

Investigating The Relationship Between Five-Factor Personality Model And Emotional Intelligence With Religious Orientation In Male And Female Teachers Of Bam City, Iran

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Abstract

Goal: The present research investigates the relationship between the big five personality traits and emotional intelligence with religious orientation among male and female teachers of Bam, Iran. The statistical population of the research consists of all primary level teachers of the city of Bam in the academic year of 2018-2019.

Research methodology: Using the single-stage cluster random sampling method, fifteen schools from all primary schools of Bam were randomly selected as the sample size, and all teachers at these schools participated in the present research as a statistical sample. Accordingly, the sample consisted of 160 teachers (110 females and 50 males), and they were asked to fill in the NEO Five-Factor Personality Scale (1992), Schutte et al.'s Emotional Intelligence Questionnaire (2008), and Allport and Ross's Religious Orientation Scale (1976). Statistical indicators such as frequency, percentage, mean, standard deviation, Pearson correlation coefficient and coefficient of determination were used to describe and examine data.

Findings: Results showed that there is a negative and significant relationship between neuroticism and religious orientations among teachers ($p < 0.01$); there is a positive and significant relationship between extraversion and religious orientation among teachers ($p < 0.01$); there is a positive and significant relationship between agreeableness and religious orientation among teachers ($p < 0.01$); there is a positive and significant relationship between openness and religious orientation among teachers; there is a positive and significant relation between conscientiousness and religious orientation among teachers, and there is a positive and significant relationship between emotional intelligence and religious orientate among teachers ($p < 0.05$).

Keywords: personality traits, religious orientation, emotional intelligence

INTRODUCTION

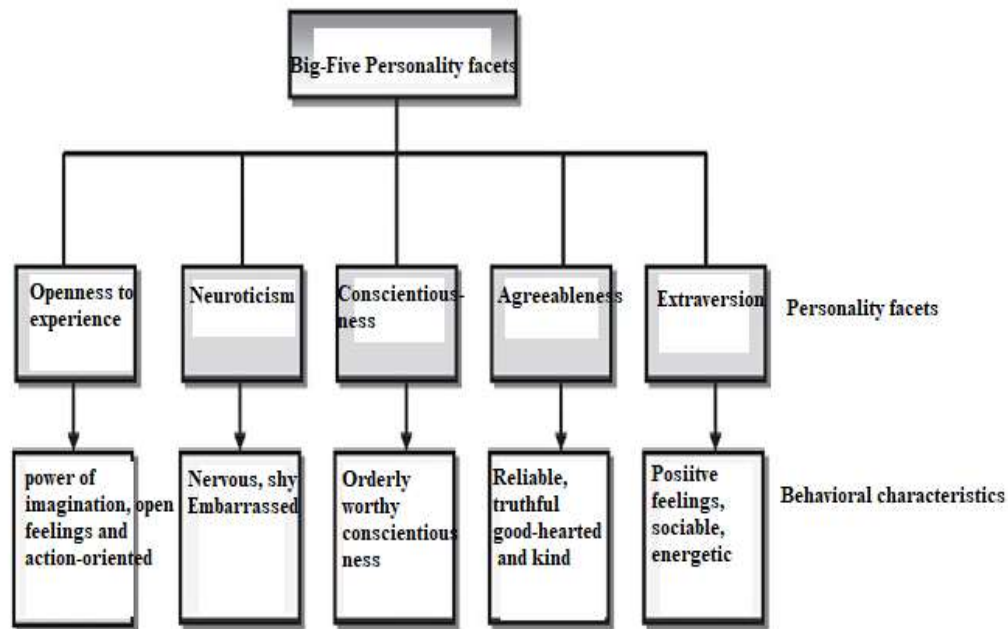
Personality covers a wide sphere because it is a complicated subject that involves various aspects. Many efforts have long been made to understand the human personality, some being unpractical, superstitious, and yet others credible and scientifically oriented. In colloquial terms, personality has different meanings; for example, when it is said, "He has personality," it means he has attributes that can affect others or that he has some special sobriety and dignity. Against this is a lack of personality, which denotes having negative attributes. The term *personality* is also customarily used as a famous and qualified character in political, scientific and artistic domains. Personality is an "abstract concept," i.e., like energy

in physics that is not observable; rather, it is inferred by combining behavior, thoughts, motivation, emotions, etc. (Dole & Schroeder, 2001). Personality causes people to be distinguished from each other; however, these differences are noted in some "traits and characters." In other words, people share many personality traits; thus, personality can be investigated in terms of "How are people different from each other?" and "What are they similar in?" On the other hand, "personality" is a complicated subject matter with many efforts that have long been made as some were unpractical, superstition, and yet others were credible and scientifically oriented.

A) Big Five Factor Model of Personality

The five-factor personality model, introduced three decades ago, is the complete model in the area of personality. This model examines five personality traits: neuroticism, extraversion, agreeableness, openness and conscientiousness (Costa & Mac Cray,

personality model, developed by Costa and Mac Cray, introduced five main facets of the personality, each involving several special traits, a sum of which constitute the five-factor personality model. The following figure illustrates these personality facets and



1992). This model is currently used in pre-marriage counseling or test of personality. The big five-factor

Figure 1.2. Big-5 Personality Facets

their characteristics.

