

**ASSOCIATION BETWEEN SELF-ESTEEM AND HAPPINESS AMONG
TANGAZA UNIVERSITY COLLEGE STUDENT:
A COMPARATIVE STUDY BETWEEN THE LAY AND RELIGIOUS**

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DECLARATION

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DEDICATION

I dedicate this work to my mother for her prayers for my success. I also dedicate the work to my daughters, Collette, Maureen and Joan for their support and encouragement throughout the course; they kept on telling me, “Mum you can make it”.

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LIST OF ABB REVIATIONS

CTIE	Christ the Teacher Institute for Education
ISC	Institute of Social Communication
ISRF	Institute of Spirituality and Religious Formation
IYS	Institute of Youth Studies
ISMM	Institute of Social Ministry in Mission
MIASMU	Maryknoll Institute of African Studies
SOT	School of Theology
CUEA	Catholic University of Eastern Africa
ANOVA	Analysis of Variance
OHQ	Oxford Happiness Questionnaire
RSES	Rosenberg Self-Esteem Scale
SPSS	Statistical Package for Social Sciences
NACOSTI	National Commission for Science, Technology and Innovation

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ABSTRACT

The study explored self-esteem and happiness among the students from Tangaza University College Nairobi-Kenya. The study adopted a quantitative method, and used a cross-sectional design. It targeted Religious and lay students in Tangaza University College. A systematic random sampling technique was used and a sample size of 298 students was gotten for the study. The Rosenberg Self-worth Scale, and Oxford Happiness Questionnaire by Hills and Argyle were the instruments of measure used to collect data. The data collected was cleaned, coded and analyzed using descriptive analysis and inferential analysis (Cronbach's α , Pearson's r , regression, t-test and ANOVA) with the statistical package for social sciences version 21. The results of the study showed that there are high levels of self-worth and happiness among the respondents. Demographic variables such as gender, age, educational level and religious background had no influence on self-worth and happiness among the participants. However, residential location had an effect on happiness of the participants. Religious students had higher scores in self-worth and happiness compared to their lay counterparts with $t(296) = -3.171, p = .002$, less than ($p < .05$) on self-worth and $t(296) = -2.096, p = .037$, on happiness. Lastly, the study shows that self-worth is not associated with happiness with Pearson's $r = .061$, and $p = .298$. The importance of the study findings and limitations were discussed and suggestions for future research and the application of the findings of this study into the life of the target group for better self-worth and happiness.

DEFINITION OF KEY TERMS

Happiness: Stoica (2014) states that happiness is an individual's cognitive and affective evaluation of his or her life. This individual judgment of quality of life will be measured using the Oxford Happiness Scale.

Self-esteem: Rossouw (2010) describes self-esteem as values, beliefs, and attitudes people have about themselves and the worth they give themselves. Self-esteem is the totality of a person as it consists of affective, cognitive and behavioural elements. These factors influence the way a person feels, thinks about self and the behavior thereafter (Eid, Safan, & Diab 2015). This study adopts this definition and shall measure self-worth using Rosenberg Self-worth scale.

The Lay people: In his dissertation for the degree of Doctor of Theology, Msangaambe (2011) stated that the lay or laity are the ordinary members of a congregation, apart from the clergy. They are the people who have not taken a vow to live a pious life. This study adopts the lay as ordinary members of a congregation, whose levels of self-worth and happiness will be measured using an independent t-test.

The Religious: According to the Catholic diocese of Raleigh, religious are, priests, brothers or sisters living in communities that embrace the spirituality, charism and teachings of the community's founder. They follow God through taking vows of poverty, chastity and obedience. They are united by their practice of religion

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.0 Introduction to Chapter One

Chapter one presents an overview of the background of the study, explanation of the problem, objectives of the study and hypothesis. The scope of the study and operationalization definitions are also provided. In this research self-esteem and self-worth are used interchangeably.

1.1 Background to the Study

This study endeavored to explore the association between self-worth and happiness among Tangaza University College students. For students, adjusting from secondary school to university atmosphere can be quite challenging and this may interfere with both their happiness and self-worth. In Tangaza University College, where a diversity of international students is found, some may take longer to adjust due to its geographical location, language and difference in cultures, thus affecting their academic performance, college retention and esteem (Crede & Niehorster, 2012). In addition, their happiness may be influenced by their ability to cope with isolation, and their ability to adjust to new cultures (Wu, Garza & Guzman, 2015), factors that also influence one's esteem.

In a systematic review on happiness in Eastern versus Western societies Uchida and Ogihara (2012) state that people interpret and pursue well-being/happiness differently across cultures. Supporting this view, Yuki, Sato, Takemura and Oishi (2013) say that the

association between self-worth and happiness is stronger among American participants than among the Japanese participants. Hence culture is seen as having some effect on self-worth and happiness. However, this is as a result of the study carried out among the American and Japanese participants.

In relation to students' inspirations for better accomplishment, boosting self-worth is seen as a way of improving academic performance (Alokan, Ogunsanmi, Ibitola & Makinde, 2014). This is supported by Maslow's Hierarchy of Needs (Benson, 2014), which links self-esteem to happiness stating how it motivates individuals to try new things, develop closer relationships, continue self-confidence, and stay flexible. The link that exists between self-worth to happiness was of interest in this study.

In an attempt to help understand the two constructs, self-worth and happiness, the research started by looking at Hill (2015) who links self-worth to happiness and life satisfaction. In this study self-esteem is hence linked to thoughts and feelings about one's worth and importance. Self-esteem, therefore, is seen as a positive or negative attitude towards oneself. Like other attitudes, self-esteem is seen as involving both positive and negative cognitive, emotional and behavioural reactions (Tahir, Inam, & Raana, 2015). The same authors add that self-worth is the feeling of being able to cope with the challenges of existence and being worthy of happiness.

Addressing the same construct, Bhana (2013) links self-worth to discrimination and job satisfaction. Self-esteem relates to one's sense of worthiness and it may be affected by racism, gender and work groups. Based on the above, therefore, self-esteem is associated with psychological and evaluative processes of the self where meaningfulness in one's life, beliefs and aspirations come to play (Mruk, 2013).

The second construct, happiness, is discussed in many fields among them psychology, sociology and economics (Deaton, 2013). Happiness is referred to as the subjective positive well-being. Raleigh (2011) describes it as an essential element in experiencing flow that relates to a state of optimal experience. Tavares and Freire (2016) connect it to best possible experiences that lead to positive development outcomes. The one going through happiness, experiences a mastery over challenging yet meaningful personal relevant tasks.

In an attempt to bring the two constructs together, Sato and Yuki (2014) test if the relational mobility in a surrounding social environment affects the degree of association between a person's self-worth and happiness. The results signify that the association between self-worth and happiness is strong among people who reside in the same environment. Yuki and Sato (2014) sheds light on the present study whose focus was on the association between self-worth and happiness among the lay and religious university students. The present study sought to explore whether the students associate their happiness to self-worth and who among the two groups has more self-esteem and is, therefore, perceived to be happier than the other.

This study was carried out among the lay and religious students of Tangaza University College. This university college is located on Langata South Road in the southern part of Nairobi County. It is one of the constituent colleges of the Catholic University of Eastern Africa. Further details of Tangaza University College are given under the Study Site in Chapter three.

1.2 Statement of the Problem

In Europe, Asia and North America, self-worth and happiness have been extensively researched. From articles found through the google search engine, having the inclusion of words self-esteem and happiness, over 81,300 peer reviewed articles were found. The number of downloaded articles came down to 37,500 when the word Europe was added and when the words last ten years were added to Europe 19,900 articles were found. This is an indication that within the last ten years in Europe alone 19,900 articles have been written on self-worth and happiness. A similar search was done among the Asian countries, yielding 6,210 peer reviewed articles on self-worth and happiness.

In Africa, a search done having the words self-worth and happiness, yielded 21,700 articles written in the last ten years. The study went further to narrow the inclusion criteria to East Africa then to Kenya where a list of 37 articles emerged. Out of these, 25, were on free access and pdf, these were singled out as most relevant and accessible for the study. However, among these 25 articles none was found relating to self-worth and happiness within the context of the lay and the religious affiliates among university students. This necessitated the present study.

Further search reveals that in Africa, studies concentrate on self-worth and academic performance as indicated by Audu, Jekwu and Pur (2016). In Kenya, literature which seeks to explore happiness and self-worth among students was not found. It is against this background that this study sought to explore whether Tangaza University College lay and religious students associate their happiness to self-worth as a way of addressing the found knowledge gap.

Self-esteem and happiness are terms that are commonly used, (Yuki & Sato, 2014). They say that these terms are, however, often misunderstood and not well elaborated on and could be misused or misinterpreted. An individual then may falsely mistake the feelings associated with self-worth for happiness. This confusion may lead to challenges among individuals. It is based on this misinterpretation that the present study seeks to set the constructs clear relating them to lay and religious students in Tangaza University College.

1.3 Purpose of the Study

This study was carried out in fulfillment of the requirements of for the Degree of Masters of Arts in Counselling Psychology.

1.4 Research Objectives

The research objectives were: The general objective and the specific objectives.

1.4.1 General Objective

The key objective of the study is to find out whether there is an association between self-worth and happiness among the lay and religious students of Tangaza University College.

1.4.2 Specific Objectives

In dealing with self-worth and happiness among the lay and religious students in Tangaza University College, the study set the following specific objectives:

- i. To assess the levels of self-worth and happiness among the students of Tangaza University College.

- ii. To determine whether demographic variables (gender, age, level of education, religious background and residential location) have an influence on self-worth and happiness.
- iii. To find out if the relationship between self-worth and happiness is different between the lay and the religious students.
- iv. To establish whether there is an association between self-worth and happiness.

1.5 Null Hypotheses (H_0)

The study hypothesizes that:

H_{01} The mean scores of the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are low.

