

Relationship between Parenting Styles and Spiritual Wellbeing among Catholic Emerging Adults
in Western Deanery, Archdioceses of Nairobi, Kenya.

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A Thesis Submitted in Partial Fulfillment of the Requirement for the Masters of Arts in
Counselling Psychology

Institute of Youth Studies
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DECLARATION

I hereby declare that this research project is my original work. It has been achieved through my reading and research. I hereby certify that I have not previously submitted my proposal for any degree award in higher educational institutions.

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DEDICATION

I dedicate this research project to my Franciscan Missionaries of Mary's sister worldwide, especially the Divine Providence Region.

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ABSTRACT

Parenting style greatly influences many areas of emerging adults' lives, especially their spiritual well-being. This quantitative study investigated the relationship between parenting styles and spiritual well-being among Catholic emerging adults of the Western Deanery Archdiocese of Nairobi, Kenya. A proportional stratified sampling technique was used to obtain a sample size of 290 emerging adults aged 18 to 29 years. The study had three objectives: to find out the parenting styles, to establish the levels of spiritual well-being, and to examine the relationship between parenting styles and spiritual well-being. Family System Theory informed this research. The Parental Authority Questionnaire (PAQ) and Spiritual Well-Being Scale (SWBS) were used for the data collection. The descriptive statistics considered were frequencies, ranges, percentiles, means, and standard deviations. Pearson's correlation was used for inferential statistics performed using SPSS version 25. The results of descriptive statistics identified three parenting styles: authoritarian ($M = 35.48$, 70.96 %), authoritative was ($M = 34.49$, 68.98%), and permissiveness polled at ($M = 25.75$, 51.50%). Descriptive analysis revealed that the levels of spiritual well-being were 1.1%, 98.5 %, and 0.4% at low, moderate, and high levels, respectively. The results obtained from the inferential statistics analysis, specifically the Pearson correlation between parenting styles and spiritual well-being, indicated a weak negative relationship ($r = -0.014$, $p = 0.813$). This study recommends that emerging adults prioritize spiritual well-being and remain proactive in spiritual growth activities in the church, which promotes their spiritual well-being.

TABLE OF CONTENTS

| | |
|--|------|
| DECLARATION | ii |
| DEDICATION | iii |
| ACKNOWLEDGEMENT | iv |
| ABSTRACT | v |
| TABLE OF CONTENTS | vi |
| LIST OF TABLES | xi |
| LIST OF FIGURES | xii |
| ABBREVIATIONS AND ACRONYMS | xiii |
| OPERATIONAL DEFINITION OF TERMS | xiv |
| OPERATIONALIZATION OF CONCEPTUAL VARIABLES | xv |
| CHAPTER ONE | 1 |
| INTRODUCTION | 1 |
| 1.1 Introduction | 1 |
| 1.2 Background to the Study | 1 |
| 1.3 Statement of the Problem | 6 |
| 1.4 Purpose of the Research Study | 7 |
| 1.5 Objectives of the Study | 7 |
| 1.5.1 General objective | 7 |

| | |
|---|----|
| 1.5.2 Specific research objectives | 7 |
| 1.6 Research Questions | 8 |
| 1.7 Significance of the Research Study | 8 |
| 1.9 Assumptions of the Study | 12 |
| 1.10 Summary | 13 |
| CHAPTER TWO | 14 |
| LITERATURE REVIEW | 14 |
| 2.1 Introduction | 14 |
| 2.2 Theoretical Framework | 14 |
| 2.2.1 Theory of family system | 14 |
| 2.3 Empirical Literature Review | 17 |
| 2.3.1 Parenting styles used among emerging adults | 17 |
| 2.3.2 The Levels of spiritual well-being among emerging adults | 21 |
| 2.3.3 Relationship between Parenting styles and spiritual well-being among adults | 25 |
| 2.4 Conceptual Framework | 28 |
| 2.5 Summary | 30 |
| CHAPTER THREE | 31 |
| RESEARCH METHODOLOGY | 31 |
| 3.1 Introduction | 31 |
| 3.2 Epistemology | 31 |

| | |
|--|----|
| 3.3 Research Design..... | 32 |
| 3.4 Location of the Study..... | 32 |
| 3.5 Target Population..... | 33 |
| 3.6. Sampling Design..... | 34 |
| 3.6.1 Sampling frame | 34 |
| 3.6.2 Sample size..... | 35 |
| 3.6.3 Sampling technique | 36 |
| 3.7 Research Instruments | 37 |
| 3.7.1 Pretesting of instruments..... | 39 |
| 3.7.4 Scoring of the instruments..... | 42 |
| 3.8 Data Collection Procedure | 43 |
| 3.9 Data Analysis | 45 |
| 3.10 Ethical Considerations | 46 |
| 3.11 Envisaged Impact of the Study | 48 |
| 3.12 Chapter Summary | 48 |
| CHAPTER FOUR..... | 49 |
| RESULTS | 49 |
| 4.1 Introduction..... | 49 |
| 4.2 Response Rate..... | 49 |
| 4.3 The Reliability of the Scales | 50 |

| | |
|--|----|
| 4.4 Demographic Details of Respondents..... | 51 |
| 4.5 The Parenting Styles among Catholic Emerging Adults of Western Deanery | 52 |
| 4.6 Levels of Spiritual Well-Being (SWB) of Catholic Emerging Adults of Western Deanery .. | 53 |
| 4.7 Relationship between Parenting Styles and Spiritual Well-Being of Catholic Emerging Adults in the Western Deanery | 54 |
| 4.8 Limitations of the Study..... | 61 |
| 4.9 Chapter Summary | 62 |
| CHAPTER FIVE | 63 |
| DISCUSSION | 63 |
| 5.1 Introduction..... | 63 |
| 5.2 Demographic Characteristics of Catholic Emerging Adults in Western Deanery | 63 |
| 5.3 Parenting Styles among Catholic Emerging Adults of Western Deanery | 64 |
| 5.5 Relationship between Parenting Style and Spiritual Well-Being of Emerging Adults of Western Deanery..... | 67 |
| 5.6 Suggestion for Improving Theory..... | 69 |
| 5.7 Revisited Conceptual Framework..... | 71 |
| CHAPTER SIX..... | 73 |
| SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS..... | 73 |
| 6.1 Introduction..... | 73 |
| 6.2 Summary of Key Findings | 73 |

| | |
|--|-----|
| 6.3 Conclusions..... | 74 |
| 6.4 Recommendations..... | 75 |
| 6.5 Recommendations for Further Studies..... | 77 |
| REFERENCES | 79 |
| APPENDICES | 90 |
| APPENDIX A: Participant’s Consent Form..... | 90 |
| APPENDIX B: Questionnaire for participants | 92 |
| APPENDIX C: Permission to use Scales | 96 |
| APPENDIX D: Ethics Clearance by Tangaza University | 98 |
| APPENDIX E: Introduction Letter from Tangaza University..... | 99 |
| APPENDIX F: Ethical Clearance from NACOSTI..... | 100 |
| APPENDIX G: Map of Nairobi County, Western Deanery | 101 |
| APPENDIX H: Plagiarism Report..... | 102 |

LIST OF TABLES

| | |
|---|----|
| Table 1: The Targeted population of the research study..... | 34 |
| Table 2: Proportionate distribution of the participants of the seven parishes..... | 36 |
| Table 3: Levels of spiritual well-being..... | 43 |
| Table 4: Data Analysis..... | 44 |
| Table 5: Response rate..... | 49 |
| Table 6: Scales..... | 50 |
| Table 7: Social Demographics of Respondents..... | 51 |
| Table 8: Parenting Styles..... | 51 |
| Table 9: Levels of the spiritual well-being of emerging adults..... | 53 |
| Table 10: Relationship between permissiveness parenting style and spiritual well-being..... | 55 |
| Table 11: Relationship between authoritarian parenting style and spiritual well-being..... | 57 |
| Table 12: Relationship between authoritative parenting style and spiritual well-being..... | 58 |
| Table 13: Relationship between parenting styles and spiritual well-being..... | 60 |

LIST OF FIGURES

| | |
|---|----|
| Figure 1: Relationship Between Parenting Styles and Spiritual Well-Being | 29 |
| Figure 2: Relationship Between Permissiveness Parenting Style and Spiritual Well-Being..... | 54 |
| Figure 3: Relationship Between Authoritarian Parenting Style and Spiritual Well-Being | 56 |
| Figure 4: Relationship between authoritative parenting style and spiritual well-being..... | 58 |
| Figure 5: Relationship between total parenting styles and total spiritual well-being | 59 |
| Figure 6: Relationship Between Parenting Styles and Spiritual Well-Being | 71 |

ABBREVIATIONS AND ACRONYMS

| | |
|----------------|--|
| CEPAIA: | Code of Ethics of the Professional Association of International Agencies |
| CBC: | Children's Behaviour Checklist |
| CBRNG: | Computer-Based number generator |
| CFT: | Couple and Family Therapy |
| CU/CA: | Christian Union/ Catholic Action |
| DRT: | Duke Religion Index |
| EFA: | Exploratory Factor Analysis |
| EWB: | Existential Well-Being |
| FST: | Family System Theory |
| PAQ: | Parental Authority Questionnaire |
| PBCS: | Parental Behavioral Control Scale |
| PMS: | Parental Monitoring Scale |
| PPS: | Perceived Parenting scale |
| PS-FFQ: | Parenting Style-Four Factor Questionnaire |
| RSS: | Religious Struggle Scale |
| RWB: | Religious Well-Being |
| SPSS: | Statistical Package for the Social Sciences |
| SWBS: | Spiritual Well-being Scale |
| TUREC: | Tangaza University Research Ethics Committee College |

OPERATIONAL DEFINITION OF TERMS

Parenting style: Parenting style is the way the parents or guardians offer care, guidance and education as they raise their children. In other words, parental styles can be seen as the model of attitudes, behaviours, religious beliefs, and values that the parents exhibit during interaction with their children. Parenting styles are categorized in this study into three types which include authoritative, authoritarian, and permissive (Baumrind, 1960).

Spiritual well-being: Spiritual Well-Being (SWB) refers to one's life-span journey which involves ultimate concern about the meaning of life and a need for wholeness, transcendence, or enlightenment. Moberg (1997) asserts that achieving SWB implies a sense of harmony, inner freedom, and peace in relationship to such infinite entities as God, community, nature, the environment, or the cosmos. SWB has been identified as fundamental to overall health and well-being. In this current study, spiritual well-being and religious well-being are used interchangeably.

Emerging Adults: Emerging Adults are young people between the ages of 18 and 29 years who are undergoing a time of identity exploration across several domains of their lives. According to Arnett (2000), emerging adults have their own way of perceiving the happenings around them and attach different meanings to what surrounds them.

Deanery: This is a circumscribed area of the diocese or archdiocese which has its administrative system under the diocesan authority. The deanery comprises more than five parishes or churches.

OPERATIONALIZATION OF CONCEPTUAL VARIABLES

Parenting Styles: In this study, parenting style was the first variable and was measured using the Parental Authority Questionnaire (PAQ). The tool has a total of 30 items and ranges from 1 to 5 Likert scores; thus, they have a score of 30 and a maximum of 150. This tool was used to examine perceptions of emerging adults' parenting styles of their parents. The tool was limited to only three parenting styles: permissiveness, authoritarianism, and authoritative. Permissive parenting style was measured by answering Questions 1, 6, 10, 13, 14, 17, 19, 21, 24, and 28. Authoritarian parenting style was measured by considering the following statements: 2, 3, 7, 9, 12, 16, 18, 25, 26, and 29. Authoritative parenting style was obtained from the analysis of questions 4, 5, 8, 11, 15, 20, 22, 23, 27, and 30. As a result, the participants' assessment of the parenting style of their carers was determined by their answers on a 30-item scale of 10 items, each representing one particular parenting style.

Spiritual well-being: Spiritual well-being was the second variable in this study and was measured using the Spiritual Well-Being Scale (SWBS), which considers a relationship with God, a sense of religious well-being, and a positive view of one's relationship with God. This instrument was constructed with two subscales: the first measured Religious Well-Being, and the second measured Existential Well-Being. In this study, spiritual well-being was measured using 10 items that measure religious well-being, and each item was answered on a 6-point Likert scale. Thus, the minimum expected score was 10 and the maximum was 60. The total score range quantitatively used considered: 10-20 as a Low level of spiritual well-being (satisfactory relation with God), 21-49 (Moderate sense of religious well-being, and 50-60 as high (positive view of one's relationship with God).

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter presents the background of the study, problem statement, and purpose of the study, as well as its significance, objectives, research questions, scope and delimitations, and assumptions. It ends with a summary of the chapter.

1.2 Background to the Study

Bassett (2013) explained that parenting style refers to a method, a paradigm, a framework, or a way of operating. Parenting is often seen in a positive light by many as a leading, supportive, training, and nurturing role that parents carry out. It is positive because it is assumed that it must involve education and caring. However, there are negative parenting styles that relate to the negative outcomes of emerging adults. Parents have a significant relationship with how emerging adults are shaped. From this vantage point, Coste (2015) recognized Baumrind's contributions as a clinical and developmental psychologist best known for his studies on parenting styles. Based on parental demands and responsiveness, Baumrind identified three parenting types: permissive, authoritarian, and authoritative.

Effective communication and healthy connections between parents are generally welcomed in any parenting style because it involves a higher degree of demands (Piko & Balazs, 2012). Additionally, Janssens (2012) suggested that children's behavioural issues are linked to inadequate parent-child communication and a lack of parental support. According to Hoskins (2014), parents

who are authoritative show greater demands and responsiveness by showing greater support for severe behaviour. These parents utilize power, reason, and shape to enhance goals and assist their children in understanding the rationale behind rules. Positive outcomes for emerging adults are more frequently linked to this parenting approach. As a result, most families find it to be the most advantageous and successful parenting approach. Put differently, a firm parenting approach promotes healthy development of emerging adults.

Mendez (2021) identified four distinct parenting styles: authoritative, permissive, uninvolved, and authoritarian. Authoritarian parents often communicate in a predominantly one-sided way, establishing strict rules that their children are expected to adhere to. The child has little chance to express their thoughts, and the guidelines are usually not clearly explained. They expect their children to uphold these standards without making any mistakes. Mistakes generally lead to punishment. Authoritarian parents tend to be less nurturing, less flexible and have elevated expectations. It is widely believed that inadequate parenting practices are a significant factor contributing to most instances of juvenile delinquency (Coste, 2015). Stated differently, there is a higher chance of aggression in the case of male juveniles when there is insufficient parental participation and interaction (Brook et al., 2014). According to Hunt and Jason (2013), permissive parenting and parenting behaviours that share characteristics with permissiveness (e.g., enabling, overindulgence, and over-responsiveness to perceived children's needs) may particularly hinder students' preparedness for the independence expected at college.

Societies everywhere have paid attention to distinct specializations with the common goal of promoting different facets of well-being. Besides the emotional, psychological and social aspects, various studies indicated consistent evidence of spirituality as another, equally important, aspect of well-being (Bufford et al., 1991; Panzini et al., (2017). According to Abbasi (2014), spiritual

well-being is an indicator of spiritual health. Spiritual well-being encompasses the need to have access to socio-psychological resources to overcome difficult life situations (Bangcola & Pangandaman, 2022; Charzyńska, 2015). A sense of purpose, meaning, and belonging can be obtained through spiritual well-being, which is a basic human need (Egel & Fry, 2017; Hunsaker, 2020). According to Oracion and Madrigal (2019), faithful adherence to Church teachings and practices, membership in Church organizations, and participation in the Masses contribute to higher spiritual well-being.

Spiritual well-being can be described as a personal journey of discovering the meaning and purpose of existence that goes beyond the individual self, as well as the emotions that arise from this journey or the fulfilment one experiences from faith in a higher power, often referred to as "God." (Agli et al., 2015; Moberg, 2008; Senreich, 2013; Soleimani et al., 2016). Weber et al., (2012) discovered various reasons for suffering for non-religious individuals, including unfavourable perspectives resulting from atheism. However, a person's level of conviction in their non-theistic beliefs has been linked to good mental health and thus this means that spiritual well-being is important for a person to cope with their daily challenges.

Research by ProQuest (2020) revealed that about 40 percent of elementary and middle school-aged children already have decided not to attend church when they become older in Southern Baptist Churches (SBC) in the United States of America (USA). Stearns and McKinney (2017) discovered that the relationship between parental religiosity and emerging adult internalizing and externalizing outcomes was mediated by emerging adult religiosity, which was operationalized as intrinsic religiosity, strength of religious faith, and religious well-being. In general, emerging adults report identities, attitudes, and viewpoints related to their parents' religion (Spilman et al., 2013). This intergenerational tendency is most obvious when both parents

regularly attend religious services together, identify with the same religious denomination, and express how important religion is to them.

According to Akinnawo (2020), the patterns of parenting styles among Nigerian students were as follows: for low, high, and very high levels, respectively; permissive parenting style (64.2%, 20.7%, and 15.1%), authoritarian parenting style (53%, 30.7%, and 16.3%), and authoritative parenting style (45.5%, 41.6%, and 12.9%, respectively). This study was done to determine the relationship between parenting methods and psychological and emotional well-being. However, this study helped to get different ways of parenting that parents exhibited in Nigeria.

Thiga (2017) found that slightly more than a third (37.8%) of the teenagers at St. Peter's Anglican Church of Kenya strongly believed that their parents' relationship with them affected their relationship with God. A little over one-third (29.7%) felt that their relationship with God was impacted by their parents' relationship. In the Roysambu Constituency of Nairobi, Kenya, around 21.6% of the teenagers in the Anglican Church of Kenya denied that their relationship with their parents had an impact on their relationship with God. This finding indicated a relationship between emerging adults' spirituality and their perceptions of parenting practices.

Choi (2015) observed that in the Kenyan context, nominal Christianity overshadows true Christian living. Nominal Christians quickly sway from their faith. A person who has not grown up with a strong spiritual foundation can easily stumble or be led astray. In another study, Miana (2015) found out that some Kenyan youth left the Church due to insufficient meeting of their spiritual needs. The researcher wondered whether such youth would have had a spiritual backing from their childhood years that would have made them withstand that.