First Factor: Extraversion (E)

This factor involves sociability, companionship, dominance-seeking, excitability, adventurism, talkativeness, being active and energetic, assertiveness, etc. People who score high in extraversion have many of the above traits. For example, they enjoy many skills, are constantly active, and show interest in the risks of their lives. If one receives a low score in extraversion, s/he should be placed on the other side of the spectrum; otherwise, they will be recognized as introverts who enjoy such traits as being less talkative, less active, and non-sociable.

Extraversion facets

- **Cordiality:** This trait refers to the extent of intimacy among people and their relation with others.
- **Assertiveness:** It refers to being decisive, expressiveness and blatant speaking.

- **Activity:** This trait indicates mobility, power and energy in people.
- **Excitability:** It means that the individual is constantly seeking excitation and emotions.
- **Positive emotions:** People tend to have positive and enjoyable emotions, laughter, happiness and love.

Second Factor: Neuroticism (N)

This factor, characterized by negative and undesirable emotions, is comprised of several traits such as anxiety, depression, being vulnerable and emotional instability. One of the main characteristics of this factor is negative emotions and incompatibility, i.e., people who receive high scores on this factor are less compatible with the external environment and mostly suffer from negative emotions. Conversely, people who score low on this factor are more compatible with the environment and enjoy desirable emotions and excitations.

Neuroticism facets

- **Anxiety:** It includes fear, worry, stress and arousal
- **Aggression:** It refers to the individual's anger over another or something else
- **Depression:** It refers to low mood and negative emotions as well as despair and hopelessness
- **Shyness:** It refers to states of embarrassment and shyness, which may also lead to morbid fears of a society.
- **Impulsivity:** It refers to explosive and impulsive behaviors which are relatively involuntary and are performed without thinking and decision-making.
- **Vulnerability:** This means that people suffer more mental and somatic damage against pressures and stresses.

Third Factor: Openness (O)

This factor determines the flexibility of people against experiences. Those who receive high scores on this factor tend to accept new and unconventional values and opinions, thus experiencing positive and negative emotions more.

Openness facets

- **Imagination:** It refers to thoughts and conceptions that people have in their inside world
- **Tendency to beauty:** It refers to a deep understanding of arts and beauties, poems and music
- **Feelings:** Peoples' perceptions and experiences of their internal emotions
- **Actions:** New and diverse activities
- **Opinions:** Mental curiosity and interest in new views
- **Values:** Readiness for testing religious, political and social values.

Fourth Factor: Agreeableness (A)

This factor measures trust, cooperation, sympathy and agreement with others. People who score higher on this factor trust others and have a greater sense of cooperation, while the ones with a low score trust others less and have no agreement.

Agreeableness facets

- **Trust**
- **Blatancy:** candor, candidness, truthfulness
- **Altruism:** much attention and care for others and a tendency to assist people

- **Sympathy:** Conformity and respect for others
- **Modesty:** Being mild and selflessness
- **Tender-mindedness:** Tendency to others and deciding out of feelings

Fifth factor: Conscientiousness (C)

This factor determines a sense of responsibility among people and the need for progress. People who score high on this factor experience improvements and progress in other aspects of their lives, as they are recognized as conscious, willful and decisive people.

Conscientiousness facets

- **Sufficiency:** worthiness and capability to deal with life issues
- **Conscientiousness**
- **Order**
- **Reservation/continenence**
- **Efforts for success**
- **Cautious decision**

B) Emotional intelligence

History of emotional intelligence

The term "emotional intelligence" was developed in 1990 by Peter Salovey and John Meyer, which meant "the ability to consider one's and others' feelings and emotions, to differentiate them and to use relevant data to their thoughts and conducts." In the psychological domains, the roots of the emotional intelligence theory date back to the beginning of the emotional intelligence movement. Thorndike (1920), professor of psychology education at the Teachers College of Columbia University, was one of the first people to raise aspects of emotional intelligence under social intelligence. In 1920, he considered social intelligence to include broader components that referred to various intelligence abilities and their dissensions. The first part refers to the individual's attitude toward society and its different components, i.e., politics, economics, and such values as candor, while the second part includes social knowledge, mastery over sports, contemporary subjects and information about society. Meanwhile, the third part involves the individual's social compatibility (Bradbury & Greeves, 2001).

Main components of emotional intelligence and its constituting factors

- a) **Intra-personal components**
 - 1) Emotional self-consciousness, 2) assertiveness, 3) self-esteem, 4) self-actualization and 5) independence
- b) **Compatibility components**

- 1) Test of reality, 2) resiliency, 3) problem solving
- c) **General mood components**
 - 1) Vitality and 2) optimism
- d) **Impulsivity control components:**
 - 1) Tolerance of stresses and 2) control; of impulses
- e) **Inter-personal components**
 - 1) Sympathy, 2) social responsibility, and 3) interpersonal relations

A detailed description of these components can be found in the guideline on administering the emotional intelligence scale:

Intra-personal components: The individual's abilities to be conscious of emotions and the way they are controlled

Inter-personal components: The individual's ability to be compatible with others and social skills

Compatibility components: Flexibility and ability to realistically solve problems.