Demographic factors that have an influence on self-worth and happiness among the students of Tangaza University College.

H_{02} The lay and the religious students of Tangaza University College do not associate their happiness to self-worth differently.

H_{03} Self-esteem has no significant influence on happiness among the students of Tangaza University College.

1.6 Significance of the Study

In spite of the outlined limitations of the current study, the study has both significance and implications for the students, parents, counsellors, the Kenyan government, and researchers interested in fostering self-worth and happiness. For the student, an understanding of self-worth as the subjective sense of self-worth, the absence

of which a person could possibly succumb to maladaptive influences from peers and others is invaluable. In fact, low self-esteem possibly results into undue influence from peers, conforming behaviours and depression. Thus, this study will help to create an awareness among the students on the importance of cultivating a good self-esteem and positive outlook which promote happiness among the students.

Next, parents as the first teachers of their children, need to understand the impact of their actions and behaviours on the self-worth and happiness of their children. These findings challenge parents to embrace transformative/participatory parenting style which promotes a healthy sense of self-worth in children and ultimately enhance a positive outlook in life.

In the area of counselling, findings from this study should raise awareness which university counsellors need to understand on the self-worth and happiness level of their clients (especially of the emerging and young adults) who come for therapy. This understanding will help the therapists to meet these clients at their level of self-worth and happiness. They will be able to help them to achieve growth through careful and gradual interpretation of the underlying cognitive outlook involved in their construction of their sense of worth and their life experience. The ability to recognize the underlying counselor/counselee sense of worth and life outlook could be useful in developing a therapeutic dialogue that is clear about the presenting issues, choices to be made, and their implications without being judgmental. Therefore, there is need for the counselor to identify the level of self-worth and the cognitive schema used by the clients in construing their experiences, paying attention to their general outlook in life and what that means to them in their present situations.

The findings of this study are also invaluable to the government and policy makers in their quest for a better integrated society. The study argues that, in the spirit of the *bridging bridges* government and all stake holders must work to ensure that discrimination of any kind against persons on account of their tribe or ethnicity, must be brought to an end. The young people will feel appreciated and, therefore, enhance their self-worth. This is a wake-up call for policy makers and government to enact laws which promote a sense of belonging and worth irrespective of which part of the country the person is from. This will no doubt impact on their self-esteem and happiness of the emerging and young adults in Kenya.

The modest findings of this study should instigate counsellors and psychologists from Kenya and Africa in general to look into how students appraise themselves and construe their experiences and pursue happiness, which translate into their happiness or lack of it thereof. This for the researcher is the main challenge for psychologists today: promoting good self-worth and happiness among the emerging and young adults thereby preventing them from getting involved in harmful behaviours in their quest for a happy life.

1.7 Scope of the study

The study endeavors to find out whether Tangaza University students associate happiness to self-esteem. It also seeks to evaluate the levels of self-worth and happiness among the lay and the religious students of Tangaza University College. It is based on the fact that Tangaza University College has both lay and religious students, that the site is

found suitable for the study. A sample size of 306 was arrived at, based on Cochran's (1977) formula.

1.8 Assumptions

In venturing into this study, the researcher's assumptions were that the lay would score higher on both the self-worth and happiness than the religious students.

1.9 Limitations of the Study

Many factors uncharacteristic to the present study constitute limitations to the amount of conclusions one could draw from this study. First, the study was carried out only in Tangaza University College in Nairobi County which is surrounded by other Universities. Secondly, the quantitative method used limited this study to the standardized questions thus limiting the mode of answering the questions by the respondents only to the already set patterns. Third, self-reported mode of answering questionnaires could have resulted in some respondents merely ticking a sequence of numbers thus leaving out any possibility of deep exploration of their self-worth and happiness. Fourth, the tenets of construal theory were not examined in this study. This could have helped to establish the construing pattern among the religious and lay students in Tangaza University College. A Mixed Methods research design would have investigated other correlates of self-worth and happiness such as the ability or inability to meet the basic needs of the students and its impact on their happiness. Lastly, a fifth limitation is that correlates of self-worth and happiness were mainly done in this study through analysis of cross-sectional data. The use of a longitudinal study may have given better results in this direction. The observed limitations notwithstanding, suffice to note

here that the use of systematic random sampling procedure, quantitative research design, and quantitative data make the findings of this study generalizable and transferable to different contexts and samples.

CHAPTER TWO

REVIEW OF LITERATURE

2.0 Introduction to Chapter Two

This chapter addresses available literature pertaining to the variables self-worth and happiness. In so doing, the chapter conceptualizes the two constructs attempting to cite literature that shows their association. In the end, a theoretical framework best suited for the study, followed by a conceptual framework that is to guide the study, are given.

2.1 Self-esteem

Self-esteem, a construct consisting of affective, cognitive and behavioural elements (Rossouw, 2010) has been researched by various scholars. Sternke (2010) defined self-esteem as the feelings an individual has about himself or herself that affect the way he or she views himself or herself. Eid, Safan and Diab (2015) report self-esteem as those complicated feelings that guide behavior, that influence attitudes and drive incentives.

Having looked at different definitions, this study chooses to use self-esteem and self-worth interchangeably, defining it as a person's sense of self-respect and self-confidence (Du, King & Chi, 2017). Self-esteem is also defined as a universal barometer of self-evaluation involving cognitive judgment about universal self-worth and affective experiences of the self that are associated with these global appraisals (Abdel-Khalek, 2016).

In their study, Ackerman, et al (2011) add to the affectivity dimension, linking self-esteem to feelings. According to these authors, although the feelings of self-enhancement and self-regard portray narcissistic people, self-worth normally involves those feelings of

self-acceptance and feelings of self-respect. In their discussion, they add to the works that are associated with self-esteem hence broadening its understanding.

Since the present study was on students, a look at several studies on self-esteem conducted on children and youth in different parts of the world was considered important. Out of these studies, some showed that low-self-esteem predicts eating disorders, antisocial behavior, depression and suicidal ideas (Aruguete, Edman & Yates, 2012). It has also been established that those with low self-worth through adolescence are expected to have poor mental and physical health, higher levels of criminal activity in their young adulthood and economic well-being (Trzesniewski, et al (2016). Orth and Robins (2014) suggest that self-esteem development in youth and young adults may have marked consequences for later life effects. It is remarkable to note that self-esteem is frequently impacted strongly by the opinions of friends than significant others (Tubic & Dordic, 2015), implying that the basics of self-worth can be unclear and ill-formed.

Previous studies and findings show that self-worth tends to improve during emerging adulthood which are the ages between 18 to 25 as reported by Morsunbul (2015). Chung, Robins, Trzesniewski, Nofle, Roberts, and Widaman, (2014) also report that self-esteem changes during emerging adulthood. Erol and Orth, (2011) in their study wrote that self-esteem increased between ages 14 and 30 years. Other studies have indicated that men in young adulthood have higher self-worth. In *Developmental Psychology*, Arnett (2015) discusses self-worth among young adults referring to two stages of young adults: those between 18 to 29 as emerging adults, and those above 30 as young adults. He defines emerging adulthood as the age of: Identity; explorations; instability; self-focus; feeling in-between; and possibilities (Arnett, 2015). These groupings are important since most

students are in these age groups. The study however, did not seek to know the difference between the two groups; rather the differences in experiencing happiness and self-worth between the lay and the religious.

Some reports show gender difference to be small (Orth, Trzesniewski, & Robins, 2010) among young adults with males having higher scores. Erol, et al. (2011), university of Basel, Switzerland in their longitudinal study on self-esteem, focused on self-worth growth from ages 14 to 30. They examined the development of self-worth in teenage years and emerging adulthood. The results of this study showed that self-worth increases immensely throughout adolescence then the increase decreases gradually in young adulthood.

This study was on self-worth and happiness as they affect Tangaza lay and religious students. Having looked at literature discussing self-esteem, its definitions and terms linked to it, the study found it important to address the second construct namely happiness.

2.1.1 Happiness

In ancient times, happiness was viewed as fortune. This is seen in the work of poet Hesiod *Work and Days* when he says, *Happy and lucky the man (eudaimon te kai olbios)* (Marino, 2016). However, philosophers see happiness as something that was within one's control (Marino, 2016). In medieval times, St Augustine in his Writings *City of God* talks of happiness as unattainable in the present life (Marino, 2016). St Aquinas, however, sees partial happiness as obtainable by everyone through a divine gift (Stenberg, 2016).

In the contemporary world, happiness is viewed as a construct that can be controlled and pursued (Oishi, 2012). Uchida and Kitayama (2009) also add that the word happiness

can be used differently across nations and cultures as collectivism, mainly associated with the sense of external control.

Researchers add to the debate suggesting that happiness can have varied meanings to different people. Veenhoven, (2012) says that happiness has been seen as having the same meaning as life satisfaction and subjective well-being. However, narrowing down to the definition, *objective happiness* is called happiness *raw* emotional experience which is the source of the overall evaluation of life (Ott, 2010). This links happiness to emotions.

In cognitive definitions, happiness is defined as a cognitive phenomenon. This means that an individual makes some intentional evaluation. It goes to show that happiness is a personal assessment of an individual's condition that is compared to his or her aspirations (Ott, 2010). This confirms Uchida and Kitayama's sentiments that happiness can be construed differently across cultures and nations. In this study, happiness has been seen as an individual's cognitive and affective valuation of his or her life. The study now looks at factors related to happiness.

According to Ford, Lappi and Holden (2016) four personality traits; extraversion, self-worth, optimism and locus of control, portray happy people. Extroverts are thought to be happier because they are considered to have better social skills. People with internal locus of control tend to believe that they have control over the outcomes of their actions, thus they are considered happy people. Those with external locus of control attribute outcomes to external sources. People with high self-worth are considered happier than those low in self-esteem (Sato & Yuki, 2014). Optimism is shown to have a relationship with overall happiness. Optimistic people are predisposed to expect positive outcomes in their lives (Ford, Lappi & Holden, 2016).

