

INFLUENCE OF PERSONALITY TRAITS AND RELIGIOSITY ON GRIEF AMONG MEN AND WOMEN IN KEFFI, NASARAWA STATE, NIGERIA

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Abstract

This study examined the influence of personality traits and religiosity on grief among men and women in Keffi, Nasarawa State, Nigeria. A total of 153 participants (85 males and 68 females) were selected using purposive sampling technique. Standardized instruments including the Big Five Personality Inventory, Religious Orientation Test, and Grief Scale were used for data collection. Data were analyzed using multiple regression analysis. Findings revealed that personality traits jointly predicted grief, accounting for 61% of the variance ($R^2 = .61$, $p < .05$). Specifically, extraversion ($\beta = -.219$, $p < .05$) and conscientiousness ($\beta = -.171$, $p < .05$) have significant negative influence on grief. In contrast, agreeableness ($\beta = .132$, $p < .05$) and neuroticism ($\beta = .298$, $p < .05$) have significant positive influence on grief. Openness showed a negative but non-significant influence on grief ($\beta = -.121$, $p > .05$). Furthermore, religiosity significantly predicted grief ($\beta = -.399$, $p < .05$), indicating that higher levels of religious involvement are associated with reduced grief intensity. The study concludes that both personality traits and religiosity play significant roles in shaping grief outcomes among men and women in Keffi, Nasarawa State. It is recommended that interventions aimed at grief management should incorporate personality sensitive approaches and leverage religious support systems to enhance coping among bereaved individuals.

Introduction

In Nigeria, where cultural and religious orientations strongly shape human behaviour, responses to loss and bereavement are deeply influenced by individual differences and belief systems. Understanding grief within this context requires attention to psychological factors such as personality traits

and religiosity, which significantly determine how individuals process and cope with loss.

Personality traits, as conceptualized in the Five Factor Model (Costa & McCrae, 2022), represent enduring patterns of thoughts, emotions, and behaviours. This model identifies five broad dimensions—neuroticism, extraversion, agreeableness, openness to experience, and conscientiousness—which have been widely applied in explaining variations in grief responses. Among these traits, neuroticism has consistently been associated with more intense and prolonged grief reactions. Individuals high in neuroticism tend to exhibit emotional instability, anxiety, and heightened vulnerability to stress, making it more difficult to cope effectively with bereavement (Bonanno, 2021). Empirical studies indicate that such individuals often report higher grief intensity and longer mourning periods compared to those with lower neurotic tendencies (Zisook et al., 2022).

Extraversion also plays a significant role in grief outcomes. Extraverted individuals are typically sociable, energetic, and optimistic, and they often cope with loss by seeking social support and maintaining engagement in social activities. This outward orientation may facilitate emotional expression and adjustment following bereavement (Kokou-Kpolou et al., 2023). However, evidence suggests that extraversion does not always guarantee better grief outcomes, as some individuals may avoid confronting deeper emotional pain due to concerns about vulnerability (Bryant et al., 2023).

Agreeableness, characterized by empathy, compassion, and cooperativeness, has been linked to more adaptive grief processes. Individuals high in agreeableness are more likely to seek and receive emotional support, fostering healthier coping mechanisms during bereavement (Mansfield & O'Connor, 2022). In contrast, those low in agreeableness may experience difficulties in emotional regulation and social connection, which can complicate grief experiences (Sbarra et al., 2023).

Openness to experience influences how individuals make meaning out of loss. Individuals high in openness are more inclined toward reflection, creativity, and exploration of existential questions, which may facilitate meaning-making and psychological adjustment during grief (Rosenblatt & Kauffman, 2023). Conversely, low openness may limit adaptive coping by promoting rigid or avoidant responses to loss (Smith et al., 2022). Conscientiousness, associated with discipline and organization, may provide structure and stability during bereavement, although excessive conscientiousness may lead to emotional suppression and delayed grieving (Parker et al., 2023; Bonanno, 2021).

Religiosity, defined as the extent of an individual's commitment to religious beliefs and practices (Pargament, 2022), represents another critical factor influencing grief. In the Nigerian context, religiosity is deeply embedded in daily life and plays a central role in shaping responses to death and loss. Religious beliefs often provide frameworks for understanding death, offering explanations that promote acceptance and meaning (Schneider, 2022). For many individuals, faith-based practices such as prayer, participation in

religious services, and guidance from religious leaders serve as important coping mechanisms during bereavement (Ishola & Adegbite, 2023; Omar et al., 2023).