Stress handling components: Ability to tolerate stresses and control impulses.

General mood components: Examination of the individual's optimism and vitality.

Factors constituting emotional intelligence

Emotional self-consciousness: Individual's awareness of his/her feelings and understanding of these feelings and perceptions

Assertiveness: Expression of feelings, beliefs, thoughts and rational and desirable defense of one's rights.

Self-esteem: Self-conscious ability and understanding of and respect for oneself

Self-actualization: Ability to determine inherent talents and the ability to perform things the individual can do and want to do and enjoy doing them

Independence: Ability to self-leadership, intellectual and practical reservation and abandoning emotional dependencies

Sympathy: Ability of awareness of others' feelings and understanding and praising of them

Social responsibility: The individual's ability to introduce oneself as a useful and constructive element with a sense of cooperation in the social group

Inter-personal relations: The ability to create and preserve satisfactory reciprocal relations characterized by emotional closeness, intimacy and kind exchanges

Test of reality: Ability to evaluate the relationship between emotional experience and existing objectivity

Flexibility/resiliency: Ability to get along with emotions, thoughts and behaviors under various situations

Problem-solving: Ability to detect and define problems and mood and use effective solutions

Tolerance of stresses: Individual's ability to withstand unpleasant events and stressful conditions

Optimism: Ability to pay attention to clearer aspects of life and preserve positive attitudes under negative and unpleasant conditions

Impulse control: Ability of the individual against stresses and obsessions as well as emotions

Vitality: Ability to feel satisfied with life, feel satisfied with self and others, vitality and expression of positive feelings

C) Religious orientation

Religious orientation is a widespread and effective phenomenon that serves as a system of organized views and a set of doctrines and conducts. These conduct determine how people respond to their experiences (Zullig et al. 2006). The psychology of religion is a spectrum that studies religious beliefs and conduct from a psychological perspective. This denotes that the goal here is to perceive psychological processes which affect religious behaviors and experiences. Here, attempts are made to consider multiple environmental, personal and social impacts affecting people's religious behaviors and experiences (Azarbaijani, 2007). Psychology of religion investigates the phenomenon of religiosity from a psychological view and describes and explains factors and causes underlying religiosity and its dimensions, thereby measuring religiosity and its outcomes in the persona and Ocala life. The first scientifically-based studies in this regard were conducted by Francis Galton (1822-1919). This English scholar was the founder of the psychology of individual differences. Undoubtedly, his seminal research investigated the concrete effectiveness of prayer and worship. Galton realized that having a life with worship and prayer and being prayed by others could not be correlated with the enjoyment of concrete interest. On the other hand, he concluded that worship and prayers had esoteric (non-concrete) positive impacts (Ghorbani, 2013).

Wilhelm Wundt (1832-1920) is the founder of experimental psychology, and although a pioneer of the experimentally controlled introversion, he firmly believed that a more transcendental process of the psyche, objectified in cultural processes such as language, myths and religion, can only be perceived by the use of popular psychology. Wundt considered the individual psychological techniques used by Americans for the psychology of religion as non-useful. Even the randomly selected people can be obtained to have formal admission to faith and belief in religiosity, as James's method cannot yield any kind of pathology of religion other than a research case. For him, none of these two methods took into account the individual's religious faith. Wundt suggests that religion denotes the

feeling that our world is part of a larger and supernatural world where human's transcendental goals are realized.

In his writings on religious attitudes, Jean Piaget (1896-1980) distinguishes two fundamental attitudes: transcendental (metaphysical) and divine omnipresence. In the first approach, God the sublime is the God of causes and is beyond our perceptions, while the omnipresent God is not the God of causes but rather one of the values and the one who is inside, not outside of us.

Citing his research group findings, Piaget maintained that humans tend to choose one of these approaches due to the type of communication they have with their parents (Karimi, 2012).

William James (1842-1910), an American psychologist and one of the former chiefs of the American Society of Psychology, wrote one of the first books on psychology which had a considerable and undeniable effect on the psychology of religion. His single surveys about peoples' religiosity are thought of in his old works in this regard, and those interested in studying religion and psychology usually investigate them (Nelson, 1990).

James argues that *religion* does not imply a single principle or essence; rather, it refers to a name for a set of things. Thus, he suggests that we cannot find the truth and essence of religion; rather, we can reveal its characteristics. For this, religion, for James, is a compound and complicated term (Ghorbani, 2013).

The religious description is usually used for many feelings and conducts. This denotes that we not only have religious fear, religious love, religious felicity, religious grandeur, and the like, but also we can aggregate all emotions and feelings using a religious description.

In a larger classification, we can differentiate institutional religion from personal religion. Worship, sacrifice, official guidelines on religious tasks, divinity, ecclesiastical ceremonies and festivities, etc., are all ingredients to institutional religion. If we confine our perspective to this part of religion, it should be taken as an external technique that man uses to attract divine mercy. Consistent with the fully personal branch of religion, unlike the esoteric human dimensions, a focus of interests is established. In defining religion, James addresses personal religion (Azarbaijani, 2006).