In addition to the discussed personality traits, socio-ecological factors like climate are linked to happiness. These factors are seen as changing the perception of happiness (Oishi & Graham, 2010). In elaborating their position, these authors argue that happiness based on luck might have been developed in harsh conditions where people had no control of life. In support of harsh and amicable conditions, deince is looked at as a factor that may distort cultural beliefs and thus have an effect on the meaning of happiness (Fincher, Thornhill, Murray, & Schaller, 2008). People living in harsh conditions, with hostile ethnic communities, lacking the necessary amenities, could be said to be unhappy people.

In the East Asian cultures, social harmony and fulfilling relational obligations are seen as reliable predictors of happiness (Ford & Mauss, 2015). This appears to be different from North American cultures that call upon personal accomplishment as a core factor affecting happiness (Ford & Mauss, 2015).

2.1.2 Literature Relating Self-worth and Happiness

Various studies looking at happiness as general wellbeing link self-esteem to happiness (Liu, 2012). Most people who have low self-esteem have been diagnosed with reduced mental and physical health. They are liable to suffer from depression (Fanaj, Melonashi & Shkemi 2015). As compared to persons with high self-worth, their performance is below average (Chilca, 2017). These people are likely to experience less happiness.

Other studies suggest that high levels of self-worth lead to happy lives and, therefore, could predict happiness (Erozkan, Dogan, & Adiguzel, 2016). They also indicate that self-worth is correlated with happiness and it has predictive powers on happiness.

Research on self-worth and happiness has shown that high self-worth can bring happy outcomes whether stress or other conditions thrive (Hill, 2015). Ishii, Sugimoto and Katayama (2012) report that persons with high self-worth are happier than those with low self-esteem.

Additional studies have shown a direct link between the intensity of self-worth and happiness (Santos, Magramo Jr., Oguan Jr. & Paat, 2014; Santos et al. 2014). These studies show that self-worth may be crucial for happiness but it does not give enough description of happiness and, therefore, it may be unrelated to what people experience as happy or unhappy moments. These studies seem to suggest that the associations are neither perfect nor consistent suggesting that further studies should be conducted (Erozkan, Dogan, & Adiguzel, 2016).

Farzaee (2012) carrying out a study on self-worth and social support versus student happiness, explored the link between happiness, self-worth and social support. He did this among high school students. The results showed the existence of a positive and significant correlation between self-worth and happiness.

In Africa, research on the relationship between perceived self-worth and psychological well-being among student athletes were conducted by Nwankwo, Okechi and Nweke (2015) in Nigeria. The results showed a correlation between perceived self-esteem and psychological well-being among the athletes. In support of this position, Bojanowska and Zalewska (2016), looked at the understanding of happiness and the experience of well-being. They wanted to find out if some conceptions of happiness are more beneficial than others. Their discussions and findings shed light to the present study.

In Kenya's educational sector, most of the studies carried out on self-worth have dealt with secondary school students but concentrating more on their academic performance. The studies on self-worth have also dealt with adolescents and teenage relationships. A study conducted in an institution of higher learning was among the United States International University in East Africa on self-worth and educational performance (Twinomugisha, 2008). The outcome of this particular study showed a weak correlation between self-worth and academic performance. Little research has, however, been carried out to explore how the religious conceptualize happiness.

Also a comparative study on levels of self-worth among students of single and dual parent families was carried out in Nakuru (Kinga, Kimani, & Muriithi, 2014). The results showed no significant difference on levels of self-worth between students born in single or dual families. This is an indication that self-worth does not depend on the family one comes from. This understanding would assist the current study to realize that no matter the outcome of the study, self-worth will not have been influenced by whether one comes from single or dual parents. In another research carried out in Kenya on self-worth was to establish the relationship between school type and secondary students' self-worth in Nairobi Country (Munanu, & Kobia, 2016). The study sought to establish whether school categorization had any effect on students' self-worth. This was to help understand academic performance gaps and remedies.

Another research carried out by Nyaga (2015), related social support to self-worth among teenage mothers attending Pumwani maternity hospital in the County of Nairobi. The study was conducted with the assumption that perceived social support may influence the self-worth of adolescent mothers. As a result, the research sought to explore the levels

of self-worth and levels of the perceived social support and the connection that exist between the two by correlating the results.

In another study carried out in Embu by Nyagah, Asatsa and Mwanja (2015) looked at social networking sites and their influence on the self-worth of youth in secondary schools in Embu County, Kenya. The study found out that nearly all the student's use social network sites therefore, social networking is exceedingly common among students who are in secondary schools. Facebook is by far the most used social site by secondary school students. The study also concluded that there were students who have different motivation for visiting the social networking sites. Thus, social networking is seen as influencing the self-worth and psychological wellbeing of secondary schools' students. The study used the Rosenberg Scale (1965) to measure the self-worth of the students.

Singled out factors associated with self-worth and happiness include gender and age (Orth, Robins, & Widaman, 2012; Orth, Trzesniewski, & Robins, 2010; Trzesniewski, Donnellan, & Robins, 2016). In addressing the two issues, males showed higher levels of self-worth than females. This gender gap begins in adolescence and goes through early and middle adulthood before it declines and sometimes disappears in old age (Zeigler-Hill & Myers, 2012). Many of these studies have been done in the United States of America and other Western, developed, well-to-do and independent (Henrich, Heine, & Norenzayan, 2010) countries. Of interest to the present study was whether there was a disparity on happiness among the lay and the religious of different ages and of different genders at Tangaza University College.

Education is another factor related to self-worth and happiness. This is of particular interest to this study whose focus is university students. This issue of education is

discussed in two ways. The first is happiness that comes directly from the effects of education (Chen, 2011) which is seen as an affirmative result of education on general happiness because it is not controlled for. The second is happiness experienced because of control variables correlated to education such as higher income due to education. In line with the two positions, it has been found that in Latin America, years spent on education increase general happiness (Cunado & Gracia, 2011). This is not only linked to higher incomes but also due to positive impact of positive education based engagement.

The third factor linked to self-worth and happiness is religion. The beliefs of people and their religious practices affect their personal happiness where the religious seem happier than non-religious ones, regardless of their faith (Abdel-Khalek, 2015) also establishes that belief in any god was associated with increased levels of life satisfaction.

Additional information relating to religion shows further link between self-worth, happiness and religion. In their study (Mochon, Norton & Ariely, 2011) found that in the United States of America, religious beliefs had no effect on people's happiness. It makes little difference which faith one adheres to whether it is Christian, Judaism, Hinduism, or Buddhism. However, Ross, (2011) stated that religious activities were positively associated with individual happiness. This was found interesting to this study as one of the moderating variables was religion where researcher sought to know if religion had any effect on self-worth and happiness. However, out of the studies carried out, there were no studies that correlated self-worth and happiness among university students of the lay and religious, hence, the gap which this present study sought to fill.

Another aspect related to self-worth and happiness is residential location. Living on campus has been linked to several positive outcomes such as perseverance, positive

peer effects (de Aaujo & Murray, 2010). Dumford, Ribera and Miller (2015) report that students living alone reported lower levels of peer belonging. However, Graham, Hurtado and Gonyea (2016) refute the above claim showing that there is hardly any effect on either self-esteem or happiness. The literature review looked at the study variables namely self-worth and happiness. It also looked at literature relating the two variables and factors related to them. The concentration came up with studies carried out in different social set-ups including learning institutions. With this information, the study identified the gap in the literature that led to this study.

2.2 Theoretical Review

Discussing a theory, Blumberg, Cooper and Schindler (2011) sees a theory as guiding the researcher. It is a set of statements that describe and explain the association between human behaviour and the factors that have an effect on or explain the behavior. This position is strong among social scientists.

This study is informed by the construal theory of happiness developed by (Lyubomirsky, 2001). According to this theory happiness is determined by what individuals make of their experiences, the way they construe and interpret the world around them positively.

Paluck and Shafir (2016) reported that in the construal theory people construed existential events cognitively, structured them in the way that suited them so that they could be interpreted, appraised, pondered and remembered. The construal theory posits that people are happier when they are able to interpret their life situations in a positive way and this is true in spite of how *ideal* their situations may actually be. That is to say that having

an optimistic disposition protects the less fortunate persons from their not *ideal* lives and prevents them from being unhappy (Lyubomirsky, 2008).

Gratitude and optimistic interventions are seen by this theory as explaining well-being by promoting positive construals of events, and such people perceive their everyday experiences as fulfilling (Paluck & Shafir, 2016). The constructs being measured in this study are happiness and self-worth. In relation to the theory both are seen as explaining a positive individual's perception of the world around them (Paluck & Shafir, 2016). How individuals construe and think about objective occurrences and circumstances in their lives play a significant part in determining how happy they are, and in turn their degree of self-worth. It is based on the above understanding that this theory is best suited for the study.

2.3 The Study Gap

Studies carried out sought to explore the effects of self-worth on educational performance of students. There have been many large-scale programs to encourage self-esteem in the schools, where teachers, parents, therapists and others have worked together to boost student's self-esteem (Arshad, Zaid & Mahmood, 2015). Although people who have a religious belief were found to be happier than non-believers (Dhir, 2016), there was no study to indicate that research had been carried out on the religious themselves. Studies were not found correlating self-worth and happiness among university students in Kenya and more so those that compare self-worth and happiness of the lay and religious students. One of the objective of this study, was to find the levels of self-worth and happiness among the students from Tangaza University College so as to fill this gap.

2.4 Conceptual Framework

The variables, self-worth and happiness are addressed in this study. In the studies, self-esteem is seen as a core psychological signifier of happiness. In looking at self-worth from this perspective, it is hence an antecedent of happiness and that it is positively associated with happiness (Turkdogan, 2017).