According to the Census (2019), Kenya had the highest population of young people than adult people. A considerable number of individuals identified as nominal Christians or claimed to be Christians but were not actively involved in church life (Wakhisi, 2020). Parenting styles, a psychological concept, refer to the typical approaches that parents adopt in raising their children, which can influence the spiritual health of young adults. For example, children who experience the forgiving behaviours of their parents can imitate these behaviours (Neal, 2006; Shewark, 2012). Various familial factors, including parental religiosity and parent-child relationships, were found to relate to children's religious development (Nelson, 2014). Leonard et al. (2023) did a study among emerging young adults and found out that their religiosity had a lot of similarities with that of their parents.

While earlier studies have looked into the connections between spirituality and various aspects of health, mental health, behaviour, and risk behaviours (such as voluntary sexual activity, and the use of alcohol, drugs, and cigarettes), only a limited number of research efforts have investigated the impact of parenting styles on spiritual well-being. Also, many studies targeted children and adolescents, but a few studies focused on emerging adults. Some studies have mentioned the challenges faced by young adults in non-Catholic churches, however, this study focuses on Catholic emerging adults of Western Deanery, Archdioceses of Nairobi, Kenya. Therefore, this gap identified prompts the researcher to examine the relationship between parenting styles and the spiritual well-being of emerging adults in Western Deanery, Archdiocese of Nairobi, Kenya.

1.3 Statement of the Problem

Selvam (2018) found clear evidence to support the claims made by irate Christian parents that their children have little time for religion. In Kenya, there is an increase in the expression of dissatisfaction with religion, especially among youth (Nation, 2020). Yeung and Chan (2014) stated that parental involvement through socialization has a positive effect on the religiosity of youths. There exists among youths a big challenge concerning the place of religion in their lives around the world in the Catholic Church. Available published literature also found that parental authority exercised issues on the spiritual well-being of the children. Emerging adults do not participate in Church activities and do not follow the Church's teachings on issues related to sexuality, such as contraception or homosexuality (Kiełb and Małkosa 2021). According to Miana (2015), a considerable number of Kenyan youths left the Church. There could be many contributing factors to that; one of them could be the upbringing, especially the kind of parental authority exercised over the youth in their families.

The church has also taken initiatives to reach out to young people, offering relevant and engaging content that addresses their spiritual needs and initiatives; however, this has not yielded much benefit (Leonard et al., 2023). If nothing is done about evaluating the parental authority exercised over the youth in Kenya, specifically in Western Deanery in the Archdiocese of Nairobi more youths will lose the sense of the importance of religion in their lives. Moreover, there will be a problem with the moral standards of society. Thus, this situation prompts a study that will shed more light on the empirical data of youths who are spiritually motivated and parental styles found in families.

There is a lack of studies done explicitly to find out the relationship that parental styles have on the spiritual well-being of youths in Nairobi, Kenya. Thus, this current study investigated

the relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi in Kenya. This study brings enlightenment to pastoral workers and add knowledge to the field of psychology by sharing the study's information with Parish priests so the Priests can pass the information to parishioners.

1.4 Purpose of the Research Study

The purpose of the study was to determine the relationship between parenting styles and spiritual well-being among Catholic emerging Adults in Western Deanery, Archdiocese of Nairobi, Kenya

1.5 Objectives of the Study

This study was guided by one general objective and three specific objectives.

1.5.1 General objective

The current study investigated the relationship between parenting styles on spiritual well-being among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi in Kenya.

1.5.2 Specific research objectives

The specific objectives of the study were:

1. To find out the parenting styles used among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi, Kenya.
2. To establish the levels of spiritual well-being among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi, Kenya.
3. To measure the relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi, Kenya.

1.6 Research Questions

The research questions of the study were:

1. What were the parenting styles used among Catholics emerging in Western Deanery, Archdioceses of Nairobi, Kenya?
2. What were the levels of spiritual well-being among Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya?
3. What was the relationship between parenting types on spiritual well-being amongst Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya?

1.7 Significance of the Research Study

The significance of the study is a justification of the importance of the research and its relation to the real situation, it contributes to new knowledge (Ng'ang'a, 2012). The significance of this study lies in its potential to make a substantial impact on both the spiritual well-being of emerging adults and the quality of parenting care, particularly in the context of Western Deanery, Archdioceses of Nairobi, Kenya. Several key points highlight the importance of this research endeavor:

Church leaders: the researcher shared the study's information with Parish Priests and it would help the Priests to understand the issues concerning the spiritual well-being of emerging adults and the parenting styles so that Priests can support the spiritual well-being of emerging adults in a better way in the parishes.

Catholic Emerging Adults: Priests shared the information with Emerging adults by having workshops or catechism classes so that emerging adults would benefit by increasing their self-

awareness of their spiritual well-being. Despite the different parenting styles they experienced during their childhood, emerging adults can develop their spiritual well-being continuously.

Parents: The study recognizes that appropriate parenting styles are essential assets for the children in their spiritual well-being. Understanding the relationship between parenting styles and spiritual wellbeing can lead parents to develop strategies and interventions for emerging adults to improve their spiritual wellbeing. This information would help parents increase their awareness of the importance of healthy parenting styles.

Counselors: this study would help the counselors to understand parenting styles and spiritual well-being. For counselors, while working with parents and young people, this study's information is very useful for understanding the situation in a wider way. Counselling psychologists can use the study's findings to design specific interventions and support young people.

Researchers: the researchers gain knowledge on the relationship between parenting styles and spiritual well-being. The study findings can contribute and enrich the body of empirical research knowledge on the constructs related with the parenting styles and spiritual wellbeing. In this way, the proposed study is likely to be a key reference point for scholars and researchers with interest in the same and other related areas.

Teachers: The published findings would assist teachers to know their students better in schools and also can help the parents gain knowledge on how to deal with their children. Teachers at the school would be fully aware of how parenting practices impact the spiritual well-being of emerging young people. Teachers would benefit significantly from this study through gaining insights on how to encourage parents more effective rules of engagement regarding Children's spiritual well-being.

Community: this study would help to understand the journey of spiritual growth of children so that they can support their children's spiritual well-being. It could help to develop and evaluate effective programs for their children's spiritual well-being and enhancement of spiritual growth. Demonstrate the effectiveness of their programs for future funding opportunities to enhance the spiritual well-being of their children.

Schools: The schools also would realize that spiritual well-being can significantly impact one's sense of purpose and meaning in life, motivating students to establish and achieve their objectives. By offering students more chances to connect with their "inner selves," spiritual growth is nurtured, which supports their spiritual well-being and improves their overall life satisfaction. This research reveals that spiritual well-being is a crucial element of overall well-being, integrating physical, psychological, and social dimensions. Considering the important and distinctive roles of students in society, implementing workshops focused on spiritual well-being can be beneficial in educational institutions.

Students: This study's information would help students better understand that spiritual well-being is associated with quality, satisfaction, and joy in life as well as a good relationship with God that influences students' attitudes and behaviour. Students are likely to understand how to differentiate past experiences to a new way of thinking for their daily lives. Students can continue to create and motivate for their spiritual well-being and knowing that Spiritual well-being can help to achieve their academic goals for the future. Students can realize the importance of spiritual well-being during their academic journey as well as their daily lives.

This research is important because it helped in understanding the parenting styles and spiritual well-being of emerging adults. Also, it helps people to increase more knowledge on the importance of parenting styles and their relationship with the spirituality of their children.

1.8 The Scope and Delimitations of the Study

The scope of the study explains the extent to which the research area will be explored (Simon & Goes, 2013). The research aimed to explore the connection between parenting styles and spiritual well-being in Catholic emerging adults. As noted by Diego (2020), the delimitation of the study refers to the researcher's decision to set the limits within which the research is conducted. In terms of delimitation, the study was carried out in the Western Deanery of the Archdiocese of Nairobi County.

The scope of this study was limited to the investigation of the relationship between parenting styles and spiritual well-being among catholic emerging adults in Western Deanery, the Archdiocese of Nairobi County, Kenya. The research aimed to fill the current research gap regarding the relationship between the two variables among catholic emerging adults. The sample consisted of emerging adults who were 18 to 29 years old, both men and women. This population was chosen because emerging adults focused on exploring life's meaning and improving spiritual well-being for themselves and others. Western Deaneries was preferred due to the significant representation of the other Deaneries that have emerging adults within the Archdiocese of Nairobi County. The study was expected to last for approximately 6 months, considering the various stages involved.

The delimitation of this study included the exclusion of youth who were above 29 years old and those below 18 years old. This was due to emerging adults expressing a sense of being in a transitional phase, as they recognized they were moving away from the challenges of adolescence and beginning to take responsibility for their own lives. The study did not involve children, adolescents, or adults. There are many Deaneries in the Archdioceses of Nairobi, Kenya but this current study chose only one Deanery which is the Western Deanery. The current study only

included emerging adults who were enrolled in the church's activities within the selected Western Deanery. Non-Christian and protectant emerging adults were not included in this study.

Deaneries located outside of the Western deanery were not part of the sample because they were located outside the geographical scope of the study. Similarly, emerging adults not participating in the church's activities were excluded because they were not representative of the target population for the study. Qualitative research methods were excluded because they did not generate the statistical data needed for generalizing findings. For this study, the Parental Authority Questionnaire (PAQ) and Spiritual Well-Being Scale were used for data collection. A section for demographic questions was added to capture the demographic characteristics of the participants. Other scales were disregarded as they did not contain the necessary elements of investigation for this study.

1.9 Assumptions of the Study

Assumptions refer to circumstances outside the control of the researcher (Leedy & Omrod, 2010). However, without the assumptions the study becomes irrelevant. Thus, the assumptions in this research were:

1. The researcher assumed that the participants would respond to the questions honestly.
2. The respondents were willing to participate in the study.
3. This study assumed that the study population would understand the language and terminologies that were to be used and their significance in this study.

1.10 Summary

This chapter provided a comprehensive overview at the global, regional, and local levels regarding the spiritual well-being of emerging adults within the Catholic faith. It also emphasized the study's findings, addressing both the positive and negative aspects, along with potential pathways for the future. The study's framework was outlined through the objectives, scope, and limitations. Finally, this chapter illustrated the significance of the study, detailing the beneficiaries in a hierarchical format. The subsequent chapter focuses on the literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is based on the research objectives that guide the survey of the literature by examining previous global, regional, and local studies. Essentially, this section serves the purpose of exploring what has been studied about the effect of perceived parenting styles and spiritual well-being among emerging adults in general. This section also presents the theoretical framework which consists of two theories. At the end of each section, a gap is identified. Finally, it presents the conceptual framework and a chapter summary concludes the section.

2.2 Theoretical Framework

A theoretical framework is understood as an ideal tool that is used to give explanations and synthesize ideas explored in research (Mvumbi & Ngumbi, 2015). Only one theory made up this theoretical framework: The theory of Family System (TFS) which was developed by Murray Bowen between 1940 and 1950.

2.2.1 Theory of family system

Developed in the 1950s to describe a family's dynamic style of relating to one another, Bowen's Family System Theory is based on the intergenerational notion of the family's setup. The underlying premise of the concept is that a family is a system in which family members' behaviours, emotions, and mental processes are passed down through the generations along with values and religious beliefs (Bowen, 1985). Family members affect one another's feelings and actions. Intergenerational transmission of religious beliefs and values is a common explanation for behaviour, despite the lack of empirical study or outcome literature to support its effectiveness

(Miller & Johnson, 2014). As per Foran et al. (2020), there exists a well-established correlation between the developmental outcomes of children and the parenting style.

The concepts, of spirituality and faith, occur within parts of the family system and have an important place in individuals' lives. From this perspective, addressing the two concepts together, which hold such a significant place in the life of the individual, and looking at family systems in terms of spiritual well-being are important (Acar-Bulut, 2020). Spiritual well-being can be found in various aspects of life, spanning from everyday activities to methods of coping. When examining the family system alongside spirituality from this viewpoint, it can be argued that they are closely connected. Spiritual values, similar to numerous lessons acquired from the family during an individual's life, are also imparted by the family to subsequent generations. The majority of individuals are brought into the world, raised, and developed within a family structure. Families, according to Bowen, are emotional units, hence persons cannot be looked at as a part of the whole, but as a whole existing in the family. Family systems theory offers a crucial framework for understanding and conceptualizing the child welfare system.

Bowen's theory of multigenerational families highlights the significance of both autonomy and interdependence in personal growth, and it examines how the differentiation of self, impacts psychological well-being at individual, couple, and systemic levels. The differentiation of self is a key idea within Bowen's family systems theory. In Bowen's theory, families are conceptualized as emotional units and individual functioning is thought to be best understood in the context of relationship processes within nuclear and multigenerational family systems (Bowen 1976, 1978; Titelman 2014). Bowen acknowledged that human behaviour is affected by the essential desire for autonomy or self-determination, as well as the need for relational connections. He framed the

variation in how individuals and systems operate along a health continuum in terms of self-differentiation.

Interestingly, empirical research investigations were not typically conducted by early family systems therapists and there are still very few outcomes or process research studies for Bowen's intergenerational concept encompassed in the Family Systems Theory (Hardy et al., 2020). Additional recent research on the generational transfer of parenting styles also comes to the same conclusion: environmental and genetic factors have a role in the process of behavioural transmission (Barreto & Arranz, 2022). Thus, The FST restricts itself more to the intergenerational effect on the family systems. The major strength of Bowen's FST is that it assists adults in becoming conscious of the parenting styles that span multiple generations within their family unit. In a process of continual transmission, a mix of genetic and environmental factors leads to transference.

According to Varol (2015), the basic principles of Bowen Family Theory are as follows: The family is a whole that consists of systems that are interconnected or dependent on one another, and the path to understanding the individual is by understanding the family system within which the individual is found, each individual, being part of a system, is connected with the others, the individuals in the system affect one another. The weakness of the Family System Theory is that it takes past generational contact as the sole determinant of the present family system. To mitigate this weakness the researcher made sure that the limits were watched carefully and thus the findings were not affected by the foreseen weakness. The researcher used only one theory because this theory was enough on its own to inform the study and offered guidance that helped to fulfill the research objectives about how emerging adults 'spiritual well-being was related to parenting styles from within their family system.

2.3 Empirical Literature Review

In keeping with the study's objectives, this section conducted a literature review on the perceived parenting styles offered to emerging adults, the levels of spiritual well-being of emerging adults, and how parenting affects spiritual well-being in particular among emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya.

2.3.1 Parenting styles used among emerging adults

Parenting is the process of educating and raising a child to prepare him or her to achieve full potential as a human being (Habecker, 2016). Another definition of parenting practices is the use of immediately noticeable, particular behaviours by parents to socialize their children (Kuppens & Ceulemans, 2019). A Latino Catholic male parent spoke of the importance of awareness of parenting styles used in the families and pointed out how the exemplary lifestyle of his father prompted him to be a good father to his children through talking, teaching, and concrete actions (Dollahite & Marks, 2019). As a result, how parents raise their children influences their growth into adulthood, with each style carrying significant consequences for the child's future development. This indicates that parenting is crucial in the socialization of children, giving them an initial grasp of their identity.

According to Noreen and Abbasi (2020), a total of 1887 university students in the 1st to 8th semesters in Pakistan were selected through a random sampling technique. The religious orientation of parents as a factor influencing the identity styles of university students aged 16 to 26 indicated that a significant majority (79%) did not favor an extrinsic religious orientation, while a large majority (90%) aligned with intrinsic religious orientation. This suggests that the religious orientation of parents had a meaningful connection to the identity styles of the students.

A total of 1081 undergraduate students from China took part in the study to determine the relationship between parental autonomy and filial piety (Ma & Lan, 2022). Consequently, a valid sample of 1054 students was reached and their questionnaire data analyzed. The participants age ranged from 16 to 24 years, with 34.7% being female, and included 27.2% freshmen, 49.0% sophomores, 15.7% juniors, and 8.1% seniors from two universities where the data was gathered. The findings indicated that parental autonomy support (PAS) had a positive relationship with filial piety ($b = 0.74, p < 0.001$), while filial piety was found to have a negative relationship with pathological internet use (PIU) ($b = -0.35, p < 0.001$). Therefore, undergraduate students with high levels of gratitude have a higher level of filial piety than undergraduate students with low levels of gratitude.

A study done in Portugal and Spain among 1044 emerging adult university students aged between 18 and 30 years revealed different parenting styles (Parra et al., 2019). In this study, 491 students were from Porto University, Portugal and 552 were from Seville University. Parental Behavioral Control Scale (PBCS) was used to measure the parenting styles. In both countries, Spain and Portugal, the results were: authoritarian (15.2% and 14.2%), permissive style (13.2% and 13.2%), and authoritative (7.1% and 6.5%) respectively. These results showed that the students experienced high levels of parental control and low levels of warmth. Nonetheless, there was not much difference between the authoritarian and permissive styles in terms of figures which made it difficult to lean on one parenting style as dominating.

According to Shirafkan et al., (2022), data analysis from 380 high school students from Meshginshahr High School in Iran showed varying parenting styles. Participants in the study were analyzed, of whom 200 (52.60%) were female and 180 (47.40%) were male. Also, 84.2% of the students were living in cities and the rest were from villages. Students reported that 37.9% of

parents used a permissive parenting style, 21.3% used an authoritarian parenting style, and 40.8% used an authoritative parenting style. Thus, the majority of parents 80% and more used an authoritative parenting style.

A predictive cross-sectional study was carried out at Angeles University Foundation in the Philippines among 203 students aged between 18 and 25 years (Embalsado et al., 2021). Among these participants 87 were female and 115 were male students and purposive sampling was employed in getting the sample. Parental Authority Questionnaire was used to measure parenting styles. The results revealed that 25.7% (n=52) received an authoritarian parenting style while 50% (n = 101) received an authoritative and 24.3% (n=49) received a permissive parenting style. Therefore, students overwhelmingly had authoritative parents at Angeles University, Philippines.

The findings of a research study on 150 emerging adults' opinions about parenting techniques, carried out at St Xavier's College Mapusa Goa, India, were highly illuminating (Vora, 2015). In those results, 150 emerging adults reported 99 authoritative parenting styles, 24 authoritarian parenting styles, and 27 permissive parenting styles. Sixty-six percent of the participants said their parents were authoritative, whereas eighteen percent said they were permissive and sixteen percent said they were authoritarian. According to the findings, 61% of respondents who were female thought their parents were authoritative, compared to 39% of respondents who were male. Furthermore, 63% of females and 37% of males said their parents were authoritarian. Just 37% of respondents who identified as female said they thought their parents were permissive, compared to 63% of respondents who identified as male. As a result, there was a clear gender difference in how men and women perceived parenting approaches.