Sigmund Freud (1856-1939), the renowned Austrian psychologist, who, unlike his atheism, has paid special attention to religiosity, suggests that the origin of religion in humans is a general obsessive disease that has a historical aspect, also viewing it to be a childish

weakness in adulthood, though religion is nothing but an illusion and a wrong conception (Karimi, 2012).

However, Freud does not end his words on it this way. He further suggests that while religion serves human civilization, it also subordinates man and fails to perform its duties. For Freud, religion is not only related to mental discomfort, but it is also the same mental discomfort. He considers religion to be the neuroticism of the world and the obsession of humanity (Argil, 2000).

However, Freud accepts that he is incapable of understanding mystical experiences, while for many people, these experiences constitute the origin of religious feelings (Stuart, Trans. Hasan Marandi, 2001). Despite some similarities, can religion be perceived as an obsessive disease? If the origin of the religion is a childish weakness, should the strongest men of history (mentally and psychologically) not be the most atheists (while it is not the case)? (Azerbaijani, 2007).

Carl Gustav Jung (1875-1961) is a Swiss psychologist who, as his professor put it, has a positive attitude to religion, and believes that religion is characterized by giving meaning to life, compatibility with the future and link with the infinite as well as mental coherence.

For Jung, the origin of religion is the collective unconsciousness which contains various eternal forms (archetypes) of God. Jung, however, maintains that the mental God, the strongest and most effective factor in the human spirits, does not create man; rather, He only selects:.. "Powers and forces are always present, and we cannot create, nor is it incumbent on us to create them. Our ability is limited to select our subordinate so that our servitude to it preserves us from the dominance of the other we have not selected. Man does not create God, rather he selects" (Jung, Trans. Faramarzi, 2002).

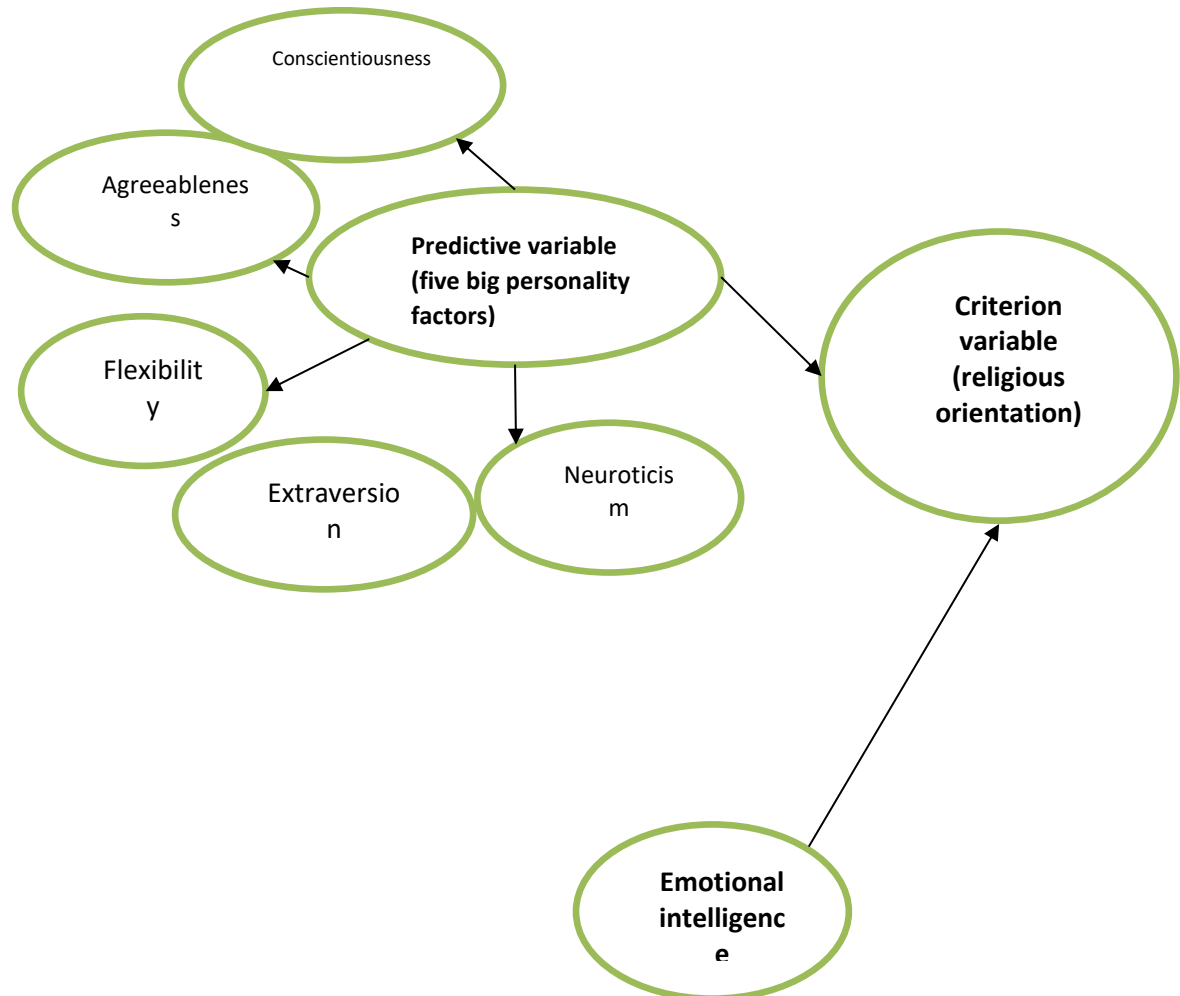
Abraham Maslow questions: "What makes man mentally healthy? This is the basic question of Abraham Maslow. He observed that human psychology emphasizes negative behaviors, as he sought to replace them with the psychology of mental health. Using this, he constructed the pyramid hierarchy of needs, with the lowest levels starting from physical needs and continuing to the top of the pyramid, which includes such needs as loving, belonging and self-actualization.

