induced by the industrial strike action and Covid-19. More so, the loss of social-connectedness among educators from the university environment could result to unusual anger, depression and mood swings. This could why, Li, Yang, Liu, Zhao, Zhang and Zhang (2020) posited that the global lockdown of human activities contributes to negative mental health outcomes like anxiety and depression among stuck-at-home persons. Amidst the ongoing academic strike action and Covid-19 pandemic, how public university educators are currently coping at home has not been given empirical attention in Nigeria. Against this backdrop, the study sought to ascertain the coping strategies adopted by university business educators during the Covid-19 pandemic in South-South, Nigeria.

## **Literature Review**

### **Coping Strategies**

Coping is a consciously action taken to understand the complexity of a problem with a deep cognitive process of trying to solve the problem. Coping is defined as what people do to live alongside the adverse effects of uncontrollable emergencies. Coping in this study refers to the cognitive and behavioural efforts taken to ameliorate or overcome stressful situation (Lazarus & Launier, 1978; Lazarus & Folkman; 1984). Recently, Skinner and Zimmer-Gembeck, (2016) described coping as a basic process integral to adaptation and survival, highlighting how persons detect, appraise, deal with, and learn from stressful encounters. According to Noorbakhsh, Besharat and Zarei (2010), coping is the ability to manage challenging or potentially harmful situations without losing the sense of sanity. Distinctively, strategies refer to the systematic approaches and tactics of getting things done. Accordingly, Nwazor and Onokpaunu (2016) described strategy as a laid down framework of plans and actions of an organization used towards achieving its set objectives in the short and long run.

Collectively, coping strategies are techniques used by individuals to manage unprecedented challenges. Coping strategies are cognitive or behavioral responds used to handle emergencies (Folkman, 2013). Coping strategy is a manner of confronting and dealing with stressful situations (Xu & He, 2012). Coping strategies may change over time in responds to the demands of the prevailing situation (Skinner & Zimmer-Gembeck, 2016). Coping strategies are specific efforts, both behavioral and psychological, that people employed to master, tolerate, reduce, or minimize stressful events (Noorbakhsh, Besharat & Zarei, 2010). Different circumstances propel individuals to adopt different coping strategies. Coping strategies can be positive, that is, stress-reducing, or negative, that is, stress-enhancing (Holz, Boecker, Jennen-Steinmetz, Buchmann, Blomeyer & Baumeister, 2016).

### **Types of Coping Strategies**

When sudden problems or critical challenges occur at emergency levels, human beings react automatically, and their ability to employ coping strategies goes a long way in managing the challenges before experiencing mental breakdown. Coping behaviour is separated into different strategies according to their function (Lazarus & Folkman, 1984). These functions are: to manage or alter the problem that is causing distress (problem-focused coping or active coping), and to regulate emotional responses to problems (emotion-focused coping) (Noorbakhsh, Besharat & Zarei, 2010). There are two general coping strategies; one is problem-focused coping which aimed at solving the problem or take actions to change the status quo; and the other is emotion-focused coping, which aimed at reducing the emotional distress associated with stressful situations (Folkman, 2013).

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Carver and Scheier (1998) argued that the distinction between problem-focused and emotion-focused coping was too simplistic. They developed a multidimensional model of coping and an accompanying measurement instrument known as the COPE Inventory (Coping Orientation to Problems Experienced) which classified coping strategies into two major groups; approach and avoidant coping strategies. Approach coping strategies actively work to change the stressor or accept its presence in one's life while avoidant coping strategies adopt dysfunctional responses such as denial, distraction, or substance use. Avoidant coping strategies are categorized into denial, substance use, venting, behavioral disengagement, self-distraction, and self-blame subscales (Eisenberg, Shen, Schwarz, Mallon, 2012). On the other hand, Eisenberg et al., maintained that approach coping strategies are characterized by the subscales of active coping, positive reframing, planning, acceptance, seeking emotional support, and seeking informational support. Religion and humor were also considered as part of adaptive coping strategies (Meyer, 2001). However, Ben-Zur (2009) and Carver (2011) categorized coping strategies into cognitive coping, emotional coping, behavioral coping, and social support strategies. However, the researcher will focus on religious, self-care and social coping strategies.