In a study done in a secondary school in Kenya, in Kaplamai Divison, Trans Nzoia County, among 214 participants, the results revealed the following parenting styles: 36.9% were

authoritative parents, approximately 30.4% were authoritarian parents, 19.1% were permissive parents, and 13.6% were neglecting parents (Chonge et al, 2016). These results showed that most parents in this part of Kenya used authoritative and authoritarian parenting techniques; thus, permissive and negligent parenting were rarely utilized. Although Chonge et al., (2016) found authoritative and authoritarian parenting styles to be overly used in the Kaplana division, their study contains a research gap in the location of the study. Seemly Trans Nzoia County had families who hold on to strict cultural practices whereby a child was seen but not heard. Apparently, it is true that the helpful parenting styles are not exercised by the majority of parents as seen by this study done in Trans Nzoia County, Kenya.

A study was done in Kiambu Country, Kenya to find out how the parenting style influenced youths who were recovering from substance use disorder (Gatune, 2020). The study used a modified parenting style (Four-Factor) Questionnaire to determine the parenting styles among 120 recovering youths with substance use disorder. The results identified four parenting styles with their total percentages reflected as authoritative (8.1%), authoritarian (49.8), permissive (40.9%), and uninvolved (42.3%). The dominating parenting style was authoritarian (49.8%). This meant that most of the youths had parents who were forceful, punitive, critical and controlling. The sample size of this study included 20 counselors which made it difficult to say concretely that the perception of parenting styles was just from the youths and this somehow compounds the attribution of results as from only youths.

As reported by Namu (2022), a study conducted with 143 participants at the Kamiti Youth Corrective Training Centre, along with the Juvenile Remand and Kamae Girls Borstal Institutions in Kenya, produced some remarkable findings. Young people indicated that the permissive parenting style was the most prevalent, with a Mean (M) score of 4.45, in contrast to the

authoritarian style (Mean = 4.07) and the neglectful style (Mean = 3.04). This indicates that parents did not effectively set healthy boundaries, which hindered their ability to model appropriate behaviour for their children and to instill strong values among the youth. This study found that the permissive parenting style was the dominant parenting style exercised by parents of the juveniles in the Kamiti youth prison. However, it may be admitted that the study was done among convicted youth who may be negative about their parents who abandoned them.

In the foregoing literature that was reviewed, there was a clear indication that the different parenting styles were discovered mainly from universities, rehabilitation centers, and collection facilities. No study was done that targeted only the catholic population of emerging adults from parishes and thus this study identified this as a gap. Therefore, this study validated the research that endeavored to explore the parenting styles used among catholic emerging adults in the Western Deanery of the Catholic Arch Diocese of Nairobi, Kenya.

2.3.2 The Levels of spiritual well-being among emerging adults

Various studies indicated consistent evidence of spirituality as another, equally important, aspect of well-being (Bufford et al., 1991). It is clear that defining spirituality has been a challenge, as different research has highlighted the numerous definitions and interpretations of the concept, and it is not unusual for spirituality and religiosity to be confused with one another. The concept of spirituality pertains to belief in God and this faith component is related to the belief in a higher, transcendent power, such as a “God”, or participation in a specific organized religion (Mosqueiro et al., 2017). Thus, it is inconceivable to talk about spirituality without alluding to the higher, transcendent power, Supreme Being.

De la Iglesia et al. (2014) examined a group of 369 young adults enrolled in various colleges located in Buenos Aires City, Argentina, consisting of 82.8% female and 17.2% male participants.

The ages of the individuals ranged from 19 to 35 years ($M = 23.54$; $SD = 2.74$). A significant majority (97%) were students at public institutions, while the remaining 3% were registered at different private colleges. The way parenting is perceived not only influences the individual being raised but can also have repercussions for their future children, as these young adults are likely to adopt and mimic their parents' behaviours. The passing down of harmful parenting methods across generations could potentially be interrupted through evaluation and intervention; however, this study lacked empirical support for such claims.

A study was done in five countries and total of 885 participants took part in this study to determine the degree of religious beliefs (Wider et al., 2023). Out of 885 participants, 52.2% identified as female and 47.8% as male; most respondents fell within the 18 to 29 age range (58.5%). The largest group of participants were Buddhists (28.1%), followed by Christians (20.9%), Roman Catholics (17.4%), Muslims (16.5%), Hindus (5.0%), atheists (1.5%), and those who chose not to disclose their religion (10.6%). Regarding marital status, the majority were single (50.2%), with married individuals making up 27.5%, and 68.7% of respondents considered themselves adults. In terms of country of origin, the majority of respondents were from Malaysia (43.1%), the Philippines (20.2%), China (13.9%), Kenya (12.9%), and finally, Indonesia (9.9%) (Wider, 2023). The average scores for items on this survey varied from 2.73 to 3.17, with standard deviations between 0.88 and 0.99. These average scores suggested that the respondents held moderate religious beliefs.

Spiritual well-being also lies at the very core of one's life-span journey concerning ultimate concern about the meaning of life and a need for wholeness, transcendence, or enlightenment (Agli et al., 2015). Achieving SWB implies a sense of harmony, inner freedom, and peace in relationship to such infinite entities as God, community, nature, the environment, or the cosmos and it also

refers not to any particular religious or spiritual practice or ideology but to the human need for meaning, purpose, and connection to something greater than ourselves (Ziapour et al., 2017). While the spiritual aspect, as outlined, appears to significantly contribute to well-being, many studies in the area of well-being tend to concentrate on psychological, emotional, and social factors.

According to Paloutzian and Park (2021), a moderate degree of spiritual well-being particularly in terms of existential well-being revealed that emerging adults modestly realized what they were and what they lived for. A study done in the USA among 225 college students of Midsize Southern University showed different levels of spiritual well-being (Anye et al., 2013). In this research, the Spiritual Well-Being Scale (SWBS) was utilized to assess the levels of spiritual well-being, and a convenience sampling method was employed to gather the sample size. Additionally, among the 225 college students surveyed, 131 were female and 94 were male, all aged between 18 and 25 years, with 64.2% achieving high scores and 35.8% attaining moderate levels of spiritual well-being. These results indicated that there were no low levels of spiritual well-being. The study was remarkable though it missed out on mentioning the religions of the participants.

Vitorino et al., (2018) undertook a cross-sectional study that involved a sample of 1,046 Brazilians at the national level. These participants had an age range from 18 to 59 years old. The Duke Religion Index (DKI) was used to measure the levels of spirituality. The results showed that those who were low in spirituality were 56.3% (n =589) and those high were 43.7% (n = 457). This meant respondents who were low in spirituality were more than those who were high but with a small marginal difference in Brazil. Unfortunately, the sampling method was not mentioned and the figures for moderate or average levels were not computed for the reasons best known to the author.

A study conducted in the Philippines involving 237 emerging adults at a Catholic college named Negros Occidental revealed a moderate level of spiritual well-being. The emerging adults at this Catholic institution in central Negros showed a moderate degree (74.91%) of spiritual well-being, indicating that they have a reasonable understanding of their purpose, life satisfaction, and connection to God. This moderate level of spiritual well-being suggests that, although they are still on the journey towards spiritual wholeness or fulfillment, they remain aware of their spirituality and religious practices. When the religious well-being of the emerging adults and the demographics were assessed, the results showed that the eldest scored ($M=50.58$, $SD=8.48$) while the youngest scored ($M=52.29$, $SD=7.51$) (Calamba & Magallanes, 2023). The study, however, did not mention the age range of the emerging adults but only brought out the birth order of each category of participants.

Doman (2019) indicated that generally black Africans in Uganda and South Africa demonstrate devotions that point to concrete spirituality seen in the practices of Christian Union (CU) and Catholic Action (CA) patrons. This is evidenced by the study done in South Africa at a South African University (Khumalo & Schutte, 2014). This study was done among 326 students aged between 18 and 54 years. The mean score of students on the Spiritual Well-Being Scale was 52.97 and considering the range of the scoring, these students fell in the category of the high level of spiritual well-being. As a result, it is taken for granted in discussions of religion and spirituality in Africa that Africans are known for their religiosity, and each individual has a religious system with a set of beliefs and practices.

In Kenya, only one study handled the spiritual challenges of secondary school students in Nyeri but did not measure the levels of spiritual well-being because the study was qualitative (Kagama, 2022). In essence, there has not been a specific study aimed at assessing the spiritual

well-being of emerging young adults within the Nairobi Archdiocese, Kenya. Consequently, this gap justified the current study, which aimed to evaluate the spiritual well-being levels among emerging adults, especially in the Western Deanery Parishes of the Nairobi Archdiocese, Kenya.

2.3.3 Relationship between Parenting styles and spiritual well-being among adults

Parental spirituality embedded in religion and traditions has recently become an important point of discussion concerning the upbringing of children. Parental spirituality has been discovered to affect a multitude of the features and aspects of a child's developmental path because of the beliefs and practices exhibited by the parents (Smetana, 2017). In their early years, kids begin to grasp the expectations their parents have for them and form attachments, allowing them to gain a deeper understanding of the outside world. At this developmental phase, any errors can lead to issues that might persist into adulthood.

Studies have revealed that many challenges experienced in society today, such as mental health problems, obesity, cardiovascular disease, and criminality, spiritual issues result from childhood development (Child Welfare Information Gateway, 2019). Sarwar (2016) reported that problematic behaviours, such as juvenile delinquency among children, are often linked to parents' treatment of their children. Also, religious attitudes and beliefs are more strongly transmitted within families, and religiosity or spiritual well-being is linked to closer family ties (Bengtson, 2017). The authoritative parenting style of Baumrind, has a moderating relationship on emerging adults' spiritual well-being, (Pandya, 2019). According to certain studies (Paloutzian & Park, 2013; Pargament, Mahoney, & Shafranske, 2013), religious and spiritual elements play a major role in the spiritual well-being of developing adults.

A study done among 298 students at Yildirim University in Turkey did not show a relationship between parenting styles and the spiritual well-being of emerging adults

(Centinkanya, 2020). In this study Spiritual Well-Being Scale measured spiritual well-being and out of 298 students 67.8% were female and 32.3% were male and came from first year class to fourth year class. The parenting styles examined were authoritative, democratic, negligent and tolerant. The Chi-square (relationship) results were ($\chi^2 = 5.065, p > 0.168$), thus the p-value was greater than 0.05 and the chi-square figures were greater than 2. This meant that there was no statistical significance, thereby no relationship between parenting styles and spiritual well-being. Therefore, parenting style did not show the relationship between the spiritual well-being of the students in question. In this study there were multiple tests at once which could have opened some comprise on the part of the students.

In the Midwest, USA at a small Catholic University, a study was done that determined the correlation between parenting styles and the religious and spiritual struggles of students (Williams et al., 2019). The sample involved 464 undergraduate students of whom 328 were women and 136 were men. 86.9% of the students were brought up by biological parents and 13.8% reported having been undergoing formal and professional spiritual direction. Perception of Parents Scale (POPS) was used to measure parenting styles and the Religious and Spiritual Struggle Scale (RSS) was used to measure religious and spiritual struggles. The results identified two parenting styles (maternal autonomy and support maternal involvement) which were negatively correlated with religious and spiritual struggles of students, $r = -.27$ and $r = -.29$ respectively. This meant that the parenting style did not have a relationship with the religious and spiritual life of the participants. This was a concrete and solid study even though it left out the age range of participants.

Interestingly, another study was done in the same country (USA) but this time among the Seventh Day Adventist (SDA) emerging adults from two SDA universities that showed contrary results to the foregoing study (Ashley, 2022). In this study, 592 students were chosen as

participants and had an average age of 20.2 years and determined the relationship between parenting styles and religiousness of students. Authoritative parenting style and intrinsic religiousness were positively related ($r = .13, p < 0.01$). Therefore, this study initially projected the correlation between authoritative parenting style and religiousness which in turn correlated with sexual self-efficacy ($r = .31, p < 0.01$). This meant that the authoritative parenting style relationship with the religious life of SDA students. However, the results in the study were not given for other parenting styles and how they relate to the religious life of students.

In Malaysia, a study was done among 200 families from 14 States to find out the relationship of parenting styles on children's development (Johari & Mamat, 2011). Among 200 families 90.5% (181) were nuclear families and 9.5% (19) had extended family nature. The instruments used were: The Parental Monitoring Scale (PMS) and Children's Behavior Checklist (CBC). The correlation results between parenting styles and children's behaviour showed that authoritative style and child behaviour was $r = 0.32$, permissive style and children behaviour was $r = -0.15$ and authoritative and children behaviour was $r = 0.61$. Therefore, parents who exercised an authoritative parenting style had a more positive effect on the behaviour of their children. The study was very clear but did not state the age of children because the focus it was understood was on parents. One could have deduced as well that the children's positive behaviour indirectly pointed to the spiritual or religious well-being of children.

Samson and Allida (2018) qualitative study showed that a decline in morals among emerging adult students in Uganda was because of a lack of parental care and affection. Likewise, in Kumasi Metropolis, Ghana, Britwum and Aidoo (2022) identified a lack of parental affection and care as a predictor of youth immorality. After reading through the other research studies, there were quite a good number of quantitative studies done outside Africa but in the African context,

most of the studies were qualitative. The analysis of the literature about parenting styles on spiritual well-being among emerging adults revealed that many scholars focused on the association between parenting styles and other constructs such as well-being however few researchers focused on spiritual well-being.

According to the Kenyan Catholic Commission for Education and Religious Education (2015), several secondary school students frequently undergo unnoticed spiritual well-being issues. Kigo (2018) stated in The Kenyan Daily Nation on April 27, 2018, that this served as a wake-up call for parents to assess their parenting practices and whether or not they instill values in their emerging adults. Parental religiosity deposition has been shown to predict emerging adults' spiritual well-being, but the role of parents in emerging adult's spiritual well-being is largely unknown. Therefore, to completely understand the predictors of spiritual well-being among emerging adults, more studies are needed.

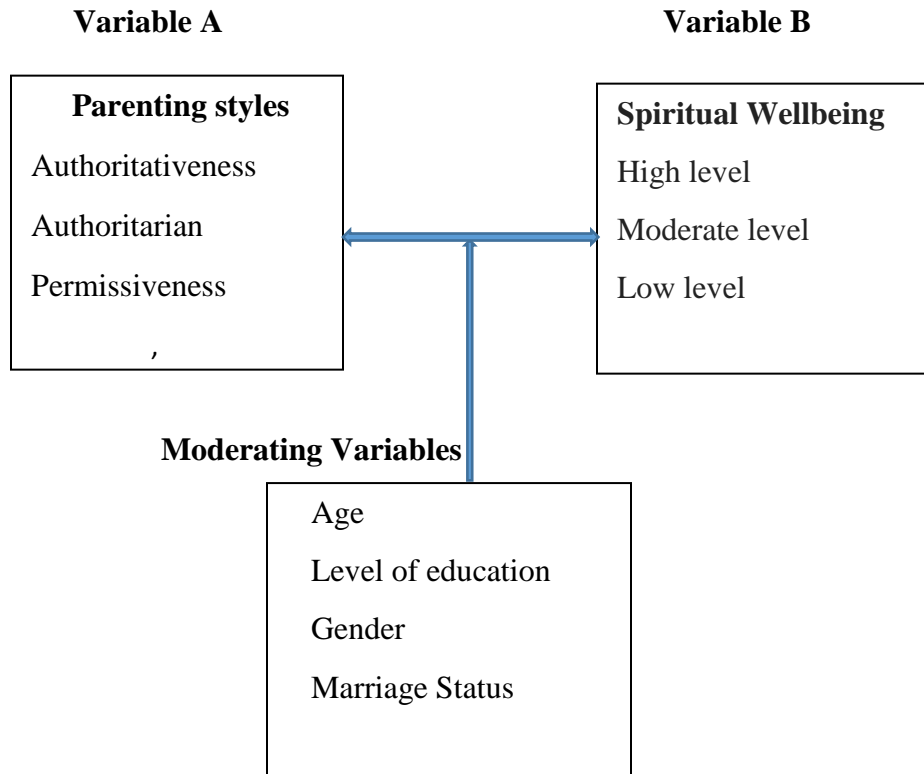
The analysis of the above literature revealed that there were studies in some places implicitly showing the relationship between parenting styles and spiritual well-being. There was no study done in Africa, particularly in Kenya that endeavoured to establish the explicit relationship between parenting styles and spiritual well-being among emerging adults. Therefore, this current study ventured to cover this gap by investigating the relationship between parenting styles and spiritual well-being among emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya.

2.4 Conceptual Framework

According to Mvumbi and Ngumbi (2015), a theoretical framework is the best method for offering reasoning and tying together the concepts included in a research study. This theoretical

framework was grounded on one theory which is the family system theory which informed and guided the investigation of the relationship between parenting styles and the spiritual well-being of emerging adults.

Figure 1: Relationship between parenting styles and spiritual well-being



Source: Researcher (2024)

According to Figure 1, this study investigated the relationship between parenting styles and spiritual well-being, and the study had two variables: variable A and variable B. The conceptual framework presented was based on the premise that variable A, which was parenting styles would have a relationship with variable B, which was spiritual well-being. The variable A had three parenting styles: Authoritativeness, Authoritarian and Permissiveness. These styles were analyzed together to find out the relationship they had on the levels of spiritual well-being in three categories

(High, Moderate and low). In this relationship, the framework considered the influence of moderating variables such as age, level of education, gender, and marriage status. The relationship between two variables which were parenting styles and spiritual wellbeing is depicted by the direction of the arrow.

2.5 Summary

This chapter primarily aimed to expand on the empirical literature review by examining the research variables relevant to the current study. In the same vein. It provided the theoretical framework that emphasized the information on how this theory informed the current study. By highlighting the gaps in the literature under consideration, the room for validation of this study was demonstrated. The chapter also illustrated the conceptual framework by showing how variables followed and interacted with each other and what moderated the interaction. The study's methodology is the main topic of the following chapter.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter delineates the methodology that fulfils the research objectives. It describes the research design, the setting of the study, the target population, as well as the sampling design, including the sampling frame, determination of sample size, and sampling technique. Furthermore, the chapter addresses the research instruments, the pre-testing of these instruments, and the concepts of reliability and validity, in addition to detailing the procedures for data collection and analysis. Lastly, the chapter highlights ethical considerations and the anticipated impact of the study.