Self-actualizing people are the ones who rely on their talents for development and progress. Maslow argues that mystics and Sufis are more self-actualizing than others. Sufis seem to have peak experiences by which the individual feels intuition and uniqueness with the world. Although Maslow's theory seems interesting, it should be stated that researchers face numerous problems in confirming his theory.

One of the major works by Maslow was his transpersonal psychology which emphasizes peoples' psychological integrity. This discipline defends the

values, and relevant advocates seek to mix oriental religions (Buddhism, Indian, etc. religions) or western mysticism, as well as Christianity, Islam and Judaism in a new form of psychology.

Also, Adler maintains that religion is pivotal because of its great influence on the social environment and serves as a strong social movement. Compared to science, religion is more developed since it motivates people



Alfred Adler, the Austrian psychiatrist, was an advocate of Freud for some time. He also referred to the role of goals and motives in personal psychology. One of the major views of Adler was the inferior feeling that humans constantly seek to compensate for their feeling of inferiority while seeking superiority. Adler maintained that humans' tendency to God was an endeavor to achieve perfectionism and superiority. Many religions consider God the absolute perfection and the transcendental omnipotent, thus calling humans to be perfect. If we achieve perfection, we unite with God and can make up for our defects and subordination by aligning with Him. Adler does not show interest in the debate whether God exists or not; the fact for him is that God motivates and drives humans to act, as actions may entail real results for us and others. For him, our opinion about God is key because this goal determines our goals and social interactions (Nelson, 1990).

actively. To Adler, religion and science will be the same from the view the people should science takes on the same passion as religion and provides well-being for all members of the society (Ghorbani, 2012).

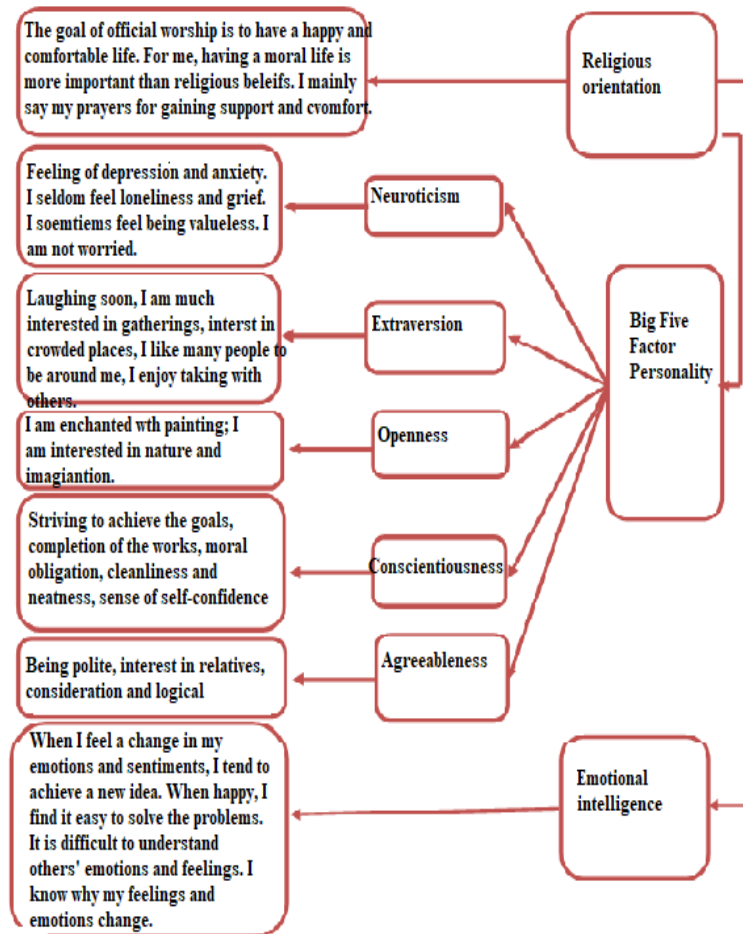
Jean Piaget expressed his belief about religion (Christianity) in the "essay on faith," considering the church is the biggest enemy of religious views and real Christianity. For Piaget, religion is embedded within the individual's heart. Piaget maintains that "Dogma" or rulings are the instruments to dominate the world and humans, with the churches interpreting Christ's views based on self-oriented plans. Socially speaking, the Church acts irresponsibly and has rejected the existence of sciences and knowledge.