Religious coping strategies are abstract spiritual practices and behaviors which anchor around prayers and diligent studying of spiritual books in the course of searching for solutions to challenges. Nigeria is a highly religious nation and Nigerians take matters of religion seriously. Religious coping strategies are affective bonds shared consistently with an omnipresent and omniscient deity (Granqvist 2020). In South-South Nigeria, Christianity is the dominant religion, and Christians tend to share this supernatural affiliation with Jesus Christ and God. In the context of this study, religious coping strategies involved the use of religious beliefs or behaviors to prevent or alleviate negative consequences of life threatening challenges (Pirutinsky, Rosmarin & Kirkpatrick. 2019).

Self-care coping strategies are medical interventions taken by individuals to promote their own health conditions and prevent diseases without the support of medical practitioners. The uncertainty and fear of the unknown associated with COVID-19 turned every Nigerian to a medical enthusiast. The frequent reports of Covid-19 in both foreign and local news stations led to the advent of numerous conspiracy theories about the virus in Nigeria. Nigerians were found sharing unverified medical tips on how to handle the Coronavirus. It was popularly alleged that the drinking of "Agbo", a traditional herbal liquor in Nigeria prevent Covid-19 infection. In a bid to clear this air, the messages of physical distancing, good hygiene and hand washing were disclosed as some of the effective self-care coping strategies during the pandemic (WHO 2020c).

Social coping strategies are practices of social connectedness an individual uses to build his intrinsic well-being in times of doubts. Social coping strategies are generally theorized from a quantitative-structural perspective of social networks, such as numbers of persons and formal relationships or from a qualitative-functional perspective of social support, such as the perceived content and availability of relationships with significant others (Nausheen, Gidron, Peveler, and Moss-Morris, 2009). Maintaining existing support systems during the pandemic goes a long way in improving the psychological wellbeing of individuals during social isolation and social distancing.

The effects of Covid-19 cuts across developed and developing nations, sex, gender, location and social class of individuals. Hence, the need to determine the coping strategies adopted by university business educators in South-South, Nigeria during the Covid-19 pandemic. To the best knowledge of the researcher, there seems to be no empirical study determining the religious coping strategies, self-care coping strategies and social coping strategies adopted by university business educators during the Covid-19 pandemic in South-South, Nigeria.

### Research Questions

More specifically, this study addressed the following three research questions:

1. To what extent do university business educators adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria?
2. To what extent do university business educators adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria?
3. To what extent do university business educators adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria?

### Hypotheses

1. Respondents do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on gender
2. Respondents do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on location
3. There is no significant difference in the mean ratings of male and female university business educators on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria.

4. There is no significant difference in the mean ratings of urban and rural university business educators on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria.
5. Male and female university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria.
6. Urban and rural university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria.

## Method

A cross-sectional research design was adopted for the study. The study was carried out from May 6<sup>th</sup> – August 13<sup>th</sup>, 2020. As 23<sup>rd</sup> September, 2020, confirmed cases of Covid-19 among the six states in South-South, Nigeria were 7446. However, there are 83 university business educators in South-South, Nigeria. 57 University business educators were selected for the study using purposive sampling technique. The selected respondents were able to answer the online survey developed through Google forms accompanied with a consent form. The respondents were informed about their voluntary right to participate in this study and a written consent was obtained prior to actual data collection. The survey link was sent to the respondents via Whatapp messaging platform. A structured and validated online questionnaire was used for data collection. The questionnaire responses were structured on a four point rating scale determining the frequency with which university business educators adopted each coping strategy: 1 (I have not been adopting it all), 2 (I have been adopting it a little bit), 3 (I have been adopting it moderately), and 4 (I have been adopting it a lot). A pilot study was carried out to ascertain the reliability coefficient of the instrument by administering copies of the online questionnaire to 15 university business educators in South-East, Nigeria who were not part of the research population. The reliability of the instrument was determined by Cronbach Alpha method which yielded co-efficient scores of 0.83, 0.72 and 0.79 for the three clusters; A, B and C respectively with an overall reliability coefficient of 0.78. Descriptive statistics of mean and standard deviation were used to answer the research questions and determine the homogeneity of the respondents' views. Inferential statistics of the t-test (item by item analysis) was used to test the null hypotheses at 0.05 level of significance. A hypothesis was accepted where the p-value is equal to or greater than the alpha level of 0.05 ( $p > 0.05$ ), at an appropriate degree of freedom; otherwise, the null hypothesis was rejected. Data collected were analysed using SPSS version 23.0.