In this study, self-worth is the independent variable which is thought to be associated with happiness which is the dependent variable. Demographic variables such as age, gender, education level, religion, lay, religious and residence are looked at as moderating variables.

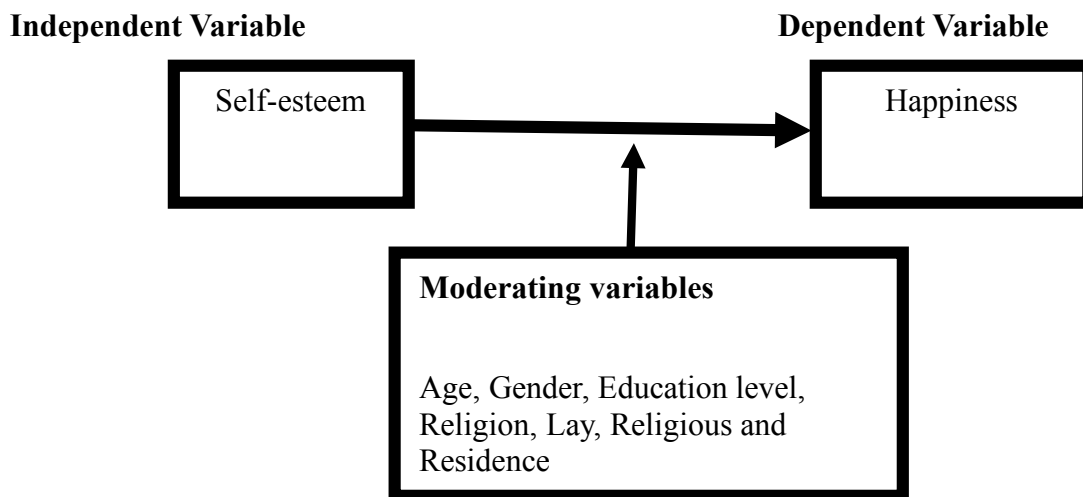


Fig: 2.1 Conceptual Framework

2.5 Critique of the existing literature relevant to the study

Self-esteem and happiness have been widely studied. However, most of the studies have been on academic performance. Most of these studies have been carried out in the West where they associated themselves more with the two concepts. Much has not been done in Africa where we have cultural differences to see if culture has any effect on any

of the concepts. Finally, a study associating self-esteem and happiness among lay and religious university students has not been found.

2.6 Summary

Literature on self-worth and happiness suggests that high levels of self-worth lead to happy lives. It has also been seen that self-worth decreases from childhood to early adolescence, then rises gradually from adolescence into adulthood and until the sixties, after which it begins to decline. Literature indicates that women have displayed lower levels of self-worth than men (Orth, Robins, & Widaman, 2012; Orth, Trzesniewski, & Robins, 2010; Trzesniewski, Donnellan, & Robins, 2016). Education and religion are among the factors that have been reported to relate to personal happiness. The gap this study hoped to fill was that no studies were found correlating self-worth and happiness among university students of the lay and religious in Kenya.

CHAPTER THREE

RESEARCH DESIGN

3.0 Introduction

The chapter explains the research methodology that was used in the study. It has several sections namely, research design, target population, sample and sampling procedures, explanation of research instruments, data collection procedures and data analysis procedures.

3.1 Research Design

A good research design takes into consideration the paradigm that best fits the problems being investigated (Barroga & Kojima, 2013). In this quantitative research, a cross-sectional design was adopted in order to allow it to draw inferences from existing difference between the two variables under study. This meant that the data collected

represented what the researcher was looking for but at only on point in time. Using questionnaires, data was collected only once and multiple outcomes were studied where the study focused on the association between two variables at one moment in time. It estimates a prevalence of an outcome of interest since the sample was taken from the entire population (Barroga & Kojima, 2013).

3.1.1 Epistemology

Epistemology refers to the realistic study of knowledge and the grounds upon which something is believed to be true (Oliver, 2010). It is a set of rules that distinguish knowledge from prejudices, beliefs and ideology and concentrates on what counts as educational knowledge and how it is obtained (Garrow & Hasenfeld, 2015) requiring that empirical evidence and results be achieved. This research therefore, sought to ascertain how self-esteem (independent variable) is related to happiness (dependent variable) positively or negatively among the lay and the religious students from Tangaza University College. The positivist approach was deemed fit in guiding the present study due to its objectives that called for a quantitative approach. The advantage of this research approach was that it had universal principals and observable facts that could be captured (Crowther & Lancaster, 2012). Both self-worth and happiness are human constructs, that help humans understand themselves. From this ontological perspective, therefore, the focus for the research was not self-esteem or happiness, other than the relationship between the two.

3.2 Study Site

The study was carried out in Tangaza University College. Tangaza University College is a faith based private Catholic university college jointly owned by the member

religious congregations. It is located on Langata South Road, Nairobi one of the constituent Colleges of the Catholic University of Eastern Africa (CUEA). It admits both lay and religious students from the ages of 18 years and above. The college comprises of: The School of Theology (SOT) which is mainly composed of religious students; the Institute of Youth Studies (IYS); the Institute of Spirituality and Religious Formation (ISRF); Maryknoll Institute of African Studies (MIASMU); the Institute of Social Ministry in Mission (ISMM); the Institute of Social Communication (ISC); Centre for Leadership Management (CLM), and Christ the Teacher Institute for Education (CTIE). The targeted population from this college was 1,336. The study looked at how the two variables contributed towards productive achievement and positive experiences.

3.3 Target Population

The target population for this study was students from Tangaza University College both lay and religious. The University College, though private, adheres to all the requirements that govern university education in Kenya. The students in this University College have acquired the required minimum university entry points of C⁺ or its equivalent for the various degree courses they are taking. The students are enrolled in various courses and are at different levels of learning; doctorate, masters and undergraduate degrees. They undertake different courses offered: theology, education, social transformation, leadership and management, counselling psychology and communication among others. The study group targeted by this study was the lay and religious students at all levels of the study, totaling to 1,336. This figure was gotten from the records of the University College's registry.

The study involved lay and religious students, both male and female from the following Institutes; Institutes of Social Ministry in Mission (ISMM), and the Institute of Social Communication (ISC). Also students from Christ the Teacher Institute for Education (CTIE), Institute of Spirituality and Religious Formation (ISRF), Institute of Youth Studies (IYS), Centre for Leadership and Management (CLM), and School of Theology.

The students in this University College come from different countries among them Uganda, Tanzania, South Africa, Zimbabwe, Nigeria, India, Ghana, Congo, Ethiopia, Eritrea and Kenya who are male and female. Their ages range from 18 years to above 40 years. Most students are sponsored by their religious communities or by various organizations. That notwithstanding, there are students who are self-sponsored.

3.4 Sampling Technique

3.4.1 Determination of the Sample Size and Formula used: The sampling frame was derived from the Registrar's office in line with the institutes of the college. The participants were chosen through simple random sampling from all the institutes at Tangaza University College. Participants were grouped according to gender, lay and religious. The selected participants were issued with papers written *Yes* or *No* where those who picked 'yes' participated in the exercise.

The total sample size (n) was calculated using Cochran's (1963) formula as cited in Cochran (1977) as follows:

$$n = \frac{z^2 \times p(1-p)}{d^2}$$

n = Sample size

z^2 score = Confidence level of 95% (1.96)

p = margin of error of 0.5% (variance) average of anticipated proportion of participants in the sample which is estimated to be 50% of the population.

d^2 = degree of precision which is assumed to be 0.05% (alpha level, to show that the relationship is not by chance).

(1-p) = (100% - p) = 50%.

Hence the formula;

$$n = \frac{(1.96)^2 \times 0.5(1 - 0.5)}{(.05)^2} = 384$$

Given that the sample size of 384 is more than 5% of the population of 1,336 a finite population correction factor is applied. This reduces the figure to the sample size required.

The formula for this is:

$$n = \frac{\frac{n}{1 + \frac{(n-1)}{N}}}{1 + \frac{(384-1)}{1,336}} = 298$$

Stratified random sampling ensures that each subgroup of a given population is adequately presented in the whole population. The sample size is calculated as follows:

Sample size divided by population multiplied by size of group (stratum), $n=(n/N)*n$ (298/1336)* size of strata (Cochran, 1977).

Table 3.1: Sample distribution for the adjusted sample for return rate (n₁=306)

Institute	Population Lay	Religious	F	M	Sampling Size Lay/Rel.	F/M	Sub-Total
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CLM	33	30	17	46	7/7	4/10	14
ISC	46	10	29	27	10/2	7/6	13
ISMM	164	87	137	120	37/19	31/27	58
ISRF	1	83	32	52	1/19	7/12	20
IYS	97	47	42	102	22/11	9/23	33
CTIE	111	145	186	70	25/32	42.16	58
SOT	3	479			3/107		110
Total	455	881					306

According to the distribution of 4.48 persons a sample size of 306 was obtained and comprised of figures, 14, 13, 58, 20, 33, 58 and 110 from seven Tangaza university college institutes. This is with a confidence level of 95% and a margin of error of 5%.

3.5 Pre-testing/Piloting Study

A pilot study was carried out to find its reliability and a test retest reliability of the Rosenberg self-esteem scale coefficient of 0.5 was obtained (Mburu, Macharia, & Muiru, 2016). Another pilot study was carried out in Kambui Secondary school and after a test retest a reliability coefficient of 0.8 was achieved. Also, another pilot study to find the reliability of the instrument was carried out among secondary schools in Nairobi County by Munanu and Kobia (2016). The reliability coefficient was 0.948. This scale measured self-esteem. . The Oxford Happiness Questionnaire has a construct reliability of the scale has a Cronbach's alpha high value of .91 and a 7 – week test-retest reliability of .78. In Nigeria, Nwankwo, et al (2015), reported a reliability alpha of the scale to range between 0.71 and 0.74.