3.2 Epistemology

Epistemology is a deep exploration of knowledge and the opening through which beliefs are looked at from different angles. It is a body of guidelines that separates knowledge from preconceptions, opinions, and ideologies and places a priority on acquiring educational knowledge (Garrow & Hasenfeld, 2015). Positivism was used as the philosophical framework and guided this study's direction. The researcher chose to use positivism because it provided clear and reliable data, which can be used to make informed decisions, despite the limitations, the researcher planned to use positivism because it insisted on objectivity as a source of knowledge. Finally, this positivist approach helped the study to systematically generate knowledge through the quantification of variables.

3.3 Research Design

The road map the researcher followed to accomplish the study's goals is referred to as the research design (Walliman, 2017). Because the study was based on the quantitative approach and involves numbers. This study used a quantitative paradigm and the data collection and analysis were done using this design. This process comprised a scientific system of specifics regarding the data collection, analysis, and reporting processes.

The study adopted a correlational survey design. Based on the definition by Taherdoost (2016), a correlational survey design investigates relationships between two variables without the researcher controlling or manipulating any of them. A correlation design reflects the strength and/or direction of the relationship between two variables. The design was relevant to the study because it sought to evaluate and test the significance of the relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdiocese of Nairobi, Kenya. The study was completed within the allocated time and financial constraints.

3.4 Location of the Study

The study was conducted in Western Deanery, Archdiocese of Nairobi, Kenya. In Western Deanery, there are seven Parishes namely Regina Caeli, Karen, St. Michael Parish, Langata, Christ the King Parish, Kibera, Our Lady of Guadalupe Adams Arcade Parish, Sacred Heart Dagoretti, Ngong Road, St. John Evangelist, Langata, Mary Queen of Apostles Parish, Dagoretti, Kikuyu. The locations of the parishes are Karen, Langata, Kibra Line Saba, Adams Arcade, Dagoretti, and Dagoretti Market (Western Deanery Directory, 2024).

In the Nairobi Archdiocese, Christians who were baptized in a church abandon their Christian faith in favour of a non-religious spirituality secularization or atheism (Selvam, 2022). Therefore, the researcher was interested in doing research in this location because the Western Deanery is part of the Archdiocese of Nairobi. Moreover, this area is very Catholic and it has many Catholic Religious houses and Catholic Institutions. Thus, the above reasons justified the choice of this location.

3.5 Target Population

According to Harkiolakis (2018), population refers to entities (people, groups, organizations, etc.) that provide the context of the phenomenon to be studied or selected to participate as research subjects. The current study focused on emerging adults and emerging on the ages of 18 to 29 years. Catholic emerging adults from Western Deanery, Archdiocese of Nairobi, Kenya were the study's population. In terms of gender, the study targeted both males and females. A significant number of the population members are socioeconomically stable or may not be stable and also may be married or not married. The key eligibility determinant was the education level of emerging adults who are secondary level and above so that they could be able to understand the questionnaire items clearly. According to the Western Deanery Directory, (2024), the total population was 840 emerging adults from seven Parishes who live in Western Deanery, this population was chosen because it had different youths from various families of varying economic and social backgrounds rich, middle class and poor. Moreover, different marriage styles among the parents of the youths were found in these areas; that were married, divorced single parents and widows.

3.6. Sampling Design

According to Devi (2017), sampling design is the method or process the researcher employs when choosing things for the sample from a specific population of objects. This could be done using non-probability or probability methods. Probability sampling was used in this study and it refers to the selection of a sample from a population, based on the principle of randomization that is, random selection or by chance. The choice of sampling research design was made before gathering the data and choosing the appropriate sampling design. This section presented the sampling frame by showing the list of participants, the sampling techniques and then the sample size determination.

3.6.1 Sampling frame

According to Selvam (2017), a sampling frame is the compiled list of units from which a sample is drawn. The complete list of emerging adults from seven Parishes in Western Deanery, Archdioceses of Nairobi, Kenya formed the sampling frame for this study.

Table 1: *The Targeted population of the research study*

| Name of the Parishes | Number of Emerging adults | (%) |
|---|---------------------------|-------------|
| 1. Our Lady of Queen of Peace Parish (Regina Ceali) | 24 | 2.9% |
| 2. St. Michael Parish | 47 | 5.6% |
| 3. Christ the King Parish | 127 | 15.1% |
| 4. Our Lady of Guadalupe Parish | 95 | 11.3% |
| 5. Sacred Heart Parish | 179 | 21.3% |
| 6. St. John the Evangelist | 203 | 24.2% |
| 7. Mary Queen of Apostles Parish | 165 | 19.6% |
| Total | 840 | 100% |

Source: Researcher (2024)

3.6.2 Sample size

The term "sample size" describes the number of study subjects, observational components, or objects that a researcher planned to analyze to enable the extrapolation of the results to a larger population (Bryman, 2016). The sample size for the study was established using the formula developed by Krejcie and Morgan in 1970. A 95% confidence interval and an approximate 5% error were applied by the formula.

$$S = \frac{x^2NP(1-P)}{d^2(N-1) + x^2P(1-P)}$$

Where;

S = stands for the requisite sample size

x^2 = the Chi-square table value at the specified confidence level (i.e., 3.841) for one degree of freedom.

N = the population size

P = the population percentage. The maximum sample size is provided by using a value of 0.50.

1 - P = estimated percentage of failures

d^2 = square of the utmost allowance for inaccuracy between the true percentage and sample proportion (in the study, it is set at 5%)

Hence, the data are processed in the calculation as follows, based on the study's target population of 840 and using a 95% confidence interval with an approximate error of 0.05:

$$S = \frac{1.96^2 \times 840 \times 0.5(1-0.5)}{0.05^2 \times 840 + 1.96^2 \times 0.5(1-0.5)} = \frac{806.74}{3.06} = 264$$

Therefore, the sample size of this research was 264 respondents. However, it is important to address the attrition concern within the sample size. Mugenda and Mugenda (2003) described attrition as the loss, a participant’s withdrawal, or even the misplacement or damage of questionnaires during data collection or analysis. Providing for attrition requires researchers to add 10% of the sample size of respondents on top of the determined sample size. Thus, considering the attrition rate, the sample size was $264 + 26 = 290$ participants.

Table 2: Proportionate distribution of the participants of the seven parishes

| Parishes | Target Population | Sample size | Percentage |
|---------------------------------|--------------------------|--------------------|-------------------|
| 1 Regina Caeli Parish | 24 | 8 | 2.90% |
| 2 St. Michael Parish | 47 | 16 | 5.60% |
| 3 Christ the King Parish | 127 | 44 | 15.10% |
| 4 Our Lady of Guadalupe Parish | 95 | 33 | 11.30% |
| 5 Sacred Heart Parish | 179 | 62 | 21.30% |
| 6 St. John the Evangelist | 203 | 70 | 24.20% |
| 7 Mary Queen of Apostles Parish | 165 | 57 | 19.60% |
| Total | 840 | 290 | 100% |

Source: Researcher (2024)

Proportionate allocation implied that parishes with a higher population provided larger samples than parishes with lower populations.

3.6.3 Sampling technique

According to Davies (2007), sampling techniques refer to the accurate and honest process to assess the targeted population that would give genuine study participants. The sampling technique is the process of studying the population by gathering information and analyzing that data. This study used multistage sampling to draw a sample from a population using smaller and smaller groups (units) at each stage. The first stage involved picking all the seven parishes in the Western Deanery of the Arch Diocese of Nairobi which has a total number of 840 emerging adults.

Hence to ensure the fair representation of the whole population, proportionate sampling was used to determine how to choose participants from the parishes chosen. This was done by using the Morgan formula and calculating the percentage of the total population of each parish with the total number of all emerging adults from seven parishes and through this the size sample was obtained as shown in Table 2.

Lastly, to identify the participants for this study from the selected parishes, a systematic sampling technique was used. The researcher used the list of emerging adults in every parish since all parishes had indicated the number of emerging adults from each parish. To determine the starting point for selecting respondents, the researcher considered the total number of emerging adults from that parish listed who were eligible for participation and the needed sampling size from a specific parish.

For instance, if the total population of emerging adults in one parish was 24 as in the case of Regina Caeli Parish and the sample size was 8, the number 8 was divided into 24 and the ratio ($1/3$) was obtained; which meant the sampling interval was 3. Then 3 pieces of paper were placed in one pot with numbers 1 to 3 and one number picked. If for instance 3 was picked then the starting point of the count began at the 3rd emerging adult and for each count of 3, a student was picked as a participant. The same process was applied to all seven parishes selected to be part of the study. Therefore, these eight emerging adults from Regina Caeli Parish were given a questionnaire to answer.

3.7 Research Instruments

In quantitative research, research instruments are tools used to collect the necessary information that was tabulated statistically, (Mugenda & Mugenga, 2003). The term “instruments” refers to techniques used to measure specific characteristics or attributes of people, objects, or

events. To facilitate this research, a quantitative questionnaire was used. The questionnaire contained two sections; first, a socio-demographic section developed by the researcher to capture demographic variables such as age, gender, education level and marriage status. Section two of the questionnaire had two scales. The first scale is the Parental Authority Questionnaire (PAQ) and the second is the spiritual well-being scale.

The Parental Authority Questionnaire, created by John Buri in 1991, was designed to assess prototypes of parental authority and consists of 30 questions. It utilized a 5-point Likert scale for responses, with scores ranging from 1 = Strongly Disagree to 5 = Strongly Agree. The PAQ evaluated three styles of parenting: authoritarian, authoritative, and permissive. The permissive parenting style was assessed through questions numbered 1, 6, 10, 13, 14, 17, 19, 21, 24, and 28. Statements related to authoritarian parenting were found in questions 2, 3, 7, 9, 12, 16, 18, 25, 26, and 29. Scores indicating authoritative parenting were derived from the responses to questions 4, 5, 8, 11, 15, 20, 22, 23, 27, and 30.

The spiritual well-being scale was created by Bufford, Paloutzian, and Ellison in 1991. This measurement tool consisted of two subscales: the first focuses on religious well-being, while the second addresses existential well-being. However, this current study's interest was the instrument only for spiritual well-being therefore it concentrated only items on religious well-being (1,3,5,7,9,11,13,15,17,19). The scoring range of this subscale maintained religious well-being was 10-20 Low (satisfactory relation with God), 21-49 (Moderate sense of religious well-being, and 50-60 high (positive view of one's relationship with God (Bufford et al). Each item was answered on a 6-point Likert scale. The endpoints of the scale were anchored with the phrases "Strongly Agree" and "Strongly Disagree," with appropriate gradations in between. Ten of the statements

assessed RWB and contained the word "God." Spiritual well-being consists of two dimensions: the religious aspect of spiritual well-being (refers to God) and the existential aspect of spiritual well-being (refers to the relations to the world, about us, including a sense of life purpose and life satisfaction) (Bufford et al., 1991).

3.7.1 Pretesting of instruments

Pre-testing is a preliminary study survey conducted by the researcher to aid in the identification of shortcomings and challenges to be avoided during the actual study survey (Mvumbi & Ngumbi, 2015). The researcher made sure that the participants to participated in the process of pre-testing instruments were excluded from the actual study. The pretesting was done in Eastern Deanery at two parishes, St. Monica Parish in Kitengela and St. John and Silver Parish in Accasia and 29 youths were picked at random to be part of this exercise. The number of participants in the pretesting process made up 10% of the total sample size ($n = 290$) and this sample had the same characteristics as the sample of the actual study. The pre-test results were used to determine the validity and reliability of the questionnaire and determine the length of time that each participant would be required to respond to the study.

3.7.2 Validity

The measuring tool must gauge what it promises to measure for the research to be valuable, and using a validated measuring tool guarantees the validity of the conclusions drawn from the analysis (Tromp & Kombo, 2011). The validity of the Parental Authority Questionnaire (PAQ) has been demonstrated in several studies. For instance, Gordon (2014) used PAQ among 104 youth in the USA and found that the instrument measured what it intended to measure and the validity coefficient was 0.72. Likewise, Vasudeva, (2022) was able to get the three types of parenting styles

(authoritative, authoritarian and permissive) after using PAQ. Therefore, PAQ was a valid instrument that was used as well among emerging adults of the Western Deanery of the Nairobi Archdiocese, Kenya.

The Spiritual Well-Being Scale was created by Bufford, Paloutzian, and Ellison in 1991. The SWBS was designed to serve as a general gauge of subjective well-being. It offered a comprehensive assessment of the perceived quality of spiritual life, which is interpreted in both a religious context and an existential context (Moberg, 1979; Moberg & Brusek, 1978). Spiritual well-being consists of two dimensions: the religious aspect of spiritual well-being (refers to God) and the existential aspect of spiritual well-being (refers to the relations to the world, about us, including a sense of life purpose and life satisfaction) (Bufford et al., 1991).

During the early stages of developing the SWBS, students from Christian colleges in California and the University of Idaho participated, with a total of $n=117$. There is no available information regarding their ages. This took place in the USA. (Bufford et al., 1991). Descriptive analyses were conducted for the study sample. To examine the statistical significance of gender differences in spiritual well-being (SBW, RWB, and EWB) and church attendance, the Chi-square test and Mann–Whitney U test (for 2 groups) were utilized. The abbreviated version of the SWBS was used for Czech adolescents in the Czech Republic.

Several authors stated that this test of spiritual well-being has good face validity (Ellison, 1983; Bufford, et al., 1991; D'Costa, 1995; Schoenrade, 1995). There appears to be sufficient content validity regarding the items in the test. Ellison (1982) reported that the correlation between the subscales for the 20-item version of the scale was $.32(p < .001)$, the correlation between RWB and SWB was $(r = .90)$ and between EWB and SWB was $(r = .59)$. Therefore, since there is

evidence by above-quoted scholars about the validity of SWB, this scale can be validly used among emerging adult in Western Deanery of the Nairobi Archdiocese, Kenya.

3.7.3 Reliability

Tromp and Kombo (2011) assert that "reliability" refers to the stability and consistency of a measuring instrument over time. In other words, a measurement tool can yield comparable results when administered at different times. The reliability of an instrument is evaluated based on how consistently it provides results after being utilized multiple times. A Cronbach's alpha value of 0.7 or higher indicates a suitable measure of internal consistency, and an alpha level of 0.70 or above is deemed acceptable.

The reliability of the Parental Authority Questionnaire (PAQ) has been attested by several studies. A study was done in India among 832 students, 467 boys and 365 girls all from higher secondary school students from Kerala State College and the study results attested to the reliability of PAQ (Abdul & Kurukkan, 2014) One week later, the test-retest approach was used to determine the scale's reliability. The scale's responsiveness variable's test-retest coefficient of reliability was 0.81 for the control group and 0.83 for the respondent. Another study done among 1,959 people including students from three universities in Kumamoto Japan showed an alpha acceptable range of PAQ, 0.73 to 0.86 (Uji et al., 2014). The evidence of the above-cited studies about the reliability of PAQ makes it a reliable instrument as well to be used in Kenya.

The reliability of spiritual well-being measures is solid. In four studies evaluating the RWBS, the test-retest reliability coefficients, with intervals of 1 to 10 weeks between tests, were .96, .99, .96, and .88. For the EWBS, the coefficients were .86, .98, .98, and .73. Regarding the total SWBS,

the coefficients recorded were .93, .99, .99, and .82. The internal consistency index, known as coefficient alpha, also indicates a high degree of reliability. In seven samples, the internal consistency coefficients varied from .82 to .94 (RWB), .78 to .86 (EWB), and .89 to .94 (SWB) (Bufford, Paloutzian, & Ellison, 1991).

3.7.4 Scoring of the instruments

The Parental Authority Questionnaire (PAQ) consists of 30 items. It employs a 5-point scale (1 = strongly disagree, 5 = strongly agree). A higher score signifies a greater level of PAQ. The lowest attainable score is 30, while the highest is 150. The permissive parenting style is assessed through responses to questions 1, 6, 10, 13, 14, 17, 19, 21, 24, and 28. Increased total scores reflect a higher degree of permissive parenting. The following statements pertain to authoritarian parenting: 2, 3, 7, 9, 12, 16, 18, 25, 26, and 29. Higher total scores suggest higher degrees of perceived authoritarian parenting. Similar to this, higher levels of perceived authoritative parenting are indicated by higher scores for the answers to questions 4, 5, 8, 11, 15, 20, 22, 23, 27, and 30. As a result, the participant's assessment of the parenting style of their carers will be determined by their answers on the 30-item scale.

In this instrument for measuring spiritual well-being, there are two components: the first component focuses on religious well-being, while the second component addresses existential well-being. However, this current study's interest was the instrument only for spiritual well-being therefore it concentrated only items on religious well-being (1,3,5,7,9,11,13,15,17,19). The scoring range of this subscale maintains religious well-being is 10-20 Low (satisfactory relation with God), 21-49 (Moderate sense of religious well-being, and 50-60 high (positive view of one's relationship with God (Bufford et al). Each statement was evaluated using a 6-point Likert scale. The scale's endpoints are labelled with the terms "Strongly Agree" and "Strongly Disagree," with

suitable gradations in between. Ten of the statements evaluate RWB and include the term "God." The remaining ten statements measure EWB and are devoid of religious implications; these inquiries focus on aspects such as life satisfaction, purpose, and direction. About half of the items are phrased negatively to mitigate any potential response bias.

Table 3: *Levels of spiritual well-being*

| Levels | Range |
|-----------------|--------------|
| High levels | 50– 60 |
| Moderate Levels | 21 – 49 |
| Low Levels | 10 – 20 |

Source: researcher (2024)

Table 3 shows the levels of spiritual well-being in three categories (High, Moderate and low) of the respondents.

3.8 Data Collection Procedure

Flick (2017) asserts that incomplete data gathering can produce deceptive study results. First, the researcher ascertained the following before setting foot on the ground: authorization letters from the Tangaza University College's Post-Graduate Program Director and the Institute of Youth Studies' (IYS) Program Director. The researcher delivered this authorization letters and a copy of the proposal to Tangaza University Research Ethics Committee College (TUREC) in order to receive an institutional clearance letter. The researcher then requested the National Council for Science, Technology, and Innovation (NACOSTI) for permission in writing. Now, using the NACOSTI permit as support, the researcher wrote to Priests who were the fathers in charge of Western Deanery, Archdioceses of Nairobi asking for permission to collect data among emerging adults.