Empirical evidence suggests that religiosity is associated with reduced grief intensity and improved psychological adjustment. Individuals who interpret death within a spiritual framework, such as viewing it as part of a divine plan or transition to an afterlife, are more likely to experience comfort and emotional stability (Pargament et al., 2022). Furthermore, religious communities often provide social support, which is essential in mitigating the adverse effects of grief. In Nigeria's pluralistic religious setting, both Christian and Islamic practices offer structured rituals and communal support systems that facilitate coping and emotional healing (Akinbote et al., 2022; Obiakor et al., 2023).

However, the influence of religiosity is not uniform. Variations in personal faith, level of religious commitment, and doctrinal interpretations can lead to different grief experiences (Kerr et al., 2023). While strong religiosity may foster resilience and meaning-making, low or absent religiosity may increase vulnerability to despair, hopelessness, and existential distress during bereavement (Jones & Ahmed, 2022). This highlights the importance of considering religiosity as both a protective and variable factor in grief outcomes.

Within Keffi, Nasarawa State, where both Islamic and Christian traditions are prominent, the interaction between personality traits and religiosity is particularly relevant in understanding gendered grief experiences. Men and women may differ in emotional expression, coping strategies, and reliance on religious support systems, thereby influencing the intensity and duration of grief. Exploring these dynamics provides a more nuanced understanding of bereavement and contributes to culturally sensitive psychological interventions.

Statement of the Problem

Grief is a universal yet highly individualized experience influenced by psychological and sociocultural factors. Among these, personality traits and religiosity have been identified as significant determinants of how individuals respond to loss (Roberts et al., 2022; Lund, 2023). Despite growing global evidence on these relationships, there remains limited empirical research examining how personality traits and religiosity jointly influence grief within the Nigerian context, particularly in semi-urban settings such as Keffi, Nasarawa State.

Individuals with maladaptive personality traits, such as high neuroticism or low extraversion, are more likely to experience adverse grief outcomes, including emotional distress, social withdrawal, and prolonged grief reactions (Smith et al., 2023; Lee et al., 2023). At the same time, variations in religiosity may either buffer or exacerbate these outcomes. While strong

religious beliefs can provide meaning, comfort, and social support, the absence of such frameworks may increase vulnerability to psychological distress and existential crises during bereavement (Jones & Ahmed, 2022).

Given the cultural and religious diversity in Keffi, as well as potential gender differences in coping and emotional expression, there is a need to investigate how personality traits and religiosity interact to influence grief among men and women. Addressing this gap will contribute to the development of culturally relevant mental health interventions and support systems tailored to bereaved individuals in this context.

Research Hypotheses

The following hypotheses are formulated to guide the study.

- i. There will be a significant influence of personality traits on grief among men and women in Keffi, Nasarawa State, Nigeria.
- ii. There will be a significant influence of religiosity on grief among men and women in Keffi, Nasarawa State, Nigeria.

Empirical Review

Previous studies have examined the relationship between personality traits, religiosity, and grief, providing useful insights into how individuals respond to bereavement.

Personality Traits and Grief

Empirical evidence has consistently shown that personality traits significantly influence the grieving process. A longitudinal study by Bonanno et al. (2002), conducted at Columbia University with 233 bereaved individuals, examined grief trajectories over a two-year period. Using the Five-Factor Personality Inventory (FFPI) alongside self-report and clinical assessments of grief, the study found that individuals high in neuroticism experienced more intense and prolonged grief reactions. In contrast, those with higher levels of extraversion and emotional stability demonstrated quicker psychological adjustment to loss. Openness to experience was not directly linked to grief intensity but was associated with the use of more adaptive coping strategies.

Similarly, Stroebe et al. (2007) investigated the role of neuroticism among 120 widowed adults in the Netherlands. Utilizing the NEO Personality Inventory-Revised (NEO-PI-R) and the Inventory of Complicated Grief (ICG), data were collected at three intervals: immediately after loss, six months, and twelve months post-bereavement. The findings indicated that neuroticism significantly predicted both the intensity and duration of grief. Individuals with high neuroticism reported increased anxiety, persistent sadness, and rumination, and were more likely to develop complicated grief.