3.6 Data Collection Technique

The researcher sought authority from the research coordinator. After all the clearance from the relevant authorities including the National Commission for Science, Technology and Innovation (NACOSTI), the researcher and research assistants who are degree holders and are trained on data collection approached the participants after getting permission from their respective lecturers. They introduced themselves and explained to the participants the purpose of the study.

The researcher grouped the participants according to gender, lay and religious. In each group, papers written *Yes* or *No* equivalent to the numbers of the participants required for the study were given to the potential participants to pick. All those who picked 'yes' were issued with the consent document and those who consented to participate signed the consent document and were given the questionnaires for this study. Where the selected person declined another round was taken from the same group. They were given five to ten minutes to fill the questionnaire.

3.7 Research Instruments

The two instruments; Rosenberg Self-esteem Scale and Oxford Happiness Questionnaire as described in this section.

3.7.1 Rosenberg Self-worth Scale

The Rosenberg Self-worth Scale (Rosenberg, 1965), (*Appendix II*), was developed by Rosenberg in 1965. The scale had been investigated using Item Response Theory that was developed in the 1950s and 1960s by Frederic Lord and other psychometricians as reported

by Carlson and Davier (2013) and was found to be reliable for adults use. Item response theory (IRT) is concerned with accurate test scoring and development of the test items. The Rosenberg Self-worth Scale is a 10 item scale which measures global self-worth by measuring both positive and negative feelings about the self was used. The scale is unidimensional. All items are answered using a 4 point Likert scale that ranges from strongly agree 4 to strongly disagree 1. Reverse coding is used on items 2, 5, 6, 8, and 9 within the questionnaire. The scores on this scale range from 0-30, higher scores mean higher self-worth levels. Low esteem responses are, *disagree* or *strongly disagree* found on items 3, 5, 8, 9, and 10, *agree* or *strongly agree* are on items 1, 2, 4, 6 and 7. The scale is scored by totaling 4 point items after reverse coding the negatively worded ones.

The Rosenberg Self-worth Scale (RSES) has been found to have high levels of internal consistency, construct reliability and validity with an internal consistency reliability ranging from .85 - .88 with an alpha coefficient of .88. Reliability of an instrument means that scores from the instrument are stable and consistent. The instrument has the ability to produce consistent results (Yasar & Cogenli, 2013).

3.7.2 Oxford Happiness Questionnaire

An individual's judgment of happiness or rating of self in the way of happiness was measured by use the Oxford Happiness Questionnaire. The questionnaire has 29 items and was developed by Hills and Argyle (2002) as an improvement from the 20 item Oxford Happiness Inventory which had been developed by Argyle, Martin and Crosland (1989). The new Oxford Happiness Questionnaire is a six point Likert scale that range from, *strongly disagree* to *strongly agree* (Hills & Argyle, 2002) as opposed to the three item

multiple choice. The improved questionnaire touches on self-worth (one of the variables under study), social interest and kindness, sense of purpose and humour among others.

The measurement is done by asking the respondents to tick from the likert scale the self- assessment or evaluative statement that apply to them. This includes statements such as *I am very happy, I laugh a lot, and I am well satisfied about everything in my life*, among others. The answers on the survey are assigned a point value where more points are awarded to answers that demonstrate high levels of happiness and vice versa. The individual's survey are scored, and placed into a category. For instance, some groups might indicate high levels of happiness, normal happiness, or even below average happiness. The construct reliability of the scale has a Cronbach's alpha high value of .91 and a 7 – week test-retest reliability of .78. The results helped to show the levels of happiness of the participants. The questionnaire on the other hand, helped measure the levels of happiness among the students.

3.8 Data Analysis

Data was entered into SPSS and then cleaned before analysis. This means that data were reviewed for consistency and incomplete questionnaires were eliminated. The process was then followed by data analysis. Data analysis technique is the most important part of a research, the method of analysis is the backbone (Begum & Ahmed, 2015). Both descriptive and inferential analysis were carried out. This helped to summarize and put figures into understandable data and draw conclusions about the population on the current data. Cross-sectional research requires measurement of characteristics of individuals that explain how parts of phenomenon are related to each other in their natural state (Fawcett,

1999), that is, raw data from participants. This is because quantitative methodology places emphasis on objective measurements and the statistical accuracy of data analysis.

Descriptive analysis, paired samples test (independent t-test), was carried out on the scores of self-worth and happiness to find out the levels of self-worth and happiness among the respondents. Regression analysis was used to test whether there was an association between the demographic variables (age, educational level, religious background, and residential location) and self-worth and happiness. Independent t-test was carried out to establish the difference in scores between religious and lay students in self-worth and happiness. Lastly, Correlation analysis was used to establish if self-worth has any significant influence on happiness among the students of Tangaza University College.

The findings are presented in tables in chapter four. Hypotheses were tested based on the significance level of .05 which means the researcher accepted 5% error. That is, if probability value (p) is less than significance level (α) of 5% null hypothesis will be rejected in favour of alternative hypothesis.

3.9 Logistical and Ethical Considerations

Research involves collecting data from people, protection of dignity of the people and the publication of information in the research (Fouka & Mantzorou, 2011). Researchers, therefore, need to protect their participants by developing trust with them for the sake of the reliability of the research, guarding against misconduct and any impropriety that might be reflected on their institution. For this reason, ethical issues were considered both while gathering the data and in writing the report.

The following ethical issues were considered: Authority was sought from Tangaza University College Research Committee to collect data from the students, appendices 'C' and 'D'. Authorization letter was obtained from the National Council for Science, Technology and Innovations (NACOSTI), appendix 'E', permit from NACOSTI was granted as shown in appendix 'F'. Research authorization letter from Ministry of Education, State Department of Basic Education, appendix 'G' was also obtained. Participant's rights, needs, values, desires and respect were respected. Participants were informed of the voluntary nature of their participation, thus respecting their autonomy. They were told the reason for the present study. They filled consent forms as shown in appendix 'A'.

CHAPTER FOUR

RESULTS

4.0 Introduction

Chapter four gives the results of the research which seeks to understand the patterns of self-worth and happiness among the students from Tangaza University College Nairobi. The study established that there is a relationship between self-worth and happiness among the students in this college; an association between gender and self-worth and happiness; a relationship between age and self-worth and happiness; association between educational background, religious state, residence and self-worth and happiness. The results of the study are presented in four parts. The first part shows the return rate of the questionnaires from the participants. The second part reports the demographic details and the reliability test of the instruments. The third part reports the answers to the four null hypotheses of the current study. The fourth part gives a brief summary of this chapter.

Part One: Return Rate

Table 4.1 Shows the return rate of the questionnaires distributed for this study

Table 4.1 Return Rate of Questionnaire

Questionnaire	Percent
---------------	---------

Total Distributed	306	100
Uncompleted/void	8	2.6%
Analyzed	298	97.4%

Table 4.1 shows that out of 306 questionnaires distributed a total of 97% were returned and analyzed.

Part Two: Demographic Details of Respondents

Table 4.2 : Age Distribution of Respondents (n=298)

Age	Frequency	Percent
21-25	75	25.2
26-30	110	36.9
31-35	81	27.2
36 and above	32	10.7
Total	298	100

Table 4.2 shows that the research had 298 respondents from the college. The age range of respondents was from 21 years old to 36 years and above. This study had more respondents in the ages of between 26 and 30 years old. Taken together, majority of the respondents 89.3% fall within the age range of 21-35 years old. This suggests that most of the students are in the young adulthood stage.

Table 4.3 Gender Distribution of Respondents (n=298)

Gender	Frequency	Percent
Male	199	66.8
Female	99	33.2
Total	298	100

Table 4.3 shows that 66.8% of respondents were male. This disparity is due to School of Theology which has mainly male students.

Table 4.4 Religious Background of the Respondents (n=298)

Religion	Frequency	Percent
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Catholics	262	87.9
Protestants	32	10.7
Other Religions	2	.7
Muslim	2	.7
Total	298	100

Table 4.4 shows that 87.9% among Christians were Catholics and Muslims were the least. Thus, comparison on the ground of religious background could not give informative results since the respondents were majorly Catholic Christians.

Table 4.5 Educational level completed (n=298)

Educational Level	Frequency	Percent
Form IV	29	9.7
Diploma/Bachelor's degrees	251	84.3
PGD/Masters	18	6
	298	100

Table 4.5 shows the educational level with Diploma and BA holders having a higher percentage of 84.3% respondents than the rest. CTIE mostly admits students who have Form IV certificates, in the School of Theology, the students already have a bachelor's degree in Theology.

Table 4.6 Where you have lived most of your life (n=298)

Geographical Background	Frequency	Percent
Village	144	48.3
Town	113	37.9
Nairobi	41	13.8

298	100
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Table 4.6: Shows that 48.3 % had lived in the village, 37.9% in town and 13.8% living most of their life in the city. This distribution had a good representation of respondents who have lived most of their lives in the village or town areas.

Table 4.7 Religious Category of the Lay and Religious (n=298)

Category	Frequency	Percent
Lay	95	31.9
Religious	199	66.8
Others	4	1.3
Total	298	100

Table 4.7 shows that 31.9% of the Lay and 66.8% of the Religious participants were religious in the Catholic Church. This means majority of the participants were Catholics and religious, while other religions had the lowest respondents.

Reliability of the Instruments of Measure

The reliability levels of the instruments of measure using the 10-item Self-worth scale and the 29-item Happiness scale was tested using the Cronbach's Alpha. The value of the Cronbach's Alpha (α) for Self-worth scale was .77, and the (α) value for the Happiness scale was .78 which indicates a good reliability of the instruments of measure in this study.

Part Three: Answers to the Null Hypotheses

This section gives the outcomes of the four null hypotheses.

First H_{01}

The mean scores of the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are low compared to the minimum scores of the instrument.