Each parish had a code for all the participants and the questionnaire was quoted depending on each parish. For example, the St. Michael parish code was S.M/01 and the number followed according to the participants. The risk involved was that when answering the questionnaire, the participants might have had unpleasant feelings or any emotional or psychological risks that could have arisen as participants interacted with the research tools when remembering incidents that were painful experiences from childhood. Therefore, the researcher was ready to do debriefing counselling sessions for participants before and after data collection.

Additionally, there was awareness and vigilance on the part of the researcher that parenting styles could evoke difficult childhood memories for those participants who might have gone through childhood abuse or neglect. Participating in this study had the possibility of also of bringing about sad emotions for the participants who had experienced the loss of a parent in death. Therefore, the researcher was aware of the foreseeable risks and prepared to have a debrief session with the participants to find out the thoughts that arose and normalize any difficult emotions.

An introduction letter was prepared and attached to the questionnaire link to explain the research focus and need. The letter assured the participants of confidentiality through informed consent that their names were not included in the questionnaires and the use of the data collected was only for academic purposes. The respondents were also assured that they were free to withdraw at any time. The researcher met with the different groups of emerging adults on Sundays in Parishes because it was only on Sundays that youths were free. During the meeting, the researcher explained the questionnaire clearly. After explaining the information about the questionnaire, the respondents ticked or cycled the questionnaire in the presence of the researcher or research assistant.

3.9 Data Analysis

This current study was quantitative therefore the descriptive and inferential statistics methods were employed in the analysis of the data. The analysis was based on the demographics and the two variables of the study. The IBM Statistics 25 Version of the SPSS was used to help in the interpretation of the data. The levels were obtained using descriptive statistical scores (percentages, mean, average, and total scores. Pearson correlation analysis showed results in terms of difference of freedom (df), p-value (Sig), B Prediction (β), the mean (M) and standard deviation (SD). The results that were obtained from the analysis were translated into tables, charts, figures and graphs.

Table 4: Data analysis

| Data analysis of: | Variable type | Purpose of the test | Type of the test |
|-----------------------------|----------------------|--|---|
| Demographic characteristics | Categorical | To collect participants' demographic characteristics | Frequencies, percentages, means, and standard deviation |
| Objective 1 | Scale | To find out the parenting styles | Descriptive |
| Objective 2 | Scale | To establish the levels of spiritual wellbeing | Descriptive |
| Objective 3 | 2 scale variables | To measure the relationship between parenting styles and spiritual wellbeing | Pearson's correlation |

Source: Researcher (2024)

Table 4 shows that the descriptive statistics were used to analyze demographic characteristics, the identification of parenting styles and the obtaining of levels of spiritual well-

being of emerging adults in the Western Deanery of the Archdiocese of Nairobi, Kenya. Pearson correlation was used to measure the relationship between parenting styles and spiritual well-being by observing the association between the two variables.

3.10 Ethical Considerations

Vanclay et al., (2013) stated, while referring to the Code of Ethics of the Professional Association of International Agencies (CEPAIA), that every researcher has to be aware of the delicacy involved in doing research that involves human beings. Ethical factors are important for professionals and these professionals should consider them seriously. The researcher must follow the steps of the ethical requirements for data collection before engaging the participants. Therefore, the researcher took into account obtaining approval from NACOSTI as well as the Research Ethics Committee of Tangaza University (TUREC) for this study. From the beginning of every data collection exercise, the researcher made sure to state the purpose of the research and give the necessary information to the participants. Finally, as required the work was submitted to a plagiarism test.

Informed Consent: The participants were informed about the study's purpose, procedures, risks, and benefits after which they voluntarily agreed to participate. It took roughly 15 to 20 minutes to participate in the study. When participants agreed to be part of the study, the informed consent was signed.

Confidentiality: All respondents' identities were entirely protected. The participants were assured that all their responses for the information they were providing in the study would be treated strictly confidential and the researcher did so. The researcher made sure that the consent of every respondent was solicited with respect and dignity. To ensure confidentiality, the data information

of the respondents was kept in a safe cupboard so that it was protected safely. To ensure anonymity, the researcher did not use the participants' real names, the questions were quoted, and the name was not identified.

Right to Withdraw: Participation was a free choice; nobody was forced to participate in the study. The participants had a right to withdraw from the study at any time if they did not want to continue participating in the study. Additionally, the researcher explained accurate information about the nature of the study so that participants could choose whether to participate. The participants were made aware that all the data information was only for academic purposes and no names were mentioned in the outcome of the research. The participants had a right to withdraw from the study at any time if they did not want to continue participating. Since the target populations were all mature adults, they were able to decide freely if they wanted to participate in the study or not.

Minimization of Harm: The researcher ensured that any potential harm or discomfort to participants was avoided and minimized and that the benefits of participation outweighed any risks. The researcher ensured any harm was avoided physically, psychologically or legally to the respondents.

Debriefing: The researcher was ready to provide debriefing for any participants who requested it to process any difficult emotions that might have arisen, and also to explain the findings of the research endeavor. The tool on parenting styles could evoke difficult childhood memories for the participant who might have gone through childhood abuse or neglect. Participating in the study entailed the possibility of evoking sad emotions for the participants who might have experienced the loss of a parent in death. Therefore, the researcher was aware of it and prepared to have a debriefing session with the concerned participants in the event of such eventualities.

3.11 Envisaged Impact of the Study

The researcher was enriched by gathering useful information that gave insights into the relationship between parenting styles and spiritual well-being among catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya. This study's findings were given to the Parish Priests to comprehend how the parents used the parenting styles in raising their children and the situation of the spiritual well-being of emerging adults in the parishes. Parish Priests can share the information by preaching or organizing workshops or seminars with different groups including parents in the parishes so that the information reaches the parents. The study provided useful information that assisted the relevant Catholic Church in making ideal policies for enhancing programs to support emerging adults's spiritual growth in the Catholic Church and to raise awareness among parents to raise their children in appropriate parenting styles. The study's findings assisted emerging adults in understanding the value of knowing the relationship between parenting styles and the level of their spiritual well-being.

3.12 Chapter Summary

This chapter discussed various methods, techniques, and approaches that the study adopted to collect, analyze, and interpret the research findings. The chapter explained the epistemology, research design, and geographical location of the study. Moreover, the target population and sampling aspects, including the sampling design, frame, and technique were explained to show how the sample size was determined. The chapter further justified the use of established research instruments and how the instruments were pre-tested to determine reliability and validity. Other critical elements discussed in the research methodology chapter are data collection and analysis procedures and ethical considerations for the study.

CHAPTER FOUR

RESULTS

4.1 Introduction

This chapter offers an overview of the study's statistical findings which were carried out using the SPSS Software (Version 25). This section will display the scales' reliability findings and the results of the acquired skewness and obtained kurtosis, which were used to verify the normality of the distribution of the data. The data collected for the three study objectives underwent an analytical process that produced the results that are displayed below. These objectives were to determine the parenting styles used among Catholic emerging adults and measure the levels of spiritual well-being among Catholic emerging adults. Finally, to find out if there was a relationship between parenting styles on spiritual well-being among Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya.

4.2 Response Rate

This section presented the return rate of the questionnaires given to the respondents. The questionnaires were given at different times to different groups of youths in eight parishes. The respondents answered the questionnaires which were returned and counted. The analysis of the completed questionnaires is shown in Table 5.

Table 5: Response rate

| Sample size | Distributed | Returned | Invalid | Valid | Percentage (%) |
|-------------|-------------|----------|---------|-------|----------------|
| 290 | 290 | 285 | 3 | 282 | 97 |

In the current investigation, Table 5 shows that the sample size was determined to be N = 290. After being distributed, only 285 questionnaires were returned. Out of 285, three had many missing variables including age and more than four variables which made replacement of the variables impossible and thus were discarded. Hence, 282 were considered for overall data analysis. Therefore, the response rate was at 97%.

4.3 The Reliability of the Scales

The Parental Authority Questionnaire (PAQ), which measures parenting styles, and the Spiritual Well-Being Scale (SWBS), which measures spiritual well-being, were the two independent, standardized questionnaires utilized in this study to examine the two variables. This experiment was conducted using SPSS version 25. As a result, Table 6 presents the findings of the inter-rater reliability analysis conducted on the two scales.

Table 6: Scales

| No. | Scale | Items | Cronbach's Alpha | Skewness | Kurtosis |
|-----|-------|-------|------------------|----------|----------|
| 1 | PAQ | 30 | 0.728 | 0.250 | -1.346 |
| 2 | SWBS | 10 | 0.780 | -1.459 | 0.959 |

According to Table 6, the results obtained for computed measurements of the reliability of the two instruments were: PAQ, (α) = 0.728 and SWBS, (α) = 0.780. Thus, the two instruments showed internal consistency of the instruments since the two scales had alpha above (α) = 0.70. Therefore, the two scales were good and acceptable to be used among emerging adults of the Western deanery of the Archdiocese of Nairobi, Kenya.

The selected data set's normalcy was verified using skewness and Kurtosis. The data are considered symmetrical in theory if the Skewness is between -0.5 and 0.5, and a normal

distribution is frequently inferred if the Kurtosis is close to 0 (Hatem et al., 2022). Table 6 shows that the PAQ's skewness and kurtosis were within the indicated ranges, indicating that the scale's data was normally distributed. However, for SWBS, the skewness indicated that the data were symmetrical, albeit since it is marginally greater than 0, they are slightly outside of the normal distribution range.

4.4 Demographic Details of Respondents

To evaluate the four demographic variables derived from the respondents' demographic profiles, the researcher employed the descriptive approach by looking at the frequencies. The four variables—age, education level, gender, and marital status—were analyzed. Table 7 thus summarizes and presents the social demographic characteristics:

Table 7: Social demographics of respondents

| Variables | Frequency | | Percentage |
|-----------------------|-----------|--------------------|------------|
| | | Age | |
| 17 - 22 | 141 | | 50.0 |
| 23 - 25 | 108 | | 38.3 |
| 26 - 29 | 33 | | 11.7 |
| | | level of education | |
| Secondary Certificate | 122 | | 43.3 |
| Diploma | 97 | | 34.4 |
| BA | 61 | | 21.5 |
| MA | 1 | | 0.4 |
| PhD | 1 | | 0.4 |
| | | Gender | |
| Male | 123 | | 43.6 |
| Female | 159 | | 56.4 |
| | | Marital Status | |
| Married | 56 | | 19.8 |
| Single | 224 | | 79.4 |
| Divorced | 1 | | 0.4 |
| Widowed | 1 | | 0.4 |

As indicated in Table 7, concerning the age distribution, data showed that the frequency of the respondents aged 18-22 years was higher (50%) as opposed to 23-25 years (38.3%) and 26 – 29 years (11.7%). Regarding classification of the level of education, the emerging adults who hold secondary school certificates contained the highest number of participants, (43.3%) followed by diploma holders, (34.4%), and degree (BA) holders, (21.5%). Concerning gender affiliation, the data showed, (43.6) were male and (56.4%) were female emerging youths. Concerning marital status, two main strata made up the large population, the married (19.8%) and the single (79.4%).

4.5 The Parenting Styles among Catholic Emerging Adults of Western Deanery

The first objective was to find out the parenting styles used among the Catholic emerging adults of Western Deanery, Archdiocese of Nairobi, Kenya. After transforming and computing the variable (Parenting styles), the descriptive analysis, specifically frequencies, revealed that the emerging adults admitted to having received the following identified parenting styles presented in Table 8.

Table 8: Parenting styles

| Parenting Style | Range | Mean | Standard | | Percentage of Mean |
|-----------------|---------|-------|-----------|-----------------|--------------------|
| | | | Deviation | Minimum Maximum | |
| Permissiveness | 10 - 50 | 25.75 | 6.78 | 12 46 | 51.5 |
| Authoritarian | 10 - 50 | 35.48 | 7.07 | 10 50 | 70.96 |
| Authoritative | 10 - 50 | 34.49 | 6.59 | 15 50 | 68.98 |

Table 8 presents the parenting styles that were used in the upbringing of the emerging adults of the Western Deanery of the Archdiocese of Nairobi, Kenya. Table 8 answered the first objective by looking at the Mean and finding the percentage of the Mean. Following the criteria of the ranges of the instrument, the descriptive statistics showed the dominant parenting style

among participants was authoritarian (70.96 %, M =35.48, SD = 7.07), followed by Authoritative (68.98%, M = 34.49, SD = 6.59) and then permissiveness (51.50%, M =25.75, SD = 6.78). Therefore, it can be deduced that according to this study, the majority of respondents received an authoritarian parenting style represented by an average of 70.96% which meant these emerging adults received a dictatorial kind of parental care.

4.6 Levels of Spiritual Well-Being (SWB) of Catholic Emerging Adults of Western Deanery

The second objective was to find out the levels of Spiritual Well-Being (SWB) of Catholic emerging adults in the Western Deanery Archdiocese of Nairobi, Kenya. The levels of spiritual well-being calculated are presented in Table 9.

Table 9: Levels of the spiritual well-being of emerging adults

| Description | Range | Frequency | Percentile |
|--------------------|--------------|------------------|-------------------|
| low level | 10 - 20 | 3 | 1.1 |
| Moderate level | 21 - 49 | 278 | 98.5 |
| High level | 50 - 60 | 1 | 0.4 |
| Total | | 282 | 100 |

Table 9 presented the levels of spiritual well-being of emerging adults of the Western Deanery of the Archdiocese of Nairobi, Kenya. Following the criteria of scoring of the creators of the scale, the data interpretation showed that from the total population of participants (1.1%) respondents scored between 10 to 20 and these were in the category of low level of spiritual well-being which reflected a sense of unsatisfactory relationship with God. There were (98.5%) of respondents who scored between 21 to 49 and this reflected a moderate sense of religious well-being. There were only (0.4%) respondents who scored between 50 and 60 and this one was in the

category of high level of spiritual well-being which reflected a positive view of one's relationship with God. According to the current study, the majority of the emerging adults expressed a moderate level of spiritual well-being (n = 278) which meant that their sense of religious well-being was average, neither low nor high.

4.7 Relationship between Parenting Styles and Spiritual Well-Being of Catholic Emerging Adults in the Western Deanery

The third objective was to find out if there was a relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya. Pearson's correlation was performed for each parenting style with spiritual well-being. Firstly, the outcome of Pearson's correlation coefficients of passiveness parenting style with spiritual well-being was summarised and presented in a Scatter plot in Figure 2.

Figure 2: Relationship between permissiveness parenting style and spiritual well-being

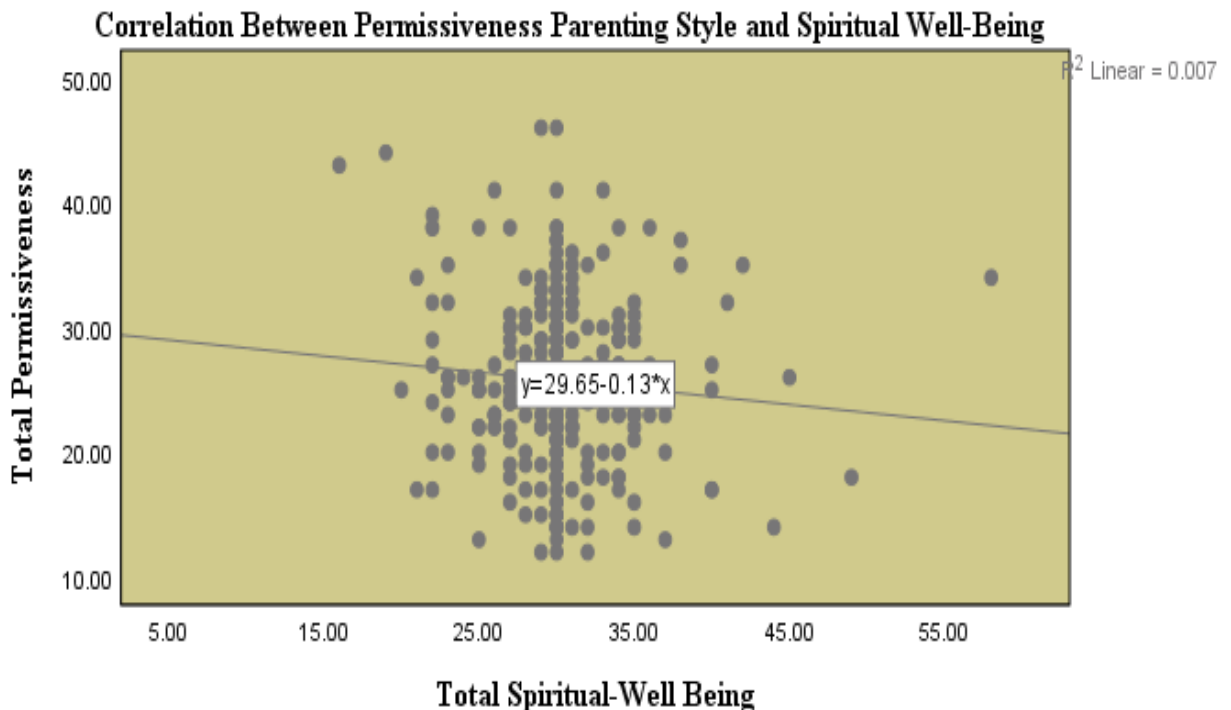


Figure 2 showed that the data was scattered indicating a weak negative relationship between parenting style and spiritual well-being. However, the scatter plot alone could not establish exactly how the two variables were correlated, and it was not able to establish the exact significance of that relationship either. Therefore, Pearson’s correlation coefficient was conducted and results presented in Table 10.

Table 10: Relationship between permissiveness parenting style and spiritual well-being

| | | Total Permissiveness | Total Spiritual Well-Being |
|----------------------------|---------------------|-----------------------------|-----------------------------------|
| Total Permissiveness | Pearson Correlation | 1 | |
| | Sig. (2-tailed) | | 0.155 |
| | N | 282 | 282 |
| Total Spiritual Well-Being | Pearson Correlation | -0.085 | 1 |
| | Sig. (2-tailed) | 0.155 | -0.085 |
| | N | 282 | 282 |

A Pearson product-moment correlation coefficient was computed to assess the relationship between the permissiveness of parenting style and spiritual well-being of the emerging adults of Western Deanery of the Archdiocese of Nairobi, Kenya. Table 10 shows that there was a weak negative relationship between permissiveness in parenting style and spiritual well-being ($p=0.155$, $r=0.085$) of emerging adults. In terms of strength, there existed a weak negative relationship between permissiveness parenting style and the spiritual well-being of the emerging adults of Western Deanery ($r = -0.085$). These results showed that any change in a permissiveness parenting style that the emerging adults received from their parents did not bring about any change in the spiritual well-being of emerging adults of Western Deanery.