## Results

**Research Question 1:** To what extent do university business educators adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria?

**Table 1**

**Respondents' mean ratings on the extent of adoption of religious coping strategies**

S/N	Religious coping strategies	$\bar{X}$	SD	Remarks
1	Daily prayers for God's protection	3.93	0.28	A lot
2	Daily mediations on the holy bible	3.07	0.15	Moderately
3	Rebuking Covid-19 with the blood of Jesus Christ	3.86	0.43	A lot
4	Maintaining strong faith in God	3.91	0.64	A lot
5	Adhering to Pastor's instructions	3.74	0.22	A lot
<b>Cluster Mean</b>		<b>3.70</b>		<b>A lot</b>

Data in Table 1 shows that four items (item 1, 3, 4 and 5) with mean ratings ranging from 3.74 to 3.93 indicated that respondents adopted religious coping strategies a lot, and moderately adopted one item (item 2) with a mean rating of 3.07. The grand mean of 3.70 indicated that university business educators adopted religious coping strategies a lot during the Covid-19 pandemic in South-South, Nigeria. The standard deviations for all the items are within the same range showing that the respondents are not wide apart in their ratings.

**Research Question 2:** To what extent do university business educators adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria?

**Table 2**

**Respondents' mean ratings on the extent of adoption of self-care coping strategies**

S/N	Self-care coping strategies	$\bar{X}$	SD	Remarks
6	Reducing the amount of time checking on Covid-19 news	1.31	0.96	Not at all
7	Implementing personalized exercise routine at home	2.16	0.53	A little bit

8	Getting adequate sleep during the day	3.08	0.78	Moderately
9	Maintaining well- balanced meals at home	3.44	1.04	Moderately
10	Wearing of nose and face mask outside the home	2.95	0.82	Moderately
11	Watching movies after reading and writing at home	2.20	0.91	A little bit
12	Playing music while reading and writing at home	1.82	1.09	A little bit
<b>Cluster Mean</b>		<b>2.42</b>		<b>A little bit</b>

Data in Table 2 shows that three items (item 8, 9 and 10) with mean ratings ranging from 2.95 to 3.44 indicated that respondents moderately adopted self-care coping strategies and a little bit adopted three items (item 7, 11 and 12) with mean ratings ranging from 1.82 to 2.20. The remaining one item (item 6) with a mean rating of 1.31 was not at all adopted. The grand mean of 2.42 indicated that university business educators adopted self-care coping strategies a little bit during the Covid-19 pandemic in South-South, Nigeria. The standard deviations for all the items are within the same range showing that the respondents are not wide apart in their ratings.

**Research Question 3:** To what extent do university business educators adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria?

**Table 3**

**Respondents' mean ratings on the extent of adoption of social coping strategies**

S/N	Social coping strategies	$\bar{X}$	SD	Remarks
13	Sharing funny jokes with friends via phone calls	3.79	0.32	A lot
14	Spending quality time with loved ones at home	3.84	0.61	A lot
15	Discussing academic materials with colleagues via social media	2.13	0.27	A little bit
16	Sharing positive messages with colleagues	3.25	0.54	Moderately
17	Sharing uplifting messages with students	1.63	0.77	A little bit
18	Discussing about the virus with friends via social media platforms	3.10	0.55	Moderately
<b>Cluster Mean</b>		<b>2.95</b>		<b>Moderately</b>

Data in Table 3 shows that two items (item 13 and 14) with mean ratings of 3.79 and 3.84 indicated that respondents a lot adopted social coping strategies, and moderately adopted two items (item 16 and 18) with mean ratings of 3.25 and 3.10. The remaining two items (item 15 and 17) with mean ratings of 2.13 and 1.63 were a little bit adopted. The grand mean of 2.95 indicated that university business educators moderately adopted social coping strategies during the Covid-19 pandemic in South-South, Nigeria. The standard deviations for all the items are within the same range showing that the respondents are not wide apart in their ratings.