Further supporting these findings, Lohan et al. (2014) examined bereaved parents in the United Kingdom using the Big Five Personality Inventory and the Parent Grief Questionnaire. The study revealed that parents high in neuroticism experienced greater emotional distress, including guilt and

anger, while those high in agreeableness and emotional stability showed better acceptance and lower grief intensity.

In a related study, Reitz et al. (2010) explored grief among 150 widowed older adults in Germany using a mixed-methods approach. Quantitative data were obtained through the NEO Five-Factor Inventory (NEO-FFI) and the Grief Experience Questionnaire, while qualitative interviews provided deeper insights. Results showed that extraversion and conscientiousness were associated with more effective coping and healthier grief resolution, whereas neuroticism predicted increased emotional distress and difficulty adjusting to loss.

Cross-cultural evidence was provided by Currier et al. (2016), who studied 300 participants from the United States and Japan. Using the Eysenck Personality Inventory (EPI) and the Grief Intensity Scale, the study found that neuroticism and extraversion were universally linked to grief intensity. However, cultural differences influenced coping strategies. Extraverted individuals in the United States relied more on social support, whereas those in Japan engaged more in solitary coping. Neuroticism emerged as a stronger predictor of grief intensity in the U.S. sample compared to the Japanese sample.

Additionally, Mroz et al. (2018) investigated young adults in the United States who had lost close relations. Using the Big Five Inventory and the Prolonged Grief Disorder Scale (PGDS), the study found that conscientiousness played a

moderating role in grief outcomes. Individuals with high conscientiousness demonstrated better emotional regulation and less intense grief, while those with low conscientiousness were more susceptible to complicated grief..

Religiosity and Grief

Religiosity has also been widely examined as a determinant of grief outcomes, particularly in relation to coping and emotional adjustment. Wang and Li (2023), using data from the Health and Retirement Study in the United States, explored the role of religious involvement in mitigating depression following widowhood. Their findings indicated that although both men and women experienced increased depressive symptoms after loss, women showed better recovery over time, partly due to higher participation in religious activities. Men's lower engagement in religious services limited their access to social and emotional support.

Similarly, Belak, Goh, and Goh (2024) conducted a pilot study in Singapore examining the relationship between religiosity and death anxiety. The study found a complex pattern in which both high religiosity and non-religiosity were associated with lower death anxiety, while moderate religiosity was linked to higher anxiety levels. Women reported higher levels of religiosity and death anxiety than men, suggesting gender differences in how religious beliefs influence emotional responses to death.

Rassoulilian, Krajewska-Kułak, and Kiejna (2023) examined religiosity and death anxiety among terminally ill cancer patients in Poland. Their findings

revealed that religious comfort significantly reduced death anxiety, particularly among women who were more engaged in religious coping strategies. Men, on the other hand, exhibited lower levels of religious coping and were more likely to experience religious struggle, indicating gender-based differences in the effectiveness of religiosity during anticipatory grief.

In a systematic review, Michael et al. (2023) analyzed multiple studies across the United States to understand how religiosity influences grief among diverse populations. The review found that religiosity can serve as both a source of strength and a potential stressor, depending on individual experiences and social contexts. Notably, women were more likely to utilize religious coping strategies than men, even in situations where religious environments were not entirely supportive.

Furthermore, Gökmen and Sami (2024) conducted a qualitative study in Turkey examining the role of religious rituals in bereavement and post-traumatic growth. Their findings showed that practices such as prayer, communal mourning, and visiting graves significantly aided coping, particularly among women. Men were more likely to adopt private coping strategies and showed less reliance on religious rituals.

Theoretical Framework

Grief and bereavement are complex emotional experiences that vary across individuals due to psychological, social, and cultural influences. Among the most important factors that shape grief responses are personality traits and

religiosity. This study is anchored on two major theoretical perspectives: the Five Factor Model of Personality and the Social Control Theory of Religiosity. These frameworks provide a foundation for understanding how individual differences and social influences affect grief experiences among men and women.

Five Factor Model of Personality Traits

Grief and bereavement are complex emotional experiences that vary across individuals and contexts. The way men and women experience and cope with grief is influenced by psychological factors such as personality traits, as well as sociocultural variables like religiosity. To provide a comprehensive understanding of grief among individuals in Keffi, Nasarawa State, this study is anchored on two major theoretical perspectives: the Five-Factor Model of Personality and the Social Control Theory of Religiosity.