The mean scores of the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are low. To test this null hypothesis first, frequency distribution of levels of self-worth and happiness are given in Tables 4.8 and 4.9. Descriptive statistics analysis of data was carried out as shown in table 4.10 and a paired sample test was also carried out as shown inTtable 4.11.

Table 4.8: Frequency Distribution of level of Self-worth by Respondents (n=298)

Scores	Frequency	Percent
20.00	2	.7
21.00	7	2.3
22.00	19	6.4
23.00	41	13.8
24.00	51	17.1
25.00	48	16.1
26.00	45	15.1
27.00	45	15.1
28.00	27	9.1
29.00	6	2.0
30.00	6	2.0
31.00	1	.3

Total	298	100
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Table 4.8 shows the levels of self-worth of the participants range from 20 to 31. These levels could be interpreted as average self-worth to high self-worth given that the lowest possible score according to this scale was 10 and the highest possible score was 40.

Table 4.9: Frequency Distribution of levels of Happiness by Respondents (n=298)

Groups	Scores in Group according to Frequency	Total Frequency	Percent
Scores appearing 1x	2.86, 2.93, 3.00, 3.17, 3.31, 3.41, 3.62, 3.66, 3.69, 4.66, 4.97, 5.59, 5.66	1x13 (13)	3.9%
Scores appearing 2x	3.24, 3.52, 3.55, 3.59, 3.79, 4.00, 4.03, 4.21, 4.86,	2x9 (18)	6.3%
Scores appearing 3x	3.45, 3.72, 4.72, 4.90, 5.17	3x5 (15)	5%
Scores appearing 4x	3.83, 4.48, 4.83, 5.00, 5.03, 5.14, 5.24, 5.28, 5.34, 5.38, 5.41.	4x11 (44)	14.3%
Scores appearing 5x	4.59, 4.62, 4.93, 5.07, 5.21,	5x5 (25)	8.5%
Scores appearing 6x	3.90, 4.38	6x2 (12)	4%
Scores appearing 7x	3.76, 3.86, 3.97, 4.07, 4.10, 4.41, 4.45, 4.55, 4.69, 5.31	7x10 (70)	23%
Scores appearing 8x	4.17, 4.24, 4.28, 4.34, 4.52, 4.76	8x6 (48)	16.2%
Scores appearing 9x	3.93, 4.14	9x2 (18)	6%
Scores appearing 10x	4.49	10x1 (10)	3.4%
Scores appearing 12x	5.10	12x1 (12)	4%
Scores appearing 13x	4.31	13x1 (13)	4.4%
Total	298	298	100

Table 4.9 shows the scores on happiness scale by respondents range from 2.86 to 5.66. These scores could be interpreted as happy to very happy given that the lowest possible score for this scale is 1 and the highest possible score is 6.

Table 4.10 Descriptive Statistics for Self-worth and Happiness

	N	Minimum	Maximum	Mean	Std. Deviation
Self-Esteem	298	20.00	31.00	25.1611	2.08431
Happiness	298	2.86	5.66	4.4567	.54991

The average score is contained in the *Mean* column. This shows that the mean score for self-esteem was 25.16, and the mean score for happiness was 4.46. The standard deviation measures the amount of variability in the distribution of a variable. Thus, the more that the individual data points differ from each other, the larger the standard deviation will be. Conversely, the self-esteem has a larger variability in score with SD. 2.08431, compared to the small variability in happiness with SD .54991. The mean scores of self-esteem at 25.161 out of a score of 40 and happiness at 4.457 out of a score of 6 indicate that the levels of both self-worth and happiness of the students are high.

Levels of Self-esteem and Happiness

Table 4.11 Paired Sample Test

		Paired Differences				t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower Upper			
Pair 1	Self-Esteem Happiness	20.70435	2.18785	.12674	20.45493 20.95377	163.362	297	.000

The paired sample t test output here tests the hypothesis that the mean scores of the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are low. The t statistic, (163.362), and its associated significance level ($p < .000$) indicate that this is not the case. In fact, the observed mean difference of 20.70435 between self-esteem and happiness would occur fewer than once in a thousand times if the levels of self-esteem and happiness were really low among the students. Consequently, The mean scores of the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are low, was rejected and the alternative hypothesis, the mean scores of the levels of self-worth and happiness among the students of Tangaza University College are high was accepted.

Demographic factors that have an influence on self-worth and happiness among the students of Tangaza University College

To find out the factors that influence both self-worth and happiness a regression analysis was carried out. The results are as presented in Tables 4.12, 4.13, 4.14 and 4.15.

Table 4.12: Model Summary Demographic variables and Self-Esteem

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.125 ^a	.016	-.001	2.08561

a. Predictors: (Constant), Where you have lived most of your life, Gender, Age of Participant, Religious Background, Educational Level Completed.

The statistics from the regression model summary output on Table 4.12 showed the *R* value is .125, and the *R* Square value is .016. The *R* value indicates that, there is a significant variance shared by the independent variables and the dependent variable. Also, the *R* Square value indicates that 16% of the variance in the dependent variable (self-esteem) is explained by the independent variables (demographic variables, age, gender, educational level, religious background and where respondents have lived most of their life) in this study. This means that 84% of the variation in self-esteem cannot be explained by demographic variables alone.

Table 4.13 ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	20.132	5	4.026	.926	.465 ^b
	Residual	1270.137	292	4.350		
	Total	1290.268	297			

a. Dependent Variable: Self-Esteem

b. Predictors: (Constant), Where you have lived most of your life, Gender, Age of Participant, Religious Background, Educational Level Completed

The analysis of variance (ANOVA) in Table 4.13 shows that the *F*-ratio is .926, which is not significant at $p = .465, >.05$. This output indicates that, there is greater than a 0.05% chance that an *F*-ratio this much would happen if the null hypothesis was true. Thus, demographic variables were not associated with self-esteem among the respondents.

Table 4.14 Coefficients^a (Self-esteem)

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	25.935	.799		32.444	.000
	Age of Participant b ₁	-.222	.133	-.101	-1.666	.097

Gender b_2	.174	.261	.039	.667	.505
Educational Level b_3 Completed	-.064	.321	-.012	-.200	.842
Religious Background b_4	-.363	.296	-.073	-1.229	.220
Where you have lived most of your life b_5	.019	.173	.006	.108	.914

a. Dependent Variable: Total Self-Esteem

Table 4.14 regression output gives us the coefficients which explain the individual contributions of variables in the model. The p-values for the coefficient help show whether or not the relationships are statistically significant. This output showed that the Y intercept value (B) is 25.935. This can be interpreted to mean that, if demographic variables of respondent X is 0, the model predicts that self-esteem score will be 25.935. So if b_1 value (Age of respondent) from this output is -.222 which means if age of respondents (the predictor variable) is increased by one unit, our model predicts self-esteem inversely decreases by .222. This indicates that age does not make a significant contribution ($p=.097 > .05$) to its association with self-esteem among the respondents. The b_2 value (gender) is .174, which means that if gender increases by one unit, the model predicts that self-esteem proportionately increases by .174 but this was not significant at ($p= .505 > .05$), hence gender does not make good prediction to self-esteem among respondents. The b_3 value (educational level completed) is -.064 which means if educational level of respondents (predictor variable) is increased by one unit, our model predicts that self-esteem will inversely decrease by .064, $p=.842 > .05$. Therefore, educational level completed does not make a significant contribution to self-esteem among the respondents. The b_4 value (religious background) is -.363, which indicates that if religious background is increased by one unit, the model predicts that self-esteem will inversely decrease by .363 and this was not significant at $p=.220 > .05$. The b_5 value (where the respondents have lived most of their life) is .019, which indicates that if this demographic variable is increase by one unit, self-esteem will proportionately increase by .019. This was not significant at $p=.914 > .05$.

Table 4.15 Coefficients^a (Happiness)

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	4.655	.209		22.314	.000
Age of Participant	.050	.035	.087	1.448	.149
Gender	-.132	.068	-.113	-1.939	.053
Educational Level Completed	-.103	.084	-.074	-1.228	.220
Religious Background	-.074	.077	-.056	-.959	.339
Where you have lived most of your life	.092	.045	.118	2.038	.042

a. Dependent Variable: Happiness

Table 4.15 regression output gives us the coefficients which explain the individual contributions of variables in the model. This output showed that the Y intercept value (B) is 4.655. This can be interpreted to mean that, when demographic variables of respondent X is 0, the model predicts that happiness score will be 4.655. Also, the b_1 value (Age of respondent) from this output is .050 which means if age of respondents (our predictor variable) is increased by one unit, our model predicts that happiness will increase by .050. This indicates that age does not make a significant contribution ($p = .149 > .05$) to predicting happiness among the respondents. The b_2 value (gender) is -.132, which means that if gender was increase by one unit, our model predicts that happiness will inversely decrease by .132 and this was not significant at ($p = .053 > .05$), hence gender does not make good prediction to happiness among respondents. The b_3 value (educational level completed) is -.103 which means if educational level of respondents (our predictor variable) is increased by one unit, our model predicts that happiness will inversely decrease by .103, $p = .220 > .05$. Therefore, educational level completed does not make a significant contribution to

happiness among the respondents. The b_4 value (religious background) is $-.074$, which indicates that if religious background is increased by one unit, the model predicts that happiness will inversely decrease by $.074$ and this was not significant at $p=.339 > .05$. The b_5 value (where the respondents have lived most of their life) is $.092$, which indicates that if this demographic variable is increase by one unit, happiness will increase by $.092$, this was found to be significant at $p= .042 < .05$. In the specific objectives the only demographic variable that has an effects on happiness was where one lived which was found to be significant at $p=.042 < .05$.

Second H_{o2}

The second H_{o2} of this study states that; the lay and the religious students of Tangaza University College do not associate their happiness to self-worth. To test this null hypothesis, an independent t- test was carried out. The results are presented in Table 4.16 and Table 4.17.