**Hypothesis 1:** Respondents do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on gender

**Table 4: t-test summary of respondents' mean ratings on the extent of adoption of religious coping strategies**

S/N	Religious coping strategies	$X_1$	$SD_1$	$X_2$	$SD_2$	df	t-cal	Sig.	Remarks
1	Daily prayers for God's protection	3.72	.38	3.91	.54	55	.98	.09	NS
2	Daily mediations on the holy bible	2.63	.20	3.03	.41	55	1.02	.37	NS
3	Rebuking Covid-19 with the blood of Jesus Christ	3.84	.12	3.96	.22	55	1.13	.54	NS
4	Maintaining strong faith in God	3.91	.69	3.78	.86	55	.64	.07	NS
5	Adhering to Pastor's instructions	3.62	.44	3.80	.73	55	1.27	.25	NS

Data in Table 4 presents the summary of mean ratings of male and female university business educators on the extent of adoption of religious coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that hypothesis of no significant difference for items 1-5 was accepted since the sig values of these items, ranging from .09 to .54 are greater than 0.05. Therefore, respondents' do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on gender.



**Hypothesis 2:** Respondents do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on location

**Table 5: t-test summary of respondents' mean ratings on extent of adoption of religious coping strategies**

S/N	Religious coping strategies	X <sub>1</sub>	SD <sub>1</sub>	X <sub>2</sub>	SD <sub>2</sub>	df	t-cal	Sig.	Remarks
1	Daily prayers for God's protection	3.80	.62	3.64	.93	55	1.17	.43	NS
2	Daily mediations on holy books	2.59	.39	2.97	.57	55	.92	.64	NS
3	Rebuking Covid-19 with the blood of Jesus Christ	3.92	.53	3.58	.35	55	.56	.28	NS
4	Maintaining strong faith in God	3.87	.41	3.96	.66	55	1.02	.51	NS
5	Adhering to Pastor's instructions	3.70	.76	3.84	.59	55	1.34	.76	NS

Data in Table 5 presents the summary of mean ratings of urban and rural university business educators on the extent of adoption of religious coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that hypothesis of no significant difference for items 1-5 was accepted since the Sig values of these items, ranging from .28 to .76 are greater than 0.05. Therefore, respondents' do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on location.

**Hypothesis 3:** There is no significant difference in the mean ratings of male and female university business educators on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria

**Table 6: t-test summary of respondents' mean ratings on extent of adoption of self-care coping strategies**

S/N	Self-care coping strategies	X <sub>1</sub>	SD <sub>1</sub>	X <sub>2</sub>	SD <sub>2</sub>	df	t-cal	Sig.	Remarks
6	Reducing the amount of time checking on Covid-19 news	1.08	.68	1.25	.82	55	2.01	.00	S
7	Implementing personalized exercise routine at home	2.12	.97	1.99	.76	55	3.08	.01	S
8	Getting adequate sleep during the day	2.93	.56	3.03	.74	55	.99	.40	NS
9	Maintaining well- balanced meals at home	3.11	.82	2.91	.65	55	1.44	.27	NS
10	Wearing of nose and face mask outside the home	2.74	1.01	3.04	.89	55	1.15	.59	NS
11	Watching movies after reading and writing at home	1.88	0.67	2.00	.43	55	1.36	.34	NS
12	Playing music while reading and writing at home	2.19	1.04	2.42	.70	55	1.99	.01	S

Data in Table 6 presents the summary of mean ratings of male and female university business educators on the extent of adoption of self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that three items with p-value of .00, .01 and .01 are lesser than the significant value of 0.05 at 55 degree of freedom. Therefore, the hypothesis of no significant difference in the mean ratings of the respondents on item 6, 7 and 12 were rejected. On the other hand, hypothesis of no significant difference for items 8, 9, 10 and 11 were accepted since the Sig values of these items, ranging from .27 to .59 are greater than 0.05. On the whole, male and female university business educators do not differ significantly in their mean ratings on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Hypothesis 4:** There is no significant difference in the mean ratings of urban and rural university business educators on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Table 7: t-test summary of respondents' mean ratings on extent of adoption of self-care coping strategies**

S/N	Self-care coping strategies	X <sub>1</sub>	SD <sub>1</sub>	X <sub>2</sub>	SD <sub>2</sub>	df	t-cal	Sig.	Remarks
6	Reducing amount of time spent checking Covid-19 news	1.26	.51	1.43	.70	55	1.98	.01	S

7	Implementing personalized exercise routine at home	2.30	.69	2.05	.33	55	2.11	.00	S
8	Getting adequate sleep during the day	3.17	.29	2.98	.54	55	1.54	.77	NS
9	Maintaining well- balanced meals at home	2.95	.40	3.26	.62	55	.93	.46	NS
10	Wearing of nose and face mask outside the home	3.10	.76	3.33	1.05	55	1.28	.64	NS
11	Watching movies after reading and writing at home	2.19	1.14	1.94	.72	55	1.17	.85	NS
12	Playing music while reading and writing at home	1.74	.28	2.02	.53	55	2.01	.00	S