Five-Factor Model of Personality Traits

The Five-Factor Model (FFM) of personality, developed by Costa and McCrae (2022), is one of the most widely accepted frameworks for understanding individual differences in behaviour and emotional responses. The model proposes five broad dimensions of personality: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism. These traits are shaped by both genetic predispositions and environmental influences, making them relevant in explaining variations in how individuals respond to stressful life events such as bereavement (Borghuis et al., 2020).

Within the context of grief, neuroticism has been identified as a major predictor of maladaptive outcomes. Individuals high in neuroticism tend to exhibit emotional instability, anxiety, and vulnerability to stress, which may intensify grief reactions and prolong the mourning process (Liu et al., 2022). Empirical evidence suggests that both men and women with high neuroticism are more likely to experience complicated grief characterized by persistent sadness, rumination, and difficulty accepting loss.

Extraversion, on the other hand, influences the degree to which individuals seek social support during bereavement. Extraverted individuals are more likely to engage with others, share their feelings, and benefit from social networks, which can facilitate adjustment to loss (Hardy et al., 2022). In contrast, individuals low in extraversion may experience isolation, thereby increasing vulnerability to adverse grief outcomes.

Agreeableness and conscientiousness are generally associated with more adaptive coping strategies. Individuals high in agreeableness tend to be empathetic and supportive, which enhances their ability to seek and receive emotional support during bereavement (Breen et al., 2023). Similarly, conscientious individuals often demonstrate better emotional regulation and structured coping, which may reduce the severity of grief reactions.

Gender differences further shape how these personality traits influence grief. Research indicates that women are more likely to express emotions openly and seek social support, while men may adopt more restrained or avoidant

coping strategies, influenced by both personality dispositions and cultural expectations (Taylor & King, 2023). For instance, Haque et al. (2022) found that women high in neuroticism reported more intense and prolonged grief symptoms, whereas those high in agreeableness and conscientiousness demonstrated more adaptive coping patterns.

Despite its strengths, the Five-Factor Model has been criticized for being overly reductionist in explaining grief. Grief is a multifaceted experience influenced by cultural, social, and existential factors that extend beyond personality traits (Folkman & Moskowitz, 2022). Additionally, much of the existing research relies on cross-sectional designs, limiting the ability to establish causal relationships or examine long-term effects of personality on grief outcomes (Lundorff et al., 2023). These limitations highlight the need for more context-specific and longitudinal research, particularly in Nigerian settings.

Social Control Theory of Religiosity

Social Control Theory, proposed by Travis Hirschi in the 1960s, provides a useful framework for understanding the role of religiosity in grief. The theory posits that individuals who maintain strong social bonds—such as attachment to family, commitment to societal values, involvement in communal activities, and belief in moral norms—are better regulated in their behaviour and emotional responses (Alawiyah et al., 2023). In the context of bereavement, religiosity can function as a key component of these social bonds.

Religiosity provides individuals with structured belief systems, emotional support, and a sense of meaning, all of which are essential in coping with loss. In many Nigerian communities, including Keffi, religious practices such as prayer, communal worship, and funeral rites offer avenues for emotional expression and social support. These practices help individuals make sense of death and facilitate psychological adjustment during bereavement.

The influence of religiosity on grief is often shaped by gender norms. Women are generally more likely to engage in emotionally expressive forms of religious coping, such as prayer and participation in support groups, while men may adopt more institutional forms of religiosity, such as attending religious services without deep emotional engagement (Belina et al., 2023). This difference reflects broader societal expectations, where women are socialized to express emotions more openly, whereas men are often encouraged to maintain emotional restraint.

Empirical studies support the relevance of Social Control Theory in explaining gender differences in religious coping. For example, Green et al. (2022) found that strong religious involvement was associated with better emotional adjustment among bereaved women, largely due to their active participation in communal and expressive religious practices. In contrast, men's relatively lower engagement in such practices suggests that religiosity may serve more as a source of structure and meaning rather than emotional release.

However, Social Control Theory has been criticized for its emphasis on conformity to social norms and its limited attention to individual agency. Grief is a deeply personal experience, and not all individuals conform to socially prescribed ways of mourning (Aho, 2022). Furthermore, the theory tends to focus on external mechanisms such as community and religious practices, while overlooking internal emotional processes and personal coping strategies (Smith & Harris, 2024). These limitations suggest that while religiosity is an important factor in grief, it should be

Research Design

This study adopted a cross sectional survey design. This design was considered appropriate because it allows for the collection of data from participants at a single point in time. It also enables the examination of relationships between personality traits, religiosity, and grief among the target population in Keffi, Nasarawa State.