Due to the stance of the Church on rejecting sciences, people and sciences get united to enter the scene without the church. Criticizing the Church as regards social, moral and historical issues, Piaget maintains that the Church can only remain stable if it pays attention to its weaknesses. Piaget aspired for an immaterial and global

church characterized by shared faith, i.e., humans should have more than a social institution to express their religious views (Nelson, 1990).

D) Conceptual model of the research

E) Analytical model of the research



F) Research Methodology

The research method used fell under correlation studies that examine the relationship between five-factor personality variables and emotional intelligence with religious orientation among male and female teachers of Bam.

Statistical population

The statistical population under study consisted of all primary school teachers from 2018-2019.

Sample and sampling

This research uses a single-stage cluster random sampling method from among all primary schools of Bam to select 15 schools randomly, and the teachers participated as the statistical samples. Thus, the

sample volume included 160 teachers, 110 females and 50 males.

Data gathering methods

This research gathered data through both library and field surveys as follows:

- Library method: It is one of the most important methods of gathering data to do scientific research; here, the tools to gather data were: study of the books, journals, articles and relevant research using note-taking, summation and the Internet sites, related with data sources.
- Field surveys: This study used field methods to collect data; here, the data-gathering tools were questionnaires and references to documents, as

the questionnaire used was based on a Likert scale.

G) Research Tools

Three scales were used to do this research.

1. Religious Orientation Questionnaire

In 1976, Allport and Ross developed this scale to measure religious orientations. This scale includes 21 items with two components: external religious orientations (12 items) and internal religious orientations (9 items). This scale measures options of items 1-12 for external religious orientations and 13-21 for internal religious orientations. The test items have four choices a) disagree, b) almost disagree, c) almost agree and d) agree. Accordingly, this questionnaire is scored on a 4-point Likert scale. This test was translated and standardized in Iran in 1999, and its validity was obtained Jan-Bozorgi (1999). Its internal consistency was found to be 0.74 using Cronbach's alpha of 0.71.

2. NEO Five Factor Personality Scale (Short form)

This scale is a brief form of the NEO personality questionnaire (1992), constructed for the rapid and reliable measurement of five main factors of adults' personalities. This scale has 60 items aimed at measuring the five personality factors, including neuroticism, extraversion, openness, agreeableness and conscientiousness. Each of these factors is measured by 12 items. The subject presents the intended answer for each item on a five-choice scale (from totally disagree to agree). The time duration required for the completion of the scale is 10-15 minutes, with the scoring method being performed on a 5-point Likert scale, ranging from totally disagree (1), disagree (2), no idea (3), agree (4) and agree (5). In this questionnaire, items 13, 15, 20, 21, 24, 26, 27, 30, 35, 36, 39, 41, 42, 43, 45, 50, 51, 54, 56, 57, 58 and 60 are scored reversely.

Neuroticism: includes items No. 1, 6, 11, 16, 21, 26, 31, 36, 41, 46, 51 and 56.

Extraversion: includes items No. 2, 7, 12, 17, 22, 27, 32, 37, 42, 47, 52 and 57.

Openness: includes items No. 3, 8, 13, 18, 23, 28, 33, 38, 43, 48, 53 and 58.

Agreeableness: includes items No. 4, 9, 14, 19, 24, 29, 34, 39, 44, 49, 54 and 59.

Conscientiousness: includes items No. 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, 55 and 60.

Concerning the reliability of the scale, results of several studies indicated that the subscales of NEO (short form) enjoyed good internal consistency; for example, Costa and McCray (1992) reported the Cronbach's alpha of 0.68 (for agreeableness) and 0.86

(neuroticism). In 1992, Heldean (quoted by Roshan-Chesli, 2006) also reported Cronbach's alpha coefficient of 0.76 (for openness) and 0.87 (for neuroticism).

Heldean and Feekan's study in 1994 (quoted by Roshan-Chesli, 2015) also indicates that Cronbach's alpha of these five factors ranged from 0.73 (for agreeableness) to 0.87 (for neuroticism). Results by Mouradian and Neazleck (1995) (quoted by Roshan-Chesli, 2015) also suggested that Cronbach's alpha of neuroticism, extraversion, agreeableness, openness, and conscientiousness were 0.84, 0.74, 0.75, and 0.83.

In their study, Roshan-Chesli, Shaeiri and Nikkhah (2006) demonstrated that only factors of neuroticism and conscientiousness enjoyed internal consistency in all subjects (greater than 0.70), while the Cronbach's alpha of extraversion and agreeableness were higher than the proposed level (greater than 0.50). Thus, only the factor of agreeableness held acceptable internal consistency. There are also reports of relation with NEO factors. Costa and McCray (1989) stated that the short form NEO tool was accurately corresponding with its full form, with the short form scales correlating higher than 0.68 with the full form of the NEO questionnaire. In another study, they reported that the validity of the five factors of the short form based on correlation with wife and peer evaluations ranged from 0.36 and 0.44 (for conscientiousness) to 0.48 and 0.65 (for openness). This study also reported that this personality scale explained 85% of the variance (Costa and McCray, 1992). A study by Mani (2004) showed that the open reliability of the test in a two-week interval for the scales of this test ranged from 0.86 to 0.90, and its consistency coefficient ranged from 0.68 to 0.86 (Mani, 2004; Quoted by Niknam, 2011). This study used Cronbach's alpha to report the reliability of 0.88.