Secondly, the outcome of Pearson's correlation coefficients of authoritarian parenting style with spiritual well-being was summarized and presented in a Scatter plot in Figure 3.

Figure 3: Relationship between authoritarian parenting style and spiritual well-being

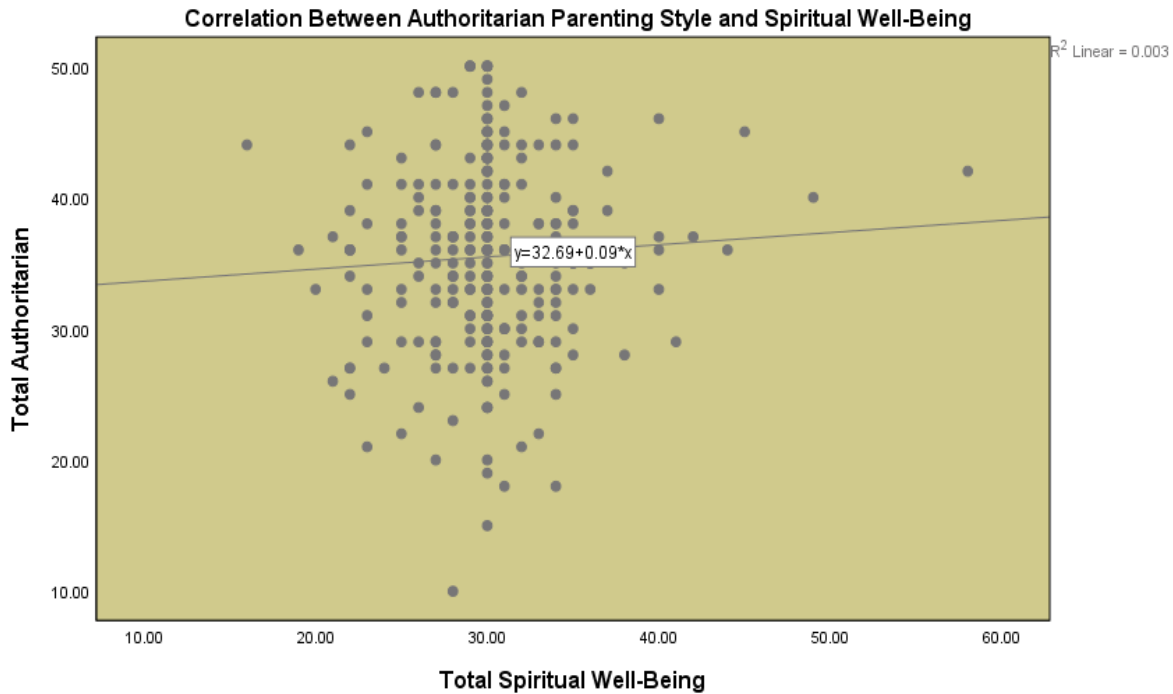


Figure 3 shows that the data was scattered indicating a weak relationship between authoritarian parenting style and spiritual well-being. However, the scatter plot alone could not establish exactly how the two variables were correlated, and it was not able to establish the exact significance of that relationship either. Therefore, Pearson's correlation coefficient was computed and statistical data generated by that test was presented in Table 11.

Table 11: Relationship between authoritarian parenting style and spiritual well-being

| | | Total Authoritarian | Total Spiritual Well-Being |
|----------------------------|---------------------|---------------------|----------------------------|
| Total Authoritarian | Pearson Correlation | 1 | 0.058 |
| | Sig. (2-tailed) | | 0.329 |
| | N | 282 | 282 |
| Total Spiritual Well-Being | Pearson Correlation | 0.058 | 1 |
| | Sig. (2-tailed) | 0.329 | |
| | N | 282 | 282 |

A Pearson product-moment correlation coefficient was computed to assess the relationship between authoritarian parenting style and spiritual well-being of the emerging adults of Western Deanery of the Archdiocese of Nairobi, Kenya. Table 11 shows a weak relationship between Authoritarian parenting style and spiritual well-being which did not warrant attention ($p = 0.329$, $r = 0.058$) of emerging adults of Western Deanery. In terms of strength, there existed a weak relationship between the authoritarian parenting style and the spiritual well-being of the emerging adults of Western Deanery ($r = 0.058$). The result of the current study about the relationship is very insignificant, therefore the changes in authoritarian parenting styles affected little to changes in the spiritual wellbeing of emerging adults.

Thirdly, the outcome of Pearson's correlation coefficients of authoritative parenting style with spiritual well-being was summarized and presented in a Scatter plot in Figure 4.

Figure 4: Relationship between authoritative parenting style and spiritual well-being

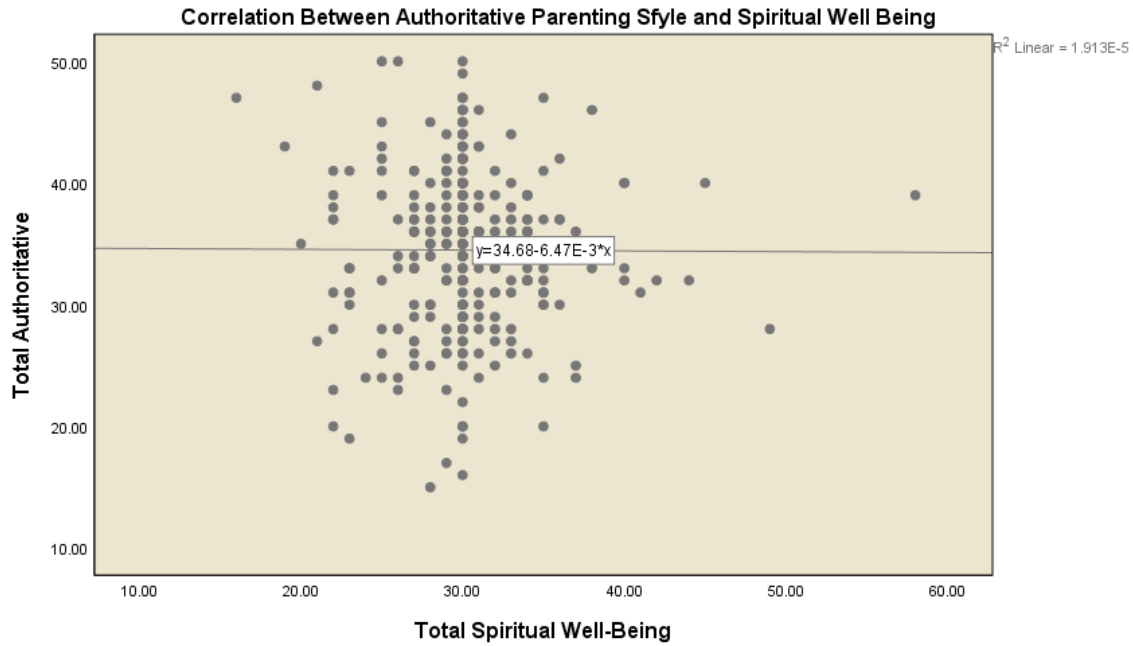


Figure 4 showed that the data was scattered and the scattered dots indicated a weak negative relationship between authoritative parenting style and spiritual well-being. However, the scatter plot alone could not establish exactly how the two variables were correlated, and it was not able to establish the exact significance of that relationship either. Therefore, Pearson’s correlation coefficient was computed and statistical data generated by that test was presented in Table 12.

Table 12: Relationship between authoritative parenting style and spiritual well-being

| | | Total Authoritative | Total Spiritual Well-Being |
|----------------------------|---------------------|--------------------------------|-----------------------------------|
| Total Authoritative | Pearson Correlation | 1 | -0.004 |
| | Sig. (2-tailed) | | 0.942 |
| | N | 282 | 282 |
| Total Spiritual Well-Being | Pearson Correlation | -0.004 | 1 |
| | Sig. (2-tailed) | 0.942 | |
| | N | 282 | 282 |

A Pearson product-moment correlation coefficient was computed to assess the relationship between authoritative parenting style and the spiritual well-being of the emerging adults of Western Deanery of the Archdiocese of Nairobi, Kenya. Table 12 showed that there was a weak negative relationship between authoritative parenting style and spiritual well-being ($p = 0.942$, $r = -0.004$) of emerging adults. In terms of strength, there existed a weak negative relationship between the authoritative parenting style and the spiritual well-being of the emerging adults ($r = -0.004$). These results showed that any change in the authoritative parenting style that the emerging adults received from their parents did not bring about any change in the spiritual well-being of emerging adults of Western Deanery.

Finally, Pearson's Bivariate Correlation was performed on total parenting style and total spiritual well-being. The outcome of Pearson's correlation coefficients of total parenting style with total spiritual well-being was summarized and presented in a Scatter plot in Figure 5.

Figure 5: Relationship between total parenting styles and total spiritual well-being

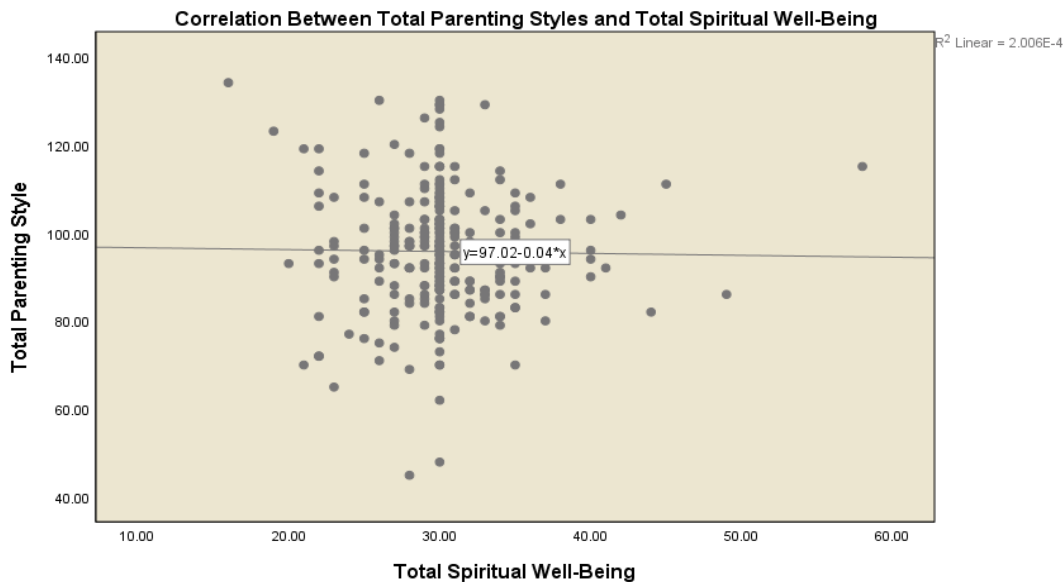


Figure 5 showed that the data was scattered and posed a low degree of relationship between parenting styles and spiritual well-being ($r = -0.014$, $p = 0.813$). The scatter plot alone was able to show vaguely that there was a weak relationship between the two variables. However, the scatter plot was not able to establish the strength of the significance of that relationship. Therefore, Pearson’s correlation coefficient was computed and statistical data generated by that test was presented in Table 13.

Table 13: Relationship between parenting styles and spiritual well-being

| | | Total Parenting Style | Total Spiritual Well-Being |
|----------------------------|---------------------|------------------------------|-----------------------------------|
| Total Parenting Style | Pearson Correlation | 1 | -0.014** |
| | Sig. (2-tailed) | | 0.813 |
| | N | 282 | 282 |
| Total Spiritual Well-Being | Pearson Correlation | -0.014** | 1 |
| | Sig. (2-tailed) | 0.813 | |
| | N | 282 | 282 |

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

Table 13 showed that there was a weak relationship between parenting styles and spiritual well-being ($r = -0.014$, $p = 0.813$) of emerging adults of Western Deanery. In terms of strength, there existed a weak relationship between parenting styles and the spiritual well-being of emerging adults ($r = -0.014$). These results showed that any change in parenting styles that the emerging adults received from their parents did not bring about any change in the spiritual well-being of emerging adults of Western Deanery. Likewise, any change in the spiritual well-being of emerging adults did not change anything in the parenting styles that were given to emerging adults by their parents.

4.8 Limitations of the Study

There is no perfect study, this study too had some limitations. The first limitation was during completion of the questionnaire respondents sat close to each other which made way for interaction while answering the questionnaire. Fortunately, this was overcome by identifying the concern early enough and encouraging respondents to address concerns about the questionnaire directly to the researcher; thus, the compromise in answering questions was overcome. The second limitation was that a good number of respondents especially females hesitated to indicate age at first on the questionnaire but the researcher quickly through invigilation noticed that and made an assurance of confidentiality to spur respondents to enter age. The third limitation was that some respondents took too long to answer questions and were immersed in pondering over the questions which could have compromised the spontaneity of answering. Nonetheless, the explanation to the respondents about answering with sincerity and spontaneity abated the problem of trying to reason out and justification of the options given on the questionnaire.

The researcher also observed that participants generally had some misgivings about how the information was going to be used, which resulted in a lengthy wait for clarification. Although the degree of the compromise could not be determined, this could have also jeopardized the responses provided. Nonetheless, the participants' confidence was regained by guaranteeing confidentiality, assuring the avoidance of using real names and that the exercise was for academic purposes. Additionally, the identified limitation was because the quantitative research paradigm overlooked the respondents' direct and detailed expressions of experiences and perspectives, however, insights gained from the answered questions questionnaires were sufficient enough to get the reality of the life of the emerging adults. Despite the few limitations which have been noted

in this study, the methods used for data analysis were found to be satisfactory and they effectively helped the researcher to meet the objectives of the study.

4.9 Chapter Summary

This quantitative research sought to examine the relationship between parenting styles and spiritual well-being among Catholic Emerging Adults in Western Deanery, Archdioceses of Nairobi, Kenya. This chapter presented the findings of the study first the response rate and showed the manner of the distribution of the data by subjecting data to Skewness and Kurtosis analysis. The Cronbach test results were done to find out the reliability of the two scales used in the study and then the presentation of the demographic details of participants was done systematically. Further, the outcome of the research about the three objectives of the study was presented in Tables. Finally, the limitations of the study were explained. The next chapter discusses the study and the key findings, conclusion, and provides recommendations for further studies.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

The chapter provides a discussion of study results while comparing them with key findings of similar or different studies worldwide. The discussion addressed the relationship of the three objectives of the study as well as the socio-demographic characteristics of respondents' age (18 to 29), gender, level of education, and marriage status. Further, in this chapter, the conceptual framework was revisited to assess the relationship among the variables of the study topic.

5.2 Demographic Characteristics of Catholic Emerging Adults in Western Deanery

The respondents were male and female and (43.6) were male and (56.4%) were female emerging adults from the Western Deanery. The response rate was 97%. This study considered age, gender, levels of education, and marriage status as the main features of the demographic characteristics of the emerging adults aged 18 to 29 from Western Deanery, Archdioceses of Nairobi, Kenya.

Concerning the age distribution, data showed that the frequency of the respondents aged 18-22 was higher (50%) and was not consistent with the study done at the University of Pakistan where the age range of students was 16 -26 years (Noreen & Abbasi, 2020). This age range implied emerging adults had probably transitioned to tertiary education and could provide reliable information about parenting styles and spiritual well-being.

Concerning gender, this study showed that the males represented were (43.6%) and (56.4%) were female youths. These results about gender were not consistent with the study done

at two universities in China where the male population was 27.2% and the female 34.7% (Ma & Lan 2022). This entails that there are probably more females than males among emerging adults, which is normal because seemingly in many communities there were more women than males in terms of population.

Regarding classification of the level of education, the emerging adults who hold secondary school certificates had the highest number of participants, (43.3%). These results were in line with a study done in Buenos Aires City, Argentina where the participants were 369 (97%) only had left secondary schools (De la Iglesia et al. 2014). The similarity between the two studies could be a shred of evidence that emerging adults who had acquired at least a certificate from secondary school could talk comfortably and freely about parenting styles. Concerning marital status, this study learned one side in terms of the population, which was shown to be married (19.8%) and single (79.4%). Principally, the study population had a large percentage of single emerging adults. This is in agreement with a study done in five countries Malaysia, Indonesia, China, Kenya, and the Philippines where the study comprised 50.2% of single respondents while the married were 27.5% (Wider et al. 2023). The possible explanation for this similarity is that could be because of age ranges and some of them were in time for marriage and some were still younger so they still wanted to achieve the personal goals for their lives before they married.

5.3 Parenting Styles among Catholic Emerging Adults of Western Deanery

The first objective was to find out the parenting styles used among the Catholic emerging adults of Western Deanery in the Archdiocese of Nairobi, Kenya. The results of this study after using the descriptive statistics showed the dominant parenting style among participants was authoritarian: at 70.96 %, followed by Authoritative at 68.98%, and then permissiveness at

51.50%. In this current study, the majority of respondents received an authoritarian parenting style which is similar with the study done in Spain and Portugal: authoritarian 15.2% and 14.2%, permissive style 13.2% and 13.2%, and authoritative 7.1% and 6.5% respectively (Parra, et al., 2019).

A study done in Kiambu County, Kenya was also in line with the findings of the current study because the Kiambu study showed 49.8% authoritarian, 8.1% authoritative, and 40.9% permissiveness (Gatune, 2020). Therefore, the emerging adults from Kenya (Nairobi County and Kiambu County), together with the studies from Spain and Portugal indicate the possibility of parents who are instructed to begin without offering support. The possible explanation for the similarity was that Nairobi County and Kiambu County, Kenya are big developed and populated cities and parents in these cities were at fast rate embracing the European lifestyle and thus becoming demanding and putting much pressure on their children concerning success in careers.

The results of this current study about parenting styles, however, did not agree with the results study done at Meshginshahr High School in Iran which showed authoritative as a dominating parenting style at 80%, with permissive at 21.3% and authoritarian at 40.8%, (Shirafkan et al., 2022). The possible explanation for the difference in the results was perhaps the difference in the location of the two study places. Western Deanery is in Nairobi where one would get affluent parents who might have been controlling and Meshginshahr High School is located in a small county in Northwestern Iran which is very Islamic and one would expect to find parents who are probability support to the youths.