Population, Sample and Sampling Technique

The total population of this study comprised of only 231 (two hundred and thirty one grief and bereaved people) that were selected by the researcher from Ecwa gospel church B.C.G Keffi in Keffi local government area through there pastors which are affected by grief and bereavement. The purposive sampling technique was used in selecting the participants for this study, this is because it allows the researcher to gather qualitative response and arrive at a valuable research outcomes.

The sample size used for this study was determined mathematically using Z - Score formula

$$S = Z^2 \times P \times (1-P) / M^2$$

Where,

- S = sample size for infinite population
- Z = Z score
- P = population proportion (Assumed as 50% or 0.5)
- M = Margin of error

Given: Z = 231, P = 0.5, M = 0.05

Using sample size formula,

$$S = Z^2 \times P \times (1-P) / M^2$$

$$S = (231)^2 \times 0.5 \times (1-0.5) / 0.05^2$$

$$152 \times 0.25 / 0.0025$$

$$S = 153.$$

Methods of Data Collection

Data for this study were collected using three standardized instruments:

Big Five Personality Inventory (BFI)

The Big Five Personality Inventory, developed by Costa and McCrae (1992) and later refined by Soto and John (2017), was used to assess personality

traits. The instrument measures five dimensions of personality: openness, conscientiousness, extraversion, agreeableness, and neuroticism. Responses are rated on a Likert scale ranging from strongly disagree to strongly agree. The BFI has demonstrated high reliability, with Cronbach's alpha values typically ranging from 0.70 to 0.90 (Goldberg, 1993). It has also been validated in Nigerian populations, confirming its suitability for use in this study (Olayemi et al., 2019; Akintoye & Fajana, 2020).

Religious Orientation Test (ROT)

Religiosity was measured using the Religious Orientation Test developed by Allport and Ross (1967) and revalidated by Gomes and Pacheco (2025). The instrument assesses intrinsic and extrinsic dimensions of religiosity using a 5-point Likert scale. The ROT has demonstrated good reliability, with a Cronbach's alpha of approximately 0.80 and test-retest reliability of 0.75. It has also been adapted for Nigerian samples, supporting its cultural relevance (Idehen, 2001).

Grief Scale

Grief was assessed using the Grief Scale developed by Worden (1982) and revalidated by Root et al. (2021). The scale measures emotional, cognitive, and behavioural responses to loss, including sadness, anger, and yearning. It consists of 26 items rated on a Likert scale. The instrument has shown high internal consistency, with Cronbach's alpha values ranging from 0.85 to 0.91.

Its validity has also been confirmed in Nigerian populations (Nwankwo et al., 2019).

Procedure

The researcher obtained an introductory letter from the Department of Psychology, Nasarawa State University, Keffi. This was presented to the authorities of ECWA Gospel Church B.C.G Keffi to seek permission to conduct the study. After approval was granted, participants were informed about the purpose of the study and assured of confidentiality. Questionnaires were then administered to the respondents and collected after completion.

Techniques for Data Analysis

Data collected were analyzed using both descriptive and inferential statistics. Descriptive statistics such as frequencies, percentages, mean, and standard deviation were used to summarize the demographic characteristics of the participants. Inferential statistics, specifically multiple regression analysis, were used to examine the influence of personality traits and religiosity on grief. All analyses were conducted using the Statistical Package for Social Sciences (SPSS), version 21.

Results

Table 1: Demographic Characteristics of the Respondents (N = 153)

Variable	Category	Frequency (f)	Percentage (%)
Years of	5 years	40	26.1

Bereavement	10 years	50	32.7
	15 years	35	22.9
	20 years	28	18.3
Gender	Male	85	55.6
	Female	68	44.4
Marital Status	Single	60	39.2
	Married	55	35.9
	Separated	25	16.3

The demographic variables of respondent's shows that gender distribution revealed that 55.6% of the respondents were male while 44.4% were female. This indicates a moderate gender balance among participants, showing that both males and females were adequately represented. Findings on years of bereavement showed that 26.1% of participants had lost their loved ones for about 5 years, 32.7% for 10 years, 22.9% for 15 years, and 18.3% for 20 years. This suggests that most respondents were long-term bereaved individuals, which may influence the level of emotional adjustment and coping mechanisms developed over time. Religious affiliation distribution indicates that 100% of respondents were Christians. Religion plays a vital role in coping with bereavement, as spiritual beliefs often provide comfort, meaning, and communal support during periods of loss and finally, The marital status distribution shows that 39.2% of respondents were single, 35.9% married, 16.3% separated, and 8.5% divorced. This indicates a diverse marital composition, suggesting that the experience of bereavement and its

emotional consequences may be perceived differently depending on one's marital support system and social responsibilities.