3. Emotional intelligence scale

This questionnaire was developed by Schutte et al. (2008) using Meyer and Salovey's emotional intelligence theoretical model (1990); Schutte et al. used a factorial analysis and analysis of the main components of 316 subjects' answers to 62 items to develop a four-factor model. This scale is scored on a 5-point Likert scale from totally agree (score 5) to disagree (score 1), with items 5, 28 and 33 scored in reverse.

Ciarochi et al.'s (2000) study on adolescents aged 13-15 revealed total reliability of 0.84 and 0.76, 0.66, and 0.55 for the subscales of emotion expression, emotional adjustment and emotional use. Schutte et al.'s study (1998; Tabe', 2013) suggested that people who received higher scores on this scale tended to have a low score on negative emotions and a high score on positive emotions (extraversion, openness, and agreeableness). Also, high scores on the desired scale showed a correlation with alexithymia (a state whose connection with a role in emotional intelligence was repeatedly noted). This test was administered by Khosrow Javid (2011). He did his

research on 234 male and female junior school students in Tehran via a 33-item form of this scale. In this research, the researcher examined the validity of the questionnaire through content validity, which was confirmed, and computed the reliability of the questionnaire by Cronbach's alpha coefficient of 0.81.

H. Data analysis

Data were analyzed at two levels descriptive and inferential statistics. At the descriptive level, statistics such as frequency, percentage, mean, and standard deviation were used, but at the inferential level, the

- Subject age

Table 1-4: Mean and standard deviation of the research sample based on age

Statistical variables	Frequency	Mean	SD
Age	160	39.84	5.62

As noted in Table 1-4, the mean age of the subjects in this research is about 40 years, and its standard deviation is 5.62.

Table 2-4: Frequency and percentage of the sample in terms of educational level

Statistical index variable	Frequency	Percentage
Diploma and below	52	32.50
B.A. degree	74	46.25
Post-graduate degree and higher	34	21.25

As noted in Table 2-4, 32.50% of the teachers participating in this research held associate's degrees

Kolmogorov-Smirnov test was first used to determine the normality of the data distribution. Then Pearson's correlation coefficient tests were used to measure the relationship between the variables. Simultaneous multiple regression was used to predict the variables. Moreover, the significance level in this research was $\alpha = 0.05$, and the SPSS 20 software analyzed the data.

Research Findings

This section first concerns the frequency and percentage of the subjects in various demographic variables.

- Education level

Table 2-4 gives the frequency and percentage of the education of teachers participating in this research

or lower, 46.25% held B.A.s, and 21.25% had a post-graduate degree or higher.

Table 3-4: Mean and standard deviation scores of five factors of teachers' personalities.

Index Variable	Neuroticism	Extraversion	Openness	Agreeableness	Conscientiousness
Mean	25.75	31.72	22.28	14.91	24.01
SD	3.62	4.11	3.75	2.74	3.18

Table 3-4 gives the mean and standard deviation of neuroticism to be 25.75 and 3.62; extraversion 31.72 and 4.11, openness 22.28 and 3.75; agreeableness

14.91 and 2.74, and conscientiousness 24.01 and 3.18, respectively.

Table 4-4: Mean and standard deviation of emotional intelligence and religious orientation scores.

Index	Internal orientation	External orientation	Total orientation	Emotional intelligence
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Variable				
Mean	11.69	17.72	27.85	14.26
SD	2.27	2.88	3.21	2.74

Table 4-4 shows that the mean and standard deviation of internal orientation was 11.69 and 2.27; external orientation was 17.72 and 2.88, and total orientation was 27.85 and 3.21, respectively. Also, the results showed that the mean and standard deviation of emotional intelligence were 14.26 and 2.74, respectively.

- Inferential findings

This section uses inferential statistics models to provide an experimental answer to the research questions.

Hypotheses test and research questions validation

First hypothesis: Teachers have a relationship between neuroticism and religious orientation. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 5-4: Correlation coefficient and coefficient of determination between variables of neuroticism and religious orientation in teachers

Variables	Variables	Religious orientations
	index	
Neuroticism	Correlation coefficient	** -0.46
	Coefficient determination	0.21

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 5-4 shows that the correlation coefficient between neuroticism and religious orientation in teachers is -0.46, and there is a negative and significant relationship between these two variables at $P < 0.01$. The calculated coefficient of determination between these two variables is 0.21. Thus, the null hypothesis is rejected, and the research hypothesis

stating that there is a relationship between neuroticism and religious orientation in teachers is supported.

Second hypothesis: Teachers have a relationship between extraversion and religious orientation. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 6-4: Correlation coefficient and coefficient of determination between extraversion variables and religious orientation among teachers

Variables	Variables	Religious orientations
	index	
Extraversion	Correlation coefficient	0.56**
	Coefficient determination	0.31

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 6-4 shows that the correlation coefficient between extraversion and religious orientation in teachers is 0.56, and there is a positive and significant relationship between these two variables at $P < 0.01$. The calculated coefficient of determination between these two variables is 0.31. Thus, the null hypothesis is rejected, and the research hypothesis stating that

there is a relationship between extraversion and religious orientation in teachers is supported.