Other studies whose results were not similar to the findings of this study were: a study done at the Angeles University Foundation in the Philippines that showed that authoritative 50%, authoritarian 25.7% and permissive 24.3% (Embalsado et al., 2021). Similarly, the study done at

St Xavier's College Mapusa Goa, India followed suit because 99 students admitted to having received authoritative parenting styles as opposed to 24 who received authoritarian and 27 who received permissive (Vora, 2015). Likewise, a study done in Kenya, in Kaplamai Davison, Trans Nzoia County revealed the dominance of the authoritative parenting style with a percentage of 36.9% while authoritarian at 19.1% and permissive at 13.6% (Chonge et al., 2016). Religion and tradition could have contributed to the use of authoritative parenting styles in these three areas of the aforementioned studies.

5.4 Spiritual Well-being among Catholic Emerging Adults of Western Deanery

The second objective of this study was to establish the levels of Spiritual Well-Being (SWB) of Catholic emerging adults in Western Deanery, Archdiocese, Nairobi, Kenya. The results showed that participants who scored low levels were 1.1%, respondents who scored moderate levels were 98.5% and respondents who scored high levels were 0.4%. According to this current study, the majority of the emerging adults expressed a moderate level of spiritual well-being at 98.5% which meant that their sense of religious well-being was average.

The results of this current study about the level of spiritual well-being which showed a high of 0.4%, moderate, 98.5% and low 1.1% were not similar with the study done at Midsize Southern University, USA where the levels of spiritual well-being polled high (64.2%), moderate (35.8%) and (0.0) low (Anye et al., 2013). The reason behind this difference is possibly the large number of Latino students at Midsize Universities in the USA, especially the Catholic Church. Additionally, the current study's results were different from the study done at a South African University where the Mean score was 52.97 which was higher (Khumalo & Schutte, 2014). This is a puzzling discovery because the public university in South Africa had higher levels of

spirituality compared to church-going youths in catholic parishes in the Western Deanery, Archdiocese of Nairobi.

Incidentally, the findings about the moderate levels of spiritual well-being of emerging adults in the current study which was 98.5% were higher than the study in the Philippines emerging adults where the students at the Catholic College of Africans polled 74.91% in the moderate category (Calamba& Magallanes, 2023). This similarity was expected because both studies targeted catholic students whose characteristics were similar. There was a possibility of even finding Kenyan Catholics in the sample of the study done in the Philippines since the study targeted Africans and not Filipinos.

The moderate result of the spiritual well-being of emerging adults which was 98.5% disagreed with the findings of the study done in Brazil where 56% of students were at lower levels while 43.7% were at higher levels (Vitorino et al., 2018). The difference could have been due to the size of the population and the region. The Brazilian study was done at the national level while this current study targeted only a small of the county, Kenya. Moreover, the current study had only Catholic students for the sample while the study done at the national level would certainly have different religions and different denominations.

5.5 Relationship between Parenting Style and Spiritual Well-Being of Emerging Adults of Western Deanery

The third objective was to measure if there was a relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya. The current results showed a weak negative relationship between parenting styles and spiritual well-being ($r = -0.014$, $p = 0.813$). This outcome did not agree with the obtained results of the study done at Yildirim University in Turkey where there was no association between

parenting style and spiritual well-being, $X^2 = 5.065$, $p > 0.168$ (Centinkanya, 2020). The possible explanation of a weak negative relationship between parenting styles and spiritual well-being could be that the perception of some emerging adults was influenced by different parents.

Like the results of this study which had a weak negative relationship, $r = -0.014$, $p = 0.813$, a study done in the Midwest, USA at a small Catholic University also had results that showed a negative relationship between parenting styles and religious and spiritual struggles of students, $r = -.27$ and $r = -.29$ (Williams et al., 2019). This meant that the parenting style did not have a relationship with the religious and spiritual struggles of the participants. The similarity in the outcome of the results was due to the same characteristic in the two samples, one of which was the same church which meant the same religious orientation and the same lessons taught as to how to relate with parents.

Therefore, the current study results of weak negative relationship were similar to the study results of Turkey $X^2 = 5.065$, $p > 0.168$ and the USA $r = -.27$ and $r = -.29$ in Catholic University. This could be because both studies' participants were emerging adults which meant that they had started at this age independently searching for meaning in their lives, and the place of God in their lives as well as they started slowly assuming their life responsibilities. Although the size population and cultural contexts were different, surprisingly the study results of the relationship between parenting styles and spiritual well-being in Turkey and the USA were similar to the current result.

The study analysis as stated before had a weak negative relationship, $r = -0.014$, $p = 0.813$ which disagreed with the results of the study done at two Seventh-day Adventist (SDA) universities in the USA, $r = .13$, $p < 0.01$ (Ashley, 2022). The obvious explanation for the difference was the radical differences that existed between the mindset of SDA families and

Catholic families when it came to faith and family life. If there was any Christian denomination that differed a lot from the Catholic Church in many aspects of faith it was the SDA though there existed mutual respect between the two denominations in many places. However, it has been born in mind that SDA universities in the USA also accommodated students from other faith denominations but in this study, only SDA students participated which validated the argument put forward.

Another study that did not agree with the findings of the current study was a study in Malaysia that looked at the relationship between parenting style and the behaviour of children this study had a positive relationship between authoritative parenting style and children's behaviour, $r = 0.61$ (Johari & Mamat, 2011). The possible explanation for this is that the targeted population, unlike in this Malaysian study that targeted parents as participants, the current study had emerging adults as study participants. Certainly, one expects a difference in the outcome from the views of parents and emerging adults.

5.6 Suggestion for Improving Theory

This present study was grounded and supported by the Family Systems Theory (FST). While Family Systems Theory has been instrumental in understanding family dynamics and their influence on various aspects of individual well-being, the findings of this study suggest areas for improvement when applying the theory to the relationship between parenting styles and spiritual well-being. The observation of the real world of university students in terms of parental guidance and spiritual lives coupled with the statistical findings of the identified parenting styles and levels of spiritual well-being prompted some suggestions for the improvement of the theory. Firstly, the

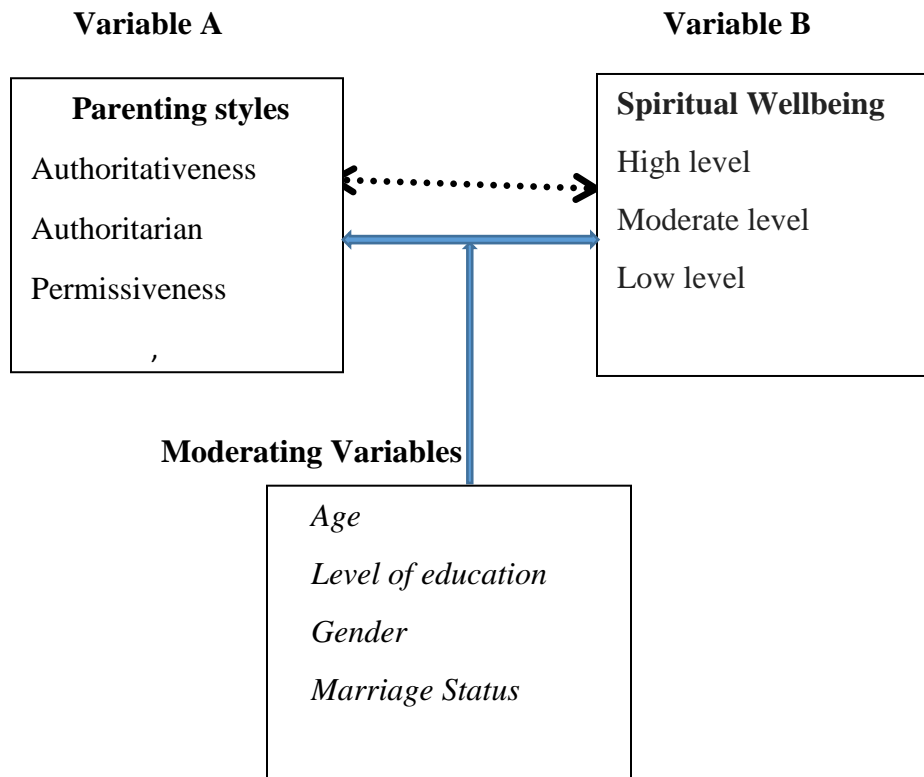
theory could be expanded to include more specific variables that account for the complexity of spirituality in emerging adults.

This research investigated the relationship between parenting styles and spiritual well-being basing itself on Family Systems Theory (FST) and the outcome of the correlation ($r = -0.014$; $p < 0.813$) showed a weak negative relationship among emerging adults of Western Deanery. In light of the findings of this quantitative correlational study, the theoretical framework of this study was revisited. As a result, the employment of FST in this study was pertinent and appropriately informed this investigation. Thus, the theory would be of more benefit if the inclusion of modern family structures and diverse cultural contexts, particularly in recognizing the shifting dynamics of parenting in different socio-economic settings was considered. These inclusions would enhance the applicability of Family Systems Theory in diverse contexts and lead to a more comprehensive understanding of the interplay between family systems and spiritual well-being.

5.7 Revisited Conceptual Framework

The current study had initially posited a conceptual framework to guide the study. After obtaining the results the conceptual framework was revisited. Thus, the results prompted the alteration of the framework as presented in Figure 6.

Figure 6: Relationship between parenting styles and spiritual well-being



Source: Researcher (2024)

Initially, the conceptual framework posited a bidirectional relationship between parenting styles—authoritative, authoritarian, and permissive—and spiritual well-being, categorized into high, moderate, and low levels. Unfortunately, based on the findings of this current study, it was discovered that there was a weak negative relationship between parenting styles and spiritual well-

being among emerging adults and the dotted lines represent that. The absence of a correlation suggested that the changes in parenting did not affect any changes in spiritual well-being.

5.8 Chapter Summary

The chapter has presented a discussion of the findings concerning existing literature. The chapter confirmed a consistency between the current study's findings and past studies in other contexts. This chapter revisited the conceptual framework that was initially presented in Chapter Two and related the findings from Chapter Four to the existing literature. Additionally, the chapter has explained the support of the theory. The next chapter will present the summary, conclusion, and recommendations for future research and practice.

CHAPTER SIX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

6.1 Introduction

This chapter presents a summary of the study's findings, conclusion, and recommendations derived from the research study. The chapter also makes recommendations for future research.

6.2 Summary of Key Findings

This research investigated the relationship between parenting styles among the Catholic emerging adults of Western Deanery in the Archdiocese of Nairobi, Kenya. The quantitative approach with correlation survey design was utilized in the investigation. The sample size for this study was 282 emerging adults from Western Deanery. Two scales were used: the Parental Authority Questionnaire (PAQ) and spiritual well-being (SWBS). Data analysis was carried out on SPSS version 25.

The research outcome had (97%) response rate as opposed to the intended sample size of the study ($n = 290$). Concerning the age distribution, data showed that the frequency of the respondents aged 18-22 years was higher (50%) as opposed to 23-25 years (38.3%) and 26 – 29 years (11.7%). Education level, the participants who had secondary school certificates contained the highest number (43.3%) followed by diploma holders, (34.4%) and degree (BA) holders, (21.5%). Concerning gender affiliation, the data showed, that (43.6) were male and (56.4%) were female youths. Concerning marital status, the married (19.8%) and the single (79.4%).

The first objective was to find out the parenting styles used among the Catholic emerging adults of Western Deanery in the Archdiocese of Nairobi, Kenya. The results obtained after the analysis of parenting styles showed that the authoritarian yielded 70.96 % while authoritative was

68.98% and permissiveness polled 51.50%. Therefore, the majority of the respondents experienced the authoritarian parenting styles in this current study.

The second objective was to find out the levels of Spiritual Well-Being (SWB) of Catholic emerging adults of Western Deanery, Archdiocese, Nairobi, Kenya. From the Population of participants, 1.1% of respondents scored a low level of spiritual well-being, 98.5% of respondents scored a moderate level and 0.4% was for the participants who scored a high level. Therefore, 70.69 % and above of the population experienced an authoritarian parenting style.

The third objective was to find out the relationship between parenting styles and spiritual well-being among Catholic emerging adults in Western Deanery, Archdioceses of Nairobi, Kenya. The analysis revealed there was a weak negative relationship between parenting styles and spiritual well-being ($r = -0.014$, $p = 0.813$). Therefore, the changes in parenting styles did not affect the changes in spiritual well-being.

6.3 Conclusions

The research was undertaken to identify the relationship between parenting styles and the spiritual well-being of emerging adults of the Western Deanery of the Archdiocese of Nairobi, Kenya. The conclusions are principally based on the quantitative approach applied in answering the three objectives of the study.

Concerning the identification of parenting styles, the current study showed that 70% and above of emerging adults experience authoritarian parenting styles. This outcome was an indication that most of the emerging adults in question came from parents whose role of parenting was directive leaving no decisions on the part of their children. The emerging adults seemingly had parents who had a lot of demands and probably did not agree together about the daily life of the concerned youths. It can be concluded that if these emerging adults are not made aware of what

they received and if no steps are taken to overcome this parenting style, they may continue experiencing the negative effects of parenting styles they received from their parents.

According to this current study, the emerging adults expressed a moderate level of spiritual well-being which meant that their sense of religious well-being was average, neither low nor high. This discovery was an indication that emerging adults were able to remain open and allow themselves to be molded by the values of the churches or regions they affiliated themselves. Additionally, the average level of the spiritual well-being of these youths is an indication that the sense of the Supreme Being was well-appropriated which made them realize that there was somebody of supreme power who had positively influenced their lives.

This research clearly illustrated that there was a weak negative relationship between parenting styles and spiritual well-being among emerging adults of Western Deanery, Archdiocese of Nairobi, Kenya. This implied that any change in parenting styles that the emerging adults received from their parents did not bring about any change in the spiritual well-being of emerging adults and vice versa. It could be concluded that any investment in any of the two variables may not yield positive results as long as the two variables are related together with two different populations, parents and youths.

6.4 Recommendations

Based on the study findings and conclusions, the following recommendations are provided.

Catholic emerging adults: It was recommended that emerging adults continue to prioritize spiritual well-being and remain proactive in the spiritual growth activities in the church that promote this well-being. The findings indicated that the spiritual well-being of emerging adults scored a moderate level among the participants. Therefore, emerging adults seek spiritual well-

being personally and participate in available church activities. Engaging in peer youth groups in the church, and attending Sunday Mass which can help their spiritual wellbeing.

Church leaders (Priests): This study recommended that church leaders continue to vigorously help emerging adults in their spiritual well-being. The current results showed that emerging adults had moderate levels of spiritual well-being though these figures seemed moderate, still, the emerging adults need to be supported to move to a higher level of spiritual well-being by organizing workshops for spiritual growth. Parish Priests should work to identify and address the gaps in spiritual well-being systems among youth in the parishes. This can be achieved by facilitating regular feedback meetings to understand youth's specific needs, enhancing peer support networks, and providing consistent and equitable access to support resources for spiritual growth in the Western Deanery.

Parents of the Catholic Emerging Adults: Parents should consider continuing to provide opportunities for their children to practice for their spiritual well-being. According to the current result, most parents use authoritarian parenting styles. Therefore, parents should establish best practices for active integration of the spiritual well-being of emerging adults. By doing so, the quality and consistency of spiritual well-being can be improved, leading to a better overall higher level of spiritual well-being for emerging adults. The current study findings showed that the majority of the participants experienced authoritarian parenting styles, which meant most parents did not give space to express their children's feelings and were dictatorial in relating with their children. Therefore, parents should be flexible and more concerned about giving freedom to their children and allowing them to take initiative in their lives.

Counselling Psychology Practitioners: The study recommends the opening of psychology departments in schools and churches. This will enable counselling psychologists to help youth to

understand themselves better and overcome the unhealthy parenting styles which their parents practice at home. The practitioners will use skills to instill in youths strategies that can help them to cope with the toxic parenting styles that they experience in their daily lives.

Researchers: This current study recommends that researchers go further in finding out why the parenting styles did not correlate with the spiritual well-being of emerging adults. Furthermore, it could be of great benefit to find out if emerging adults from the same family would still attest that they all received the same parenting style from the same parents. This will help to get rid of subjectivity on the part of respondents.

6.5 Recommendations for Further Studies

This study investigated the relationship between parenting styles and spiritual well-being among emerging Catholic adults in Western Deanery Archdioceses of Nairobi, Kenya by utilizing quantitative research. The parenting styles were obtained and the levels of spiritual well-being were evaluated as well in this study. Thus, the recommendations for future research based on this current study were:

Firstly, since the study clearly showed that there was a weak negative relationship between parenting styles and spiritual well-being, it is recommended that a similar study be carried out in other deaneries among Catholic emerging adults. This will enable the results of this study to be replicated in other populations through the new investigation.

Secondly, this quantitative study established the dominating parenting style (authoritarian) and showed moderate levels of spiritual well-being among emerging adults of Western Deanery, Archdiocese of Nairobi, Kenya. Therefore, this study recommends that another study be conducted by using a mixed methods approach with the same Catholic emerging adults in the future to solicit

their views about why they had that parenting style. Additionally, mixed methods may bring out experiences and perceptions as to why the emerging adults had such levels of spiritual well-being.

Thirdly, this study recommended that future studies focus on the parents alone to obtain from them the parenting styles they exercised and see if the styles correlated with spiritual well-being. The methods and tools used in the current study may be used in the future or a purely qualitative approach would suffice. The new study might be carried out in a different diocese or a different geographic area.

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APPENDICIES

APPENDIX A: Participant's Consent Form

Participant Consent Form: Tangaza University

- This research study is being conducted as the requirement for an MA Proposal in Counselling Psychology at Tangaza University
- It has been approved by the supervisors (contact: iysba@tangaza.org)

Informed Consent: The participant will be informed about the study's purpose, procedures, risks, and benefit after which you can voluntarily agree to participate. It takes roughly 15 to 20 minutes to participate in the study.

Confidentiality: All respondents' identities are entirely protected. Each participant's results will only be published in aggregate form; they will not be presented separately.

Right to Withdraw: Your participation in this research is entirely optional and there is no penalty or consequences for withdrawing.

Minimization of Harm: The researcher will ensure that any potential harm or discomfort to participants will be avoided and minimized, and that the benefits of participation outweigh any risks.

Debriefing: The researcher will provide debriefing for any participants who may need it in order to process any difficult emotions that may arise, and also to explain the findings of the research endeavour.

There is no risk to participants in this study, and there is no deceit. Participating in the current phase of the study takes about 25 minutes.