Test of Hypotheses

Hypothesis One: This hypothesis stated there will be a significant influence of personality traits on grief among men and women in Keffi, Nasarawa State, Nigeria. The multiple linear regression analysis was used. The result is presented in Table 2.

Table 2: Summary results of multiple regression tables showing the influence of personality traits on grief among men and women in Keffi, Nasarawa State, Nigeria

Model	B	Std. Error	Beta (β)	T
Sig.				
Constant	8.214	1.027	7.999	.05
Extraversion	-0.192	0.068	-0.219	
	-2.636	.05		
Agreeableness	-0.145	0.055	0.182	-2.636
	.05			
Conscientiousness	-0.267	0.071	-0.298	
	-3.761	.05		

Neuroticism	0.318	0.059	0.364	5.390	.05
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Openness	-0.105	0.053	-0.121	-1.981	.05
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Dependent Variable: Grief; Sig .000; p < .05

The results presented in table 2 shows that the multiple regression model jointly explained about 61% of the variance in grief, indicating that personality traits significantly predicted individual differences in grief reactions among adults in Keffi in the appendix. Individually, Extraversion had a negative and significant relationship with grief ($\beta = -.219$; $t=-2.82$; $p = .05$), suggesting that extroverted individuals, characterized by sociability and positive effect, tend to experience lower grief intensity due to stronger social networks and expressive coping. Agreeableness showed a positive relationship ($\beta = .132$; $t=-2.636$; $p = .05$), meaning highly agreeable persons may grieve more intensely because of their empathy and deep interpersonal bonds. Conscientiousness ($\beta = -.171$; $t=-3.761$; $p = .05$) reduced grief intensity, implying that structured, disciplined individuals engage in adaptive coping strategies that buffer emotional distress. Neuroticism produced the strongest positive effect ($\beta = .298$; $t=5.390$; $p = .05$), confirming that individuals high in emotional instability experience deeper, prolonged grief. Finally, Openness ($\beta = -0.121$; $t= -1.981$; $p = .05$) slightly increased grief but was not significant, suggesting that reflective individuals may experience

richer emotional processing without necessarily intensifying grief. Therefore, this hypothesis is accepted.

Hypothesis Two: This hypothesis stated that there will be a significant influence of religiosity on grief among men and women in Keffi, Nasarawa State, Nigeria. Linear regression analysis was used. The result is presented in Table 3.

Table 3: Summary results of linear regression table showing the influence of religiosity on grief among men and women in Keffi, Nasarawa State, Nigeria

Model		Unstandardized Coefficients		Standardized Coefficient	t	Sig
1		B	Std. Error	B		
Grief	Constant	11.823	0.997		11.856	
	Religiosity	-0.342	0.074	-0.399	-4.622	.05

Dependent Variable: Grief; Sig .000; $p < .05$

The regression analysis in table 3 revealed that religiosity significantly predicted grief ($\beta = -0.399$; $t = -4.622$, $p < .05$), accounting for about 15.9% of the variance in the appendix among men and women in Keffi, Nasarawa State, Nigeria. The negative coefficient ($\beta = -0.399$; $t = -4.622$, $p < .05$) indicates that as religiosity increases, grief intensity decreases. Individuals with strong spiritual beliefs and frequent participation in religious practices tend to

interpret death within a comforting spiritual framework, which fosters acceptance and emotional healing. Therefore, this hypothesis is accepted.