Table 4.16 Independent Sample t-test for Lay and Religious Participants on Self-worth

Self-esteem	Faith category	N	Mean	SD	T	Df	Sig (2 tailed)
	Lay	99	24.6263	1.86036			
	Religious	199	25.4271	2.14228			
	Equal variances assumed				-3.171	296	.002

Significant at .05 level

Table 4.16 shows the independent samples t-test for lay and religious in self-worth of $n= 298$, lay 99, and religious 199 respondents. Descriptive statistics suggested that the religious respondents had a slightly higher self-worth score ($M = 25.43$, $SD = 2.14228$)

than the lay respondents ($M = 24.63, SD = 1.86036$). Also, the t-test output shows that the difference was statistically significant with $t(296) = -3.171, p = .002$). The results, therefore, suggest that being a religious or a lay person has a statistical significance on the levels of self-worth. Therefore, the second null hypothesis which states that, the lay and the religious students of Tangaza University College do not associate their happiness to self-worth was rejected and the alternative hypothesis which was to find out if the relationship between self-worth and happiness is different between the lay and the religious students was, accepted as the religious were found to have high levels of self-worth and happiness.

Table 4.17 Independent Samples t-test for Lay and Religious Students on Happiness

Happiness	Faith category	N	Mean	SD	T	Df	Sig (2 tailed)
	Lay	99	4.3626	.49240			
	Religious	199	4.5036	.57181			
	Equal variances assumed				-2.096	296	.037

Significant at .05 level

Table 4.17 shows the lay and religious scores in happiness of $n = 298$, lay 99, and religious 199 respondents. Descriptive statistics again suggested that the religious respondents had a slightly higher happiness score ($M = 4.50, SD = .57181$) than the lay respondents ($M = 4.36, SD = .49240$). Again, the t-test output shows that the difference was statistically significant with $t(296) = -2.096, p = .037$). The results therefore suggest that being lay or religious has a statistical significance on scores on happiness with the religious scoring higher than the lay respondents. Therefore, the second null hypothesis was rejected and the alternative hypothesis of this study was accepted.

The Third H_{03}

The third null hypothesis of this study states that, self-esteem has no significant influence on happiness among the students of Tangaza University College there. To test this null hypothesis, a correlation analysis was carried out.

Table 4.18 Correlations

		Self-Esteem	Happiness
Self-Esteem	Pearson Correlation	1	-.061
	Sig. (2-tailed)		.293
	N	298	298
Happiness	Pearson Correlation	-.061	1
	Sig. (2-tailed)	.293	
	N	298	298

The correlation table showed the Pearson's correlation coefficient between self-esteem and happiness as $r = -.061$, $p = .298 > .05$. This means that self-esteem scores have no significant relation with happiness scores among the respondents. Thus, the third null hypothesis was not rejected, and the alternative hypothesis was not supported.

Part Four: Summary of the results

This section summarizes the results of this study on levels of self-worth and happiness among the students from Tangaza University College. On the first objective, which sought to establish the levels of self-worth and happiness, the findings showed that the levels of self-worth and happiness among the respondents ranged from average to high levels. Next, on the demographic factors that had an influence on both self-worth and happiness, the findings showed that the variables of the study such as the age, gender, educational level and religious background had no influence on self-worth and happiness among the respondents in this study. However, residential location showed a significant

relationship with happiness. Again, findings showed that being lay or religious has a statistical significance on scores on self-worth and happiness among the respondents. Lastly, findings indicate that self-worth is not associated with happiness among the respondents.

So, the findings of this study have provided answers to the study objectives and null hypotheses of this study which are to be discussed in the following pages. The findings have also helped to validate the objectives of this study. Moreover, it has thrown more light on the conceptual framework of this study on how the independent variables, dependent variable, and intervening variables interact with self-worth and happiness. Lastly, the findings of this study strongly support the previous studies on self-worth and happiness as shown in the literature review section. These are discussed one after the other in the following pages.

Discussion of the Results

This section discusses the results of the research study which sets out to explore the association between self-worth and happiness from the students of Tangaza University College, Nairobi. The findings are discussed in detail according to the four research objectives and presented below by the researcher in six parts. Part one restates the three null hypotheses and demographic factors that have an influence on self-worth and happiness, part two presents the research findings in relation to literature review, part three revisits conceptual framework, part four gives suggested improvement on the theory used in the study; the Construal theory of happiness (Lyubomirsky, 2001), and finally, part five discusses generalizability and transferability of the study findings. The four research

objectives which directed this chapter were: 1) To get the levels of self-worth and happiness among the students of Tangaza University College; 2) To determine whether demographic variables, (age, gender, educational level, religious background and residential location) have an influence on self-worth and happiness; 3) To know whether the association between self-worth and happiness differ between the lay and the religious students, and 4) To find out the association between self-worth and happiness.

Null Hypotheses (H_0) Restated

The first null hypothesis (H_{01}) was that the mean scores of the levels of self-worth and happiness among the students from Tangaza University College were low as compared to the mean scores of the instruments. The results from the descriptive statistics on self-esteem showed the mean scores of the respondents to be 25.1611 which were higher than the mean scores of the Rosenberg self-esteem instrument at 20.00. . These scores could be interpreted as averagely high self-esteem to high self-esteem given that the lowest possible score using this scale is 1 and the highest possible score is 40 and. Also, the mean scores on happiness scale by respondents was 4.4567 above the mean score of the Oxford Happiness Scale which 3. This also indicates that the respondents levels of happiness are high given that the scale measures from 1 to 6. The paired sample test, the t statistic is 163.362 and the significance level is ($p < .000$). Therefore, the first null hypothesis (H_{01}) was rejected and the alternative hypothesis (H_a) which states that, the levels of self-worth and happiness among the lay and the religious students from Tangaza University College are high was accepted.

On the demographic factors that had an influence on the relationship between self-worth and happiness among the students of Tangaza University College. This result suggests that being young or old, male or female, a Catholic or Protestant, or Muslim, having completed Form IV, or Diploma/BA or Master degree had no effect. However, where one lived most of his or her life had a statistical significance $p .042 < .05$ on the individual's happiness among the participants.

The second null hypothesis (H_{o2}) of this study says that, the lay and the religious students of Tangaza University College do not associate their happiness to self-worth. The results showed that there was a statistically significant difference between the religious and lay students in self-worth with $t(296) = -3.171$, $p = .002$ in favour of Religious students. Similar results were again found among the respondents on happiness scores with $t(296) = -2.096$, $p = .037$ in favour of Religious students. The results therefore suggest that, being lay or religious has an impact on self-worth and happiness among the respondents. Therefore, the second null hypothesis (H_{o2}) was rejected and the alternative hypothesis (H_a) of this study which states that, being religious or lay student has influence on self-worth and happiness was accepted.

The third null hypothesis (H_{o3}) of this study states that self-worth has no significant influence on happiness among the students of Tangaza University College. The results showed Person's correlation coefficient between self-esteem and happiness as $r = -.061$, $p = .298 > .05$. This indicates that self-worth has no significant relationship with happiness among the respondents. The third null hypothesis was not rejected and so, the alternative hypothesis was not accepted.

Conceptual Framework

The conceptual framework for this study was based on the correlational direction between self-worth and happiness. It further showed the relationship between age, educational level, religious background, gender, where lived most of your life, and being religious or lay on self-worth and happiness.

Figure 4.1 shows a revisited conceptual framework.

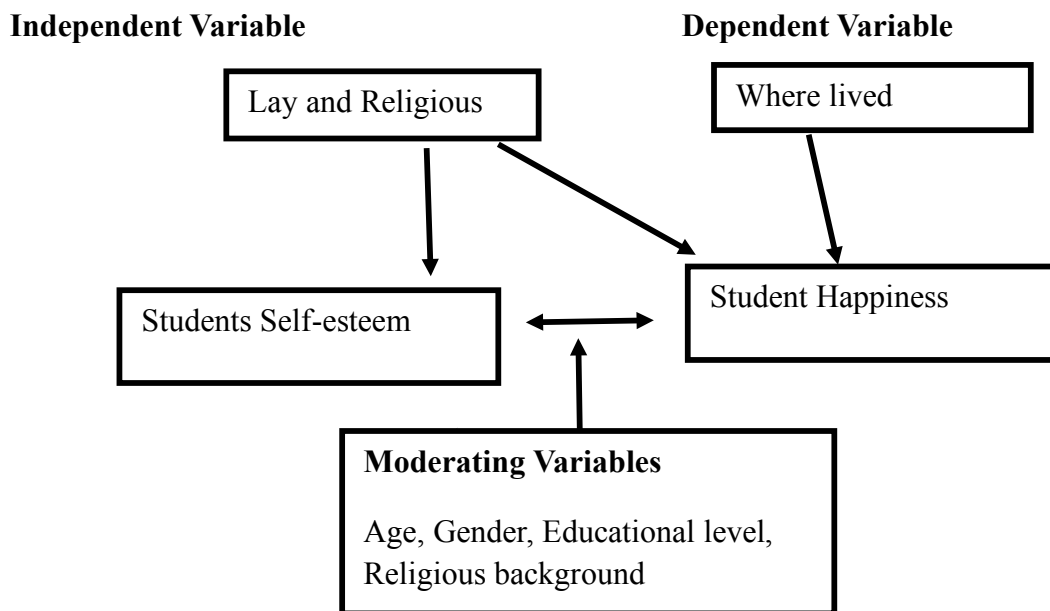


Figure 4.1: Conceptual Framework Revisited

The study outcome on conceptual framework generally confirmed various relationships that exist between independent and dependent variables. The study which sought to find out whether there is a relation between self-worth and happiness showed the Pearson's correlation coefficient between self-esteem and happiness as $r = -.061$, $p = .298 > .05$. This being an indication that there was no relationship between self-worth and happiness.