All respondents are kept completely anonymous. The findings of each participant will only be presented in aggregate form, not individually.

- There is no monetary compensation or other inducement for participation in this study; your participation is entirely voluntary. All participants have the option to withdraw at any time and have their information deleted without repercussions.

Name of the researcher: Sr. Teresa Kaw Mai

Researcher's Position: MA student

Address of the University

Tangaza University, Langata, Nairobi, Kenya, 15055-00509,

Telephone number of the Program Leader:

Signed by researcher **Date**.....

Statement to be signed by the participant

I confirm that the organizer has explained fully the nature of the project and the range of activities which I am asked to undertake and that I have received an information sheet. I confirm that I have had adequate opportunity to ask questions about this project.

- understand that my participation is voluntary and that I may withdraw at any time during the project, without having to give a reason
- I agree to take part in this project, by participating in the interviews

Signed by participant..... **Date**.....

APPENDIX B: Questionnaire for participants

Section A: Demographic Characteristics of Participants

This questionnaire has three sections namely: Section 1 = Demographic characteristics of participants, section 2 = Perceived parenting styles, and Section 3 = Spiritual well-being. The findings of this research will be used strictly for academic purposes only. All the information you share will be kept strictly confidential. Kindly answer all questions provided in the various sections.

Please tick the most suitable statements by placing a tick (✓) in the box.

1. Age: []

2. Level of education: Secondary school Certificate Diploma BA
 MA PhD.

3. Gender: [Male]- [Female]- [other] -

4. Marriage Status: [Married] - [Single] - [Divorce] -
[Widow]-

Section B: Parenting Styles

Instructions: For each of the following statements, circle the number of the 5-point scale (1 = strongly disagree, 5 = strongly agree) that best describes how that statement applies to you and your Parent. Try to read and think about each statement as it applies to you and your Parent during your years of growing up at home. There are no right or wrong answers, so don't spend a lot of

time on any one item. We are looking for your overall impression regarding each statement. Be sure not to omit any items.

1 = strongly disagree, 2 = Disagree, 3 = Neither agree nor disagree, 4 = Agree, 5 = Strongly Agree

| | | | | | | |
|-----|---|---|---|---|---|---|
| 5 | While I was growing up, my parent felt that in a well-run home, the children should have their way in the family as often as the parents do | 1 | 2 | 3 | 4 | 5 |
| 6 | Even if the children did not agree with the parents, my parent felt that it was for our good if we were forced to conform to what the parents thought was right for the children | 1 | 2 | 3 | 4 | 5 |
| 7 | As I was growing up, whenever my parent told me to do something, I was expected to do it immediately without asking questions | 1 | 2 | 3 | 4 | 5 |
| 8 | As I was growing up, once family rules had been established, my parent discussed with the children the reasoning behind the rules | 1 | 2 | 3 | 4 | 5 |
| 9. | My parent has always encouraged verbal give and take whenever I felt that family rules and restrictions were unreasonable | 1 | 2 | 3 | 4 | 5 |
| 10. | My parents have always felt that what children need is to be free to make up their minds and to do what they want to do, even if this does not agree with what the parents might want | 1 | 2 | 3 | 4 | 5 |
| 11 | As I was growing up, my parent did not allow me to question any decision made | 1 | 2 | 3 | 4 | 5 |
| 12 | As I was growing up, my parent directed the activities and decisions of the children in the family through reasoning and discipline | 1 | 2 | 3 | 4 | 5 |
| 13 | My parent has always felt that more force should be used by parents to get their children to behave the way they are supposed to | 1 | 2 | 3 | 4 | 5 |
| 14 | As I was growing up, my parent did not feel that I needed to obey rules and regulations of behaviour simply because someone in authority established them | 1 | 2 | 3 | 4 | 5 |
| 15 | As I was growing up, I knew what my parent expected of me in my family, but I also felt free to discuss those expectations with my parent when I felt that they were unreasonable | 1 | 2 | 3 | 4 | 5 |
| 16 | My parent felt that wise parents should teach their children early enough just who is the boss in the family | 1 | 2 | 3 | 4 | 5 |
| 17. | As I was growing up, my parent seldom gave me expectations and guidelines for my behaviour | 1 | 2 | 3 | 4 | 5 |
| 18 | Most of the time as I was growing up, my parent did what the children in the family wanted when making family decisions | 1 | 2 | 3 | 4 | 5 |
| 29 | As the children in the family were growing up, my parent consistently gave up directions and guidance in rational and objective ways | 1 | 2 | 3 | 4 | 5 |

| | | | | | | |
|-----|---|---|---|---|---|---|
| 20. | As I was growing up, my parent would get very upset if I tried to disagree with them | 1 | 2 | 3 | 4 | 5 |
| 21 | My parent feels that most problems in society would be solved if parents would not restrict their children's activities, decisions and desires | 1 | 2 | 3 | 4 | 5 |
| 22 | As I was growing up, my parent let me know what behavior was expected of me and if I did not meet those expectations, I would be punished | 1 | 2 | 3 | 4 | 5 |
| 23 | As I was growing up, my parent allowed me to decide most things for myself without a lot of direction from them | 1 | 2 | 3 | 4 | 5 |
| 24. | As I was growing up, my parent considered the children's opinions when making family decisions but they would not decide on something simply because the children wanted it | 1 | 2 | 3 | 4 | 5 |
| 25 | My parent did not view themselves as responsible for directing and guiding my behaviour as I was growing up | 1 | 2 | 3 | 4 | 5 |
| 26. | My parent had clear standards of behavior for the children in our home as I was growing up but they were willing to adjust those standards to the needs of each of the individual children in the family | 1 | 2 | 3 | 4 | 5 |
| 27 | My parent gave me direction for my behaviour and activities as I was growing up and I was expected to follow those directions without questioning | 1 | 2 | 3 | 4 | 5 |
| 28. | As I was growing up, my parent allowed me to form my point of view on family matters and I was generally allowed to decide for myself what I was going to do | 1 | 2 | 3 | 4 | 5 |
| 29. | My parent has always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with their children when they do not do what they are supposed to do as they are growing up | 1 | 2 | 3 | 4 | 5 |
| 30. | As I was growing up, my parent often told me exactly what was expected of me and how I was expected to do it | 1 | 2 | 3 | 4 | 5 |
| 31 | As I was growing up, my parent gave me clear direction for my behaviours and activities but I was understood when I disagreed with them | 1 | 2 | 3 | 4 | 5 |
| 32 | As I was growing up, my parent did not direct the behaviours, activities and desires of the children in the family | 1 | 2 | 3 | 4 | 5 |
| 33. | As I was growing up, I knew what was expected of me in the family and I was to conform to those expectations simply out of respect for authority | 1 | 2 | 3 | 4 | 5 |
| 34. | As I was growing up, if my parent made decisions in the family that hurt me, I was listened to and my parent would admit to the mistake | 1 | 2 | 3 | 4 | 5 |

Author: Dr. John R. Buri, Department of Psychology, University

Section C: Spiritual Wellbeing Scale

Instructions: For each of the following statements, circle the number of the 6-point scale that best describes how that statement applies to you. Be sure not to omit any items.

1 = strongly agree, 2 = Moderate agree, 3 = agree, 4 = disagree 5 = Moderate disagree, 6=strongly disagree

| Statements | Strongly agree | Moderate Agree | Agree | Disagree | Moderate disagree | Strongly disagree |
|--|----------------|----------------|-------|----------|-------------------|-------------------|
| 35. I don't much find satisfaction in private prayer with God | 1 | 2 | 3 | 4 | 5 | 6 |
| 36. I believed that God loves me and care about me | 1 | 2 | 3 | 4 | 5 | 6 |
| 37. I believed that God is impersonal and not interested in my daily situations. | 1 | 2 | 3 | 4 | 5 | 6 |
| 38. I have a personally meaningful relationship with God | 1 | 2 | 3 | 4 | 5 | 6 |
| 39. I don't get much personal strength and support from my God | 1 | 2 | 3 | 4 | 5 | 6 |
| 40. I believed that God is concerned about my problems | 1 | 2 | 3 | 4 | 5 | 6 |
| 41. I don't have a personally satisfying relationship with God | 1 | 2 | 3 | 4 | 5 | 6 |
| 42. My relationship with God helps me not to feel lonely | 1 | 2 | 3 | 4 | 5 | 6 |
| 43. I feel most fulfilled when I am in close in communion with God | 1 | 2 | 3 | 4 | 5 | 6 |
| 44. My relationship with God contributes to my sense of well-being. | 1 | 2 | 3 | 4 | 5 | 6 |

Bufford, Paloutzian & Ellison (1991), Genia (2001)

APPENDIX C: Permission to use Scales

Parental Authority Questionnaire (PAQ):

From: Buri, John R. <JRBURI@stthomas.edu>
Date: Thu, May 16, 2024 at 5:43 PM
Subject: Re: [External] greeting
To: Maimai Maran <teresamaran10@gmail.com>

Dear Sr. Teresa:

Thank you for your interest in the Parental Authority Questionnaire (PAQ). Please feel free to use the PAQ for any not-for-profit purposes. For further information about the PAQ (for example, scoring details, norms, reliability measures, validity), please see the following journal article:

Buri, J. R. (1991). Parental Authority questionnaire. *Journal of Personality Assessment*, 57, 110-119.

I wish you the best with your research project.

John R. Buri, Ph.D.
Professor
Department of Psychology
University of St. Thomas

Dear Sr. Teresa Maran,

I received your note indicating that you have an interest in the Spiritual Well-Being Scale.

Below I copy and paste an email that I send in response to the many requests I get about the SWBS. It has information that may help you. All items mentioned in this email are available for use. They may be downloaded at no cost at the following website:

<https://www.westmont.edu/psychology/raymond-paloutzian-spiritual-wellbeing-scale>

Effective 2022, the SWBS and any of its translations are available gratis. They may be used at no cost

Thank you,

Raymond Paloutzian (Ray)

On Jul 8, 2024, at 2:03 PM, Maimai Maran <teresamaran10@gmail.com> wrote:

- Dear Dr. Craig W. Ellison, Raymond E. Paloutzian

My name is Sr.Teresa Kaw Mai and I am a second-year counseling psychology master's student at Tangaza University in Nairobi, Kenya. I would like to use your spiritual well-being scale for my research thesis, which examines the relationship between parenting styles and spiritual well-being among emerging adults. I would like to employ your instrument therefore I would like to request your permission. if you allow me kindly send your permission letter through my email so that I can attach it in my thesis.

- Thank you so much in advance for your kind consideration of my request.

•

Sincerely,

Sr.Teresa Kaw Mai FMM

- teresamaran10@gmail.com

APPENDIX D: Ethics Clearance by Tangaza University



TANGAZA UNIVERSITY

Teaching Minds / Touching Hearts / Transforming Lives

REF: DRIE/ISERC2024/01/0026

31st July 2024

To: KAW MAI

Reg. No. YS79/00025/2022

Dear Kaw,

Re: "Relationship between Parenting Styles and Spiritual Wellbeing among Catholic Emerging Adults in Western Deanery, Archdioceses of Nairobi".

This is to inform you that TU-ISERC has reviewed and approved your above research proposal. Your application approval number is *TU-ISERC2024/01/0026*. The approval period is **31st July 2024 – 1st August 2025**. This approval is subject to compliance with the following requirements;

1. Only approved documents including (informed consents, study instruments, MTA) will be used
2. All changes including (amendments, deviations, and violations) are submitted for review and approval by TU-ISERC.
3. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to TU-ISERC within 72 hours of notification.
4. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to TU-ISERC within 72 hours
5. Clearance for export of biological specimens must be obtained from relevant institutions.
6. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
7. Submission of an executive summary report within 90 days upon completion of the study to TU-ISERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely

Dr. Daniel M. Kitonga (Ph.D., MBA)
Chair, TU - ISERC



APPENDIX E: Introduction Letter from Tangaza University

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|---|---|
|  | <h1>TANGAZA UNIVERSITY</h1> <p><i>Teaching Minds / Touching Hearts / Transforming Lives</i></p> |
| DIRECTORATE OF RESEARCH, INNOVATION & EXTENSION E-mail: dir_rie@tangaza.ac.ke Website: www.tangaza.ac.ke | |
| OUR Ref: DRIE/ISERC2024/01/0026 | Date: 31 st July 2024 |
| The Commission Secretary, National Commission for Science, Technology and Innovation P.O. Box 30623, Nairobi – Kenya. | |
| Dear Sir/Madam, | |
| Re: Recommendation for Research Permit – Kaw Mai | |
| This is to confirm that Kaw Mai is a PI in a researcher protocol which was submitted to TU-ISERC for review. The protocol was reviewed and approved for research permit. | |
| Kaw wishes to carry out research under the title 'Relationship between Parenting Styles and Spiritual Wellbeing among Catholic Emerging Adults in Western Deanery, Archdioceses of Nairobi' . | |
| I strongly recommend Kaw Mai to the Kenya National Commission for Science, Technology and Innovation for issuance of a research permit. The permit will enable her to proceed to data collection for her study. Thanking you in advance for your cooperation. | |
| Yours sincerely, | |
|  | <div style="border: 1px solid blue; padding: 5px; text-align: center;"><p>TANGAZA UNIVERSITY INSTITUTIONAL SCIENTIFIC AND ETHICAL REVIEW COMMITTEE (TU-ISERC)</p><p>★ 31 JUL 2024 ★</p><p>P. O. Box 15055 - 00509 NAIROBI - KENYA</p></div> |
| Dr. Daniel M. Kitonga (Ph.D., MBA) <i>Director, Research, Innovation & Extension Chairperson, TU-ISERC</i> | |
| <hr/> | |
| P.O. Box 15055-00509 Langata, Nairobi – Kenya Tel: + 254 20 806 7667 / 732 897 000 / 733 685 059 / 722 204 724 / 714 610 777 | Email: inquiries@tangaza.ac.ke Website: www.tangaza.ac.ke |

APPENDIX F: Ethical Clearance from NACOSTI


REPUBLIC OF KENYA

Ref No: **338804**

RESEARCH LICENSE



This is to Certify that Sr., KAW MAI of Tangaza University College, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in on the topic: RELATIONSHIP BETWEEN PARENTING STYLES AND SPIRITUAL WELLBEING AMONG CATHOLIC EMERGING ADULTS IN WESTERN DEANERY, ARCHDIOCESES OF NAIROBI for the period ending : 09/August/2025.

License No: **NACOSTI/P/24/38949**

338804
Applicant Identification Number

Walter
Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

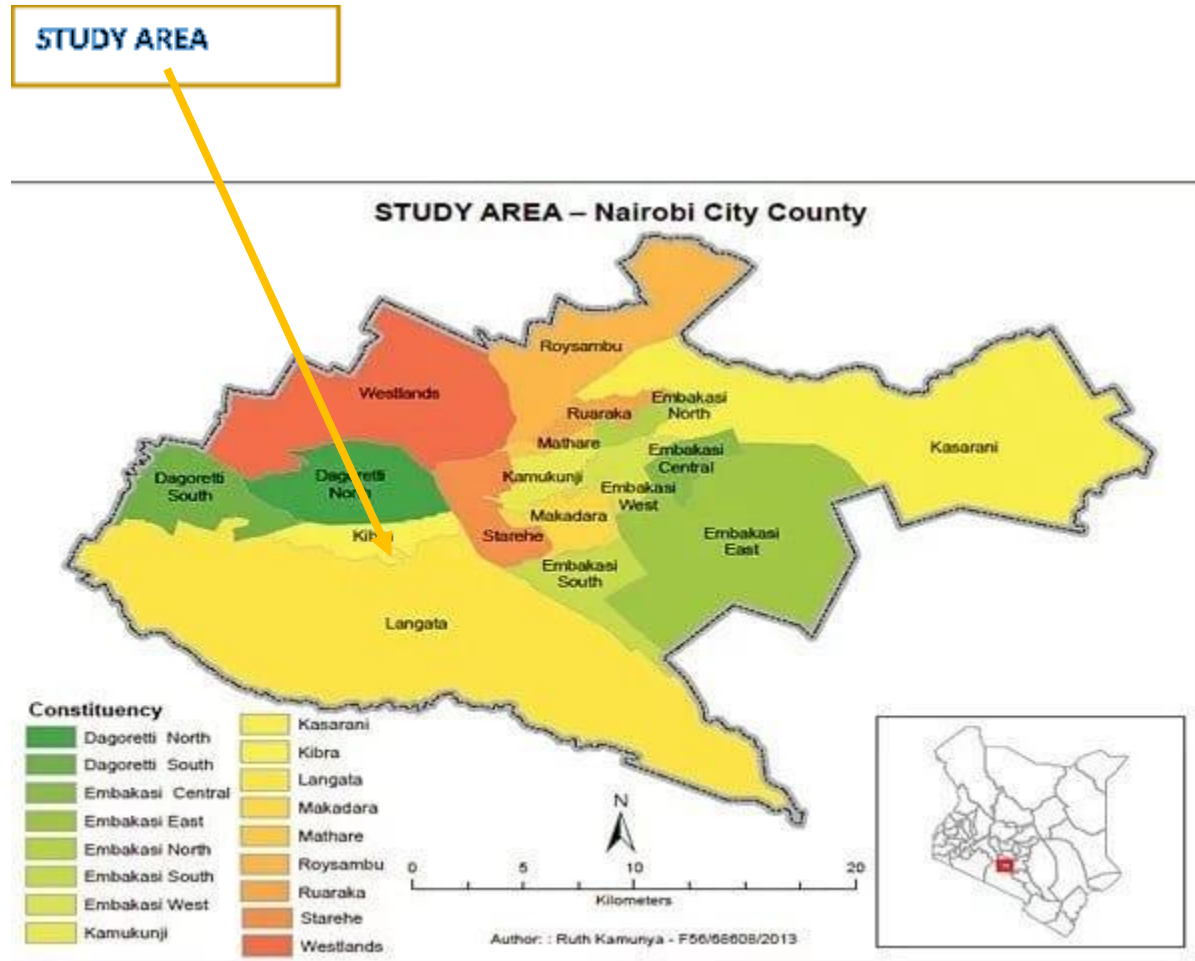
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See overleaf for conditions.

APPENDIX G: Map of Nairobi County, Western Deanery



APPENDIX H: Plagiarism Report

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Kaw Mai

Relationship between Parenting Styles and Spiritual Wellbeing among Catholic Emerging Adults in Western Deanery, Archdio...

- Quick Submit
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