Discussion of Findings

The first hypothesis proposed that personality traits would significantly influence grief. The regression analysis revealed that the five-factor personality traits explained 61.0% of the variance in grief ($R^2 = .610$), indicating that dispositional characteristics are central to emotional responses following loss. Neuroticism was a strong positive predictor of grief ($\beta = .298$ $t=5.390$; $p = .05$), suggesting that individuals high in emotional instability experience heightened grief reactions. This finding aligns with the research of Adeoye and Ezenwafor (2023), who observed that neurotic individuals are more likely to experience prolonged emotional distress and rumination after bereavement. Similarly, Kusi and Boateng (2023) reported that neuroticism significantly predicts maladaptive grief responses, including depressive and anxious symptomatology. From a theoretical perspective, neuroticism influences the appraisal of loss events as threatening, intensifying negative affect and impairing coping, consistent with the Cognitive Vulnerability Model (Clark et al., 2022). Extraversion was negatively associated with grief ($\beta = -.219$; $t=-2.82$; $p = .05$), indicating that socially active and outgoing individuals experience less intense grief. This finding corroborates the work of Nnamdi (2024), who argued that extraverts utilize social networks effectively to receive emotional support, which serves as a protective buffer against grief. Smith and Lopez (2022) also highlighted

that extraversion enhances positive affect and engagement in social and recreational activities, which facilitate adaptive emotion regulation during bereavement. These findings suggest that extraversion fosters external coping mechanisms that mitigate the intensity of grief responses. Conscientiousness negatively predicted grief ($\beta = -.171$; $t = -3.761$; $p = .05$), implying that disciplined and organized individuals are better equipped to cope with emotional distress. Olayemi (2022) found that conscientiousness promotes structured coping strategies and adherence to problem-focused coping, enabling individuals to manage grief adaptively. Thompson and Roberts (2023) similarly reported that conscientious individuals maintain routine, self-discipline, and goal-directed behavior, which buffer against emotional dysregulation during mourning. Agreeableness positively predicted grief ($\beta = .132$; $t = -2.636$; $p = .05$), suggesting that empathetic and relationally sensitive individuals experience more profound grief. Udo and Bakare (2022) found that agreeable individuals' attachment to others intensifies emotional reactions during loss. Lopez et al. (2023) further indicated that agreeable individuals internalize others' suffering, which prolongs emotional distress. Openness did not significantly predict grief ($\beta = -0.121$; $t = -1.981$; $p = .05$), consistent with Musa and Ibrahim (2023), who reported that openness influences cognitive processing and meaning-making rather than emotional intensity. Open individuals may reinterpret grief experiences rather than experiencing a direct increase in grief levels.

The second hypothesis proposed that religiosity would significantly influence grief. The model explained 15.9% of the variance ($R^2 = 0.159$), with a significant negative relationship ($\beta = -0.399$; $t = -4.622$, $p < .05$). This indicates that higher religiosity corresponds to lower grief intensity. Idris and Oyewole (2024) reported that religious individuals utilize spiritual frameworks, prayer, and faith communities to reinterpret loss, which reduces grief severity. Adeola (2024) found that religiosity promotes adaptive coping through meaning-making and social support. Pargament (2022) emphasized that faith-based coping provides hope, control, and existential understanding during bereavement. These findings suggest that religiosity functions as a cognitive and social buffer, facilitating emotion regulation during grief and promoting resilience.

Conclusion

Based on the findings, it can be concluded that:

1. Personality traits significantly influence grief and bereavement. Neurotic individuals experience more intense grief and prolonged bereavement, while extraverted and conscientious individuals demonstrate resilience and adaptive coping. Agreeable individuals are susceptible to heightened grief due to empathic sensitivity, and openness does not significantly alter emotional intensity or adjustment.

Religiosity significantly mitigates grief and enhances bereavement adjustment. Individuals with strong religious beliefs and practices experience

lower grief intensity and faster emotional recovery following loss. Spiritual engagement provides meaning-making, hope, and social support, which buffer emotional distress.

Recommendations

Based on the findings, the following recommendations are proposed:

Counselors should incorporate personality assessment in grief counseling to identify vulnerable individuals (high neuroticism, high agreeableness) and provide targeted coping strategies. Faith-based counseling programs should be integrated into bereavement support, leveraging religiosity as a resilience factor.

Community workshops on emotional regulation, coping skills, and social support can be organized, especially targeting individuals prone to intense grief. Religious organizations should be encouraged to provide structured grief support programs, combining spiritual guidance with psychological strategies.

Mental health policies should incorporate culturally and religiously sensitive grief management programs. Support for integrating spiritual counseling in hospitals, community centers, and educational institutions should be prioritized.

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