The third hypothesis is that teachers have a relationship between agreeableness and religious orientation. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 7-4: Correlation coefficient and coefficient of determination between variables of agreeableness and religious orientation in teachers

Variables	Variables	
	index	
Agreeableness	Correlation coefficient	**0.43
	Coefficient determination	0.18

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 7-4 shows that the correlation coefficient between agreeableness and religious orientation in teachers is 0.43, and there is a positive and significant relationship between these two variables at $P < 0.01$. The calculated coefficient of determination between these two variables is 0.18. Thus, the null hypothesis is rejected, and the research hypothesis stating that

there is a relationship between agreeableness and religious orientation in teachers is supported.

Fourth hypothesis: Teachers have a relationship between openness and religious orientation. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 8-4: Correlation coefficient and coefficient of determination between openness variables and religious orientation in teachers

Variables	Variables	
	index	
Openness	Correlation coefficient	**0.33
	Coefficient determination	0.10

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 8-4 shows that the correlation coefficient between openness and religious orientation in teachers is 0.33, and there is a positive and significant relationship between these two variables at $P < 0.01$. The calculated coefficient of determination between these two variables is 0.10. Thus, the null hypothesis is rejected, and the research hypothesis stating that

there is a relationship between openness and religious orientation in teachers is supported.

Fifth hypothesis: Teachers' conscientiousness and religious orientation are correlated. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 9-4: Correlation coefficient and coefficient of determination between variables of conscientiousness and religious orientation in teachers

Variables	Variables	
	Index	
Conscientiousness	Correlation coefficient	**0.37
	Coefficient determination	0.13

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 9-4 shows that the correlation coefficient between conscientiousness and religious orientation in teachers is 0.37, and there is a positive and significant relationship between these two

variables at $P < 0.01$. The calculated coefficient of determination between these two variables is 0.13. Thus, the null hypothesis is rejected, and the research hypothesis stating that there is a

relationship between conscientiousness and religious orientation in teachers is supported.

Sixth hypothesis: Teachers have a relationship between emotional intelligence and religious orientation. Pearson's correlation coefficient and coefficient of determination tests were used to examine this hypothesis.

Table 10-4: Correlation coefficient and coefficient of determination between emotional intelligence variables with religious orientation among teachers

Variables	Variables	
	index	
Emotional intelligence	Correlation coefficient	*0.32
	Coefficient determination	0.10

*indicates significance at 0.05, and ** indicates significance at 0.01.

Table 10-4 shows that the correlation coefficient between emotional intelligence and religious orientation in teachers is 0.32, and there is a positive and significant relationship between these two variables at $P < 0.05$. The calculated coefficient of determination between these two variables is 0.10. Thus, the null hypothesis is rejected, and the research hypothesis stating that there is a relationship between emotional intelligence and religious orientation in teachers is supported.

- Discussion and conclusion

The present study aimed to investigate the five-factor relationship between personality and emotional intelligence with religious orientation among male and female teachers in the city of Bam. Accordingly, the research hypotheses were:

- There is a significant relationship between neuroticism and religious orientation in male and female teachers in Bam.
- There is a significant relationship between extraversion and religious orientation in male and female teachers in Bam.
- There is a significant relationship between agreeableness and religious orientation in male and female teachers in Bam.
- There is a significant relationship between openness and religious orientation in male and female teachers in Bam.
- There is a significant relationship between conscientiousness and religious orientation in male and female teachers in the city of Bam.
- There is a significant relationship between emotional intelligence and religious orientation in male and female teachers in Bam.

Reviewing the first hypothesis, it was concluded that the correlation coefficient between neuroticism and religious orientation in teachers was -0.46 and a

negative and significant relationship between the two variables was noted at the $P < 0.01$ level. The calculated coefficient of determination between the two variables was 0.21. This finding was consistent with Adrem et al. (2009) and Bolnig and Raburn (2003). To explain the findings, it is suggested that according to Ellis, the founder of rational-emotional-behavioral therapy, emotional disorder, especially what is called neuroticism or psychosis today, comes from multiple cognitive, emotional and behavioral origins that are caused not only by cognition and thinking but is also influenced by it.

He maintains that man is born vulnerable, with healthy and unhealthy behaviors formed over time within their physical and social environment and out of the interaction between inherent preparations and the external environment, especially the social environment. He says: that man rarely has pure thoughts, sentiments and behaviors as the interaction between different aspects cause them, and their emotions and thinking are so interdependent that they can sometimes be used interchangeably.

Ellis stresses cognitive factors, especially irrational human beliefs, which may cause mental disorders. She argues that humans often encounter possibilities they have received from interacting with others. For her, people should be able to question these absolute possibilities. She holds that people usually want to enjoy their loneliness, social relationships, sexual relations with others, or work and recreation; however, their defective ideas do not allow them to achieve their goals. Wrong beliefs create wrong views and wrong conduct. The emotional disorder occurs when people believe that what they want should happen. This disorder occurs especially when a person's tolerance of failure is low.

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