Data in Table 7 presents the summary of mean ratings of urban and rural university business educators on the extent of adoption of self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that three items with p-value of .00, .00 and .01 are lesser than the significant value of 0.05 at 55 degree of freedom. Therefore, the hypothesis of no significant difference in the mean ratings of the respondents on item 6, 7 and 12 were rejected. On the other hand, hypothesis of no significant difference for items 8, 9, 10 and 11 were accepted since the Sig values of these items, ranging from .46 to .85 are greater than 0.05. On the whole, urban and rural university business educators do not differ significantly in their mean ratings on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Hypothesis 5:** Male and female university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Table 8: t-test summary of respondents’ mean ratings on extent of adoption of social coping strategies**

S/N	Social coping strategies	X <sub>1</sub>	SD <sub>1</sub>	X <sub>2</sub>	SD <sub>2</sub>	df	t-cal	Sig.	Remarks
13	Sharing funny jokes with friends	3.60	.18	3.55	.42	55	1.03	.15	NS
14	Spending quality time with loved ones at home	3.96	1.03	3.79	1.10	55	.82	.41	NS
15	Discussing academic materials with colleagues via social media	1.72	.34	2.36	.57	55	3.49	.01	S
16	Sharing positive messages with colleagues	2.84	.50	3.00	.38	55	1.62	.62	NS
17	Sharing uplifting messages with students	2.05	1.09	2.24	.74	55	.75	.36	NS
18	Discussing about the virus with friends via social media platforms	2.81	.49	3.13	.26	55	.94	.59	NS

Data in Table 8 presents the summary of mean ratings of male and female university business educators on the extent of adoption of social coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that one item with p-value of .01 is lesser than the significant value of 0.05 at 55 degree of freedom. Therefore, the hypothesis of no significant difference in the mean ratings of the respondents on item 15 was rejected. On the other hand, hypothesis of no significant difference for items 13, 14, 16, 17 and 18 were accepted since the Sig values of these items, ranging from .15 to .62 are greater than 0.05. On the whole, male and female university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Hypothesis 6:** Urban and rural university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria.

**Table 9: t-test summary of respondents’ mean ratings on extent of adoption of social coping strategies**

S/N	Social coping strategies	X <sub>1</sub>	SD <sub>1</sub>	X <sub>2</sub>	SD <sub>2</sub>	df	t-cal	Sig.	Remarks
13	Sharing funny jokes with friends	3.87	.49	3.65	.77	55	1.28	.64	NS
14	Spending quality time with loved ones	3.82	.25	3.74	.51	55	1.32	.30	NS
15	Discussing academic materials with colleagues via social media	2.00	.73	1.80	.92	55	2.56	.00	S

16	Sharing positive messages with colleagues	3.13	.64	2.96	.45	55	1.33	.56	NS
17	Sharing uplifting messages with students	1.71	.80	1.99	.69	55	1.09	.24	NS
18	Discussing about the virus with friends via social media platforms	2.59	.29	3.02	.18	55	1.40	.70	NS

Data in Table 9 presents the summary of mean ratings of urban and rural university business educators on the extent of adoption of social coping strategies during the Covid-19 pandemic in South-South, Nigeria. The data revealed that one item with p-value of .00 is lesser than the significant value of 0.05 at 55 degree of freedom. Therefore, the hypothesis of no significant difference in the mean ratings of the respondents on item 15 was rejected. On the other hand, hypothesis of no significant difference for items 13, 14, 16, 17 and 18 were accepted since the Sig values of these items, ranging from .24 to .70 are greater than 0.05. On the whole, urban and rural university business educators do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria

## Discussion

The study disclosed that university business educators adopted religious coping strategies a lot during the Covid-19 pandemic in South-South, Nigeria. This implies that university business educators consciously and massively turned to God for help during the Covid-19 pandemic. Also, respondents' do not differ significantly in their mean ratings on the extent they adopt religious coping strategies during the Covid-19 pandemic in South-South, Nigeria based on their gender and location. This supports, the findings of Aten, Smith, Davis, Van Tongeren, Hook, Davis and Hill (2019) and Davis, Kimball, Aten, Hamilton, Andrews, Lemke, Hook and Davis (2019) that certain facets of religion plays a stimulating role in facilitating adjustment for individuals, especially in times of crisis. The high extent of adoption of religious coping strategies among university business educators could be attributed to their strong spiritual belief that 'God is stronger than Covid-19'. All over the Christian community in Nigeria, there were numerous prayer programmes organized against the spread of the Coronavirus in Nigeria. It is no surprise that the western world is shocked about the low Covid-19 death rate in Nigeria which seems to have goes against their experts and health organizations projections. This mystery is what Nigerian Christians ascribed to as the "Miracle of God". This supernatural faith system could be responsible for the high extent at which university business educators adopted religious coping strategies irrespective of their gender and location in South-South, Nigeria.

Furthermore, the study revealed that university business educators adopted self-care coping strategies a little bit during the Covid-19 pandemic in South-South, Nigeria. This implies that university business educators adopted self-care coping strategies to a low extent during the pandemic. The unusual breakdown of their professional engagements in the citadel of learning could be responsible for their poor attitude towards engaging in self-care coping strategies. Hence, Goyal, Chauhan, Chhikara, Gupta and Singh (2020) and Yi, Lagniton, Ye, Li , Xu and Zhong (2020) affirmed that the outbreak of the Covid-19 leads to depressive disorders, anxiety disorders, panic disorder, posttraumatic stress disorder (PTSD) and delirium which renders individuals helpless to adopt self-care coping strategies. Also, the study showed that respondents' do not differ significantly in their mean ratings on the extent they adopt self-care coping strategies during the Covid-19 pandemic in South-South, Nigeria based on their gender and location. The low extent of adoption of self-care coping strategies among business educators in South-South, Nigeria is in tandem with the observation of Barrett and Brown (2008) which reported that distrust in health authorities, distortion of public perceptions of health risks and the disproportionate allocation of healthcare resources by politicians and health professionals can make individuals reject self-care medical protocols. During the pandemic outbreak in Nigeria, there were reports that the nose masks from China were faulted and this brought fears among Nigerians on the use of foreign nose masks. In the midst of the pandemic, a lot of university business educators were on industrial strike without salaries, and this could be responsible for the low extent at which university business educators adopted self-care coping strategies.

More so, the study revealed that university business educators adopted social coping strategies moderately during the Covid-19 pandemic in South-South, Nigeria. The fact that university business educators were on industrial strike without pay could have affected their interest to build social connectedness during the pandemic. The lack of economic stimulus package by both the federal and State government of Nigeria for educators may have also dampen the desire to connect with their colleagues and students via social media platforms. In addition, the study disclosed that respondents' do not differ significantly in their mean ratings on the extent they adopt social coping strategies during the Covid-19 pandemic in South-South, Nigeria based on their gender and location. It means that male and female university business educators in urban and rural areas in South-South, Nigeria moderately adopted social coping strategies during the pandemic. This implies that university business educators adopted social coping strategies only with their core close network and immediate loved ones because the outbreak of Covid-19 pushed everybody into survival mood in Nigeria.



## Conclusion

The COVID-19 pandemic is a global emergency bombshell and has negatively affected all works of life. As the COVID-19 pandemic kept spreading across Nigeria, there seems to be no comprehensive care and support for the wellbeing of educators in Nigerian homes. As a matter of fact, the healthcare sector of Nigeria was massively overstretched during the pandemic because of Nigerian political leaders' sweet love for medical tourism in foreign hospitals. Due to schools lockdown, poor healthcare delivery and lack of professional and social activities, Nigerian educators were left to cope and survive on their own. From the findings of the study, university business educators frequently adopted religious coping strategies more than any other coping strategies during the pandemic. It was concluded that university business educators were positively minded with a strong spiritual belief that Covid-19 will phased away like every other life challenges because of their faith in God.

## Recommendations

Based on the findings and conclusion of this study, the following recommendations were made:

1. Federal and State governments of Nigeria should strengthen and monitored security protocols on religious gatherings across the nation in order not to abuse the perceived mercies of God during the pandemic.
2. Humanitarian's organizations and agencies of government should develop practical measures to promote the use of self-care coping strategies among educators during the pandemic.
3. Network service providers should reduce their cost of internet subscription to enable easier downloading, streaming and sharing of funny music and movies to reduce anxiety levels and also increase the resilient spirit among educators during the pandemic.

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