The moderating variables which are also the demographic details of respondents had both influence and no influence on the independent and dependent variables (self-worth and happiness). The results showed that being a religious student has a positive relationship with self-worth and happiness than being a lay student. Also, where one lived had an influence on happiness of the respondents. However, other demographic variables like the age, educational level, gender, religious background had no impact on the self-worth and happiness of the respondents.

Research Findings in Relation to Literature Review

The study found some similarities and dissimilarities in relation to previous reviewed studies. The findings in relation to literature reviewed are discussed according to the four research objectives: 1) To get the levels of self-worth and happiness among the students of Tangaza University College; 2) To determine whether demographic variables, age, gender, educational level, religious background and residential location have an influence on self-worth and happiness; 3) To know whether the relationship between self-worth and happiness is different between the lay and the religious students, and 4) To find the association between self-worth and happiness.

Levels of mean scores of Self-worth and Happiness among the Participants

The findings of the study on the levels of self-worth and happiness among the students of Tangaza University College, supported the existing previous research. The descriptive statistics and the paired samples test from this study indicate that majority of the respondents rated themselves as having averagely high self-worth, and high self-worth, and average happiness and high happiness. This pattern of score according to Rosenberg

implies a good sense of self-esteem by the respondents. Hills and Argyle (2002) also describes these scores on happiness scale as fairly good to high individual happiness. This study showed that while the majority of the respondents see themselves as having good/high self-worth and quite happy lives, some of them see themselves as having average self-worth and leading averagely happy lives.

The outcome of this study is supported by the previous studies which state that self-worth tends to improve during emerging adulthood which are the ages between 18 to 25 as reported by Morsunbul (2015). Also, Chung, Robins, Trzesniewski, Nofle, Roberts, and Widaman, (2014) also report that self-esteem changes during emerging adulthood. In the same line, Erol and Orth, (2011) in their study wrote that self-esteem increases between ages 14 and 30 years. Other studies have indicated that men in young adulthood have higher self-worth. Therefore, the findings of this study on levels of self-worth among the respondents confirmed the findings of previous studies in that, most of the respondents in this study were emerging adults and young adults.

Also, in a systematic review on happiness in Eastern versus Western societies Uchida and Ogihara (2012) stated that people interpreted and pursued well-being/happiness differently across cultures. Supporting this view, Yuki, Sato, Takemura and Oishi (2013) said that the association between self-worth and happiness is stronger among American participants than among the Japanese participants. Hence culture is seen as having an influence on self-worth and happiness. However, this is as a result of the study carried out among the American and Japanese participants. Thus, the levels of self-worth and happiness among these respondents finds a justification as these respondents are majorly from a collectivist culture like the Japanese.

Therefore, the results of this study on happiness are supported by previous studies on happiness which see happiness as a personal assessment of an individual's condition that is compared to his or her aspirations (Ott, 2010). This means that, happiness is a subjective experience of the individual based on the self-evaluation of their situations. It follows therefore, that the scores on happiness as reported by the respondents reflect their evaluation of their experiences within and outside the school.

Demographic Factors that have an Influence on Self-worth and Happiness

The study findings showed that there was no correlation between age, educational level, religious background and self-worth and happiness, however, where one has lived most of his/her life had an influence on happiness. This seems to correspond with what de Araujo and Murraray (2010) say that residential location can have positive outcomes. On the other hand, the result suggests that being young or old, being a Catholic or Protestant, or Muslim, having completed Form IV, or Diploma/BA or Master degree, does not have any statistical significance in an individual's self-worth and happiness.

Again, on gender and self-worth and happiness, regression output gave the coefficients which explained the individual contribution of the variables in the model. The output showed that the Y intercept value (B) is 25.935. This means that if a demographic variable of respondent X is 0, the model predicts that self-worth score will be at 25.935. In this case age does not make a significant contribution ($p=.097 > .05$).

The findings from this study on the demographic details of the respondents and self-worth and happiness was again supported by previous studies. For example, Orth, Trzesniewski, and Robins, (2010) showed gender difference to be small among young

adults. Erol, et al. (2011), university of Basel, Switzerland in their longitudinal study on self-esteem, focused on self-worth growth from ages 14 to 30. They examined the development of self-worth in teenage years and young adulthood. The results of this study showed that self-worth increases immensely throughout adolescence then the increase decreases gradually in young adulthood. Though the present study did not include adolescents among the respondent, still, the findings support Erol et al (2011) as there was no significant difference in self-worth and happiness among the participants who were mostly emerging adults and young adults.

Self-worth and Happiness between Religious and Lay Students

The study established that being a religious student had an influence on the scores on self-worth and happiness of the respondents. It showed that religious students scored higher on self-worth and happiness than the lay students. This was shown by the statistically significant differences in the scores across the two categories of respondents $t(296) = -3.171, p = .002, p < .05$). The same pattern was also observed in the scores on happiness with a statistically significant difference in the scores between the religious and lay students with $t(296) = -2.096, p = .037, p < .05$). This means that religious students had slightly higher scores both in self-worth and happiness in this study.

The results of this study on the state of life of the students and their self-worth and happiness is supported by previous studies. For example, Bhana (2013) links self-esteem to discrimination and job satisfaction. The religious students in this study belong to different religious congregations and the institution is jointly owned by these congregations. This no doubt gives these students a sense of belonging and no felt discrimination. This finding is further supported by Sato and Yuki (2014) that, the

association between self-worth and happiness is strong among people who stay in the same environment. The religious students in this study stay in the same environment and also profess vows to the charisms of the same congregations.

As per the Maslow hierarchy of needs perspective, the findings of this study are again supported. This point comes out clearly from the differences in the living conditions of the religious and lay students in Tangaza University College. By virtue of their belonging to a religious congregation, their basic needs (physiological and safety needs) are met. This lays a foundation for achieving their psychological needs (belongingness and love needs, and Esteem needs). Unlike some of their lay counterparts who may have to struggle to meet their basic needs because of financial constraints. Thus, the difference in their living conditions and the ensuing ability or inability to meet their basic needs as students could significantly impact on their self-worth and happiness.

Association between Self-worth and Happiness

The outcome of the study on the relationship between self-worth and happiness among the students of Tangaza University College supported the existing previous research. The correlation statistics from this study showed Pearson's $r = -.061$, $p = .298 > .05$. That is an indication that self-worth and happiness in this study do not show any relationship.

The findings from this study are supported by previous studies which showed that self-worth may be crucial for happiness but it does not give enough description of happiness and, therefore, it may be unrelated to what people experience as happy or unhappy moments (Erozkan, Dogan, & Adiguzel, 2016). The findings from this study seem to suggest that the associations are neither perfect nor consistent suggesting that

other moderating variables need to be considered when looking at the construct happiness. Take for example the case of the religious and lay students in Tangaza University College. The lay student who is struggling to pay his/her school fees and other financial requirements cannot be compared to those whose needs are taken care of by the various congregations as in the case of the religious students. When such a student scores low in self-worth and happiness in contrast to a higher scores in self-worth and happiness by their religious counterparts, such differences could be explained by these obvious differences.

Still, another study showed that people with high self-worth are considered happier than those low in self-esteem (Sato & Yuki, 2014). Optimism is shown to have a relationship with overall happiness because optimistic people are predisposed to expect positive outcomes in their lives (Ford, Lappi, & Holden, 2016). In addition to the discussed personality traits, socio-ecological factors like climate are linked to happiness. These factors are seen as changing the perception of happiness (Oishi & Graham, 2010). However, these factors were not considered in this study.

Suggested Improvement of Theory

This study was informed by the Construal theory of happiness (Lyubomirsky, 2001). According to this theory, happiness is determined by what individuals make of their experiences, the way they construe and interpret the world around them positively. Thus, it was developed by Sonja Lyubomirsky to help people construe existential events cognitively, structure them in the way that suit them so that they can be interpreted, appraised, pondered and remembered. The Construal theory, posits that people are happier when they are able to interpret their life situations in a positive way and this is true in spite of how *ideal* their situations may actually be. That is to say that having an optimistic

disposition protects the less fortunate persons from their not *ideal* lives and prevents them from being unhappy (Lyubomirsky, 2008). It is important to note that several researches have been carried out using Construal theory around the World and many construal theorists abound in European countries, and America but few in Africa.

Therefore, to improve on the theory, substantive construal theory centres should be established specifically in Kenya. Construal counselling services should be provided by qualified professionals for different groups of people including emerging and young adults in Kenya and Africa in general. Similarly, studies evaluating construal theory's tenets should be promoted through research to help contextualise the construal theory in Kenya. Unfortunately, this study did not delve into such enterprise of establishing the interactions between the tenets of construal theory and self-worth and happiness among the students of Tangaza University College. For future use of this theory, a pilot study need to be done to find out if the participants associate the tenets of the theory to self-worth and happiness.

Generalizability and Transferability of the Results

Generalizability refers to the accuracy with which findings of a study can be replicated with another situation and people different from the original sample studied (Mugenda & Mugenda, 2012). Therefore, it is possible that results of a study with a limited number of samples can be applied to a bigger number of people, situations or events. Transferability refers to the probability that the results of a study can be applicable to another study in a parallel situation and places (Mugenda & Mugenda, 2012). The systematic sampling procedure and the size of respondents used in this study constitutes an added advantage to the generalizability of this study. Consequently, it is transferable to similar situations and settings in other African countries as well.

CHAPTER FIVE

CONCLUSION

5.0 Introduction

Chapter five gives the overall conclusion of the study, limitations of the study, significance of the study, and future orientation of the study.

5.1 General Conclusion

The present study aimed at examining the influence of self-worth on happiness among students of Tangaza University College Nairobi. It was an empirical study based on the construal theory of happiness. Those who participated in the study were both religious and lay students, between the ages of 20 years old to 36 years and above. The highest educational level attained by the respondents were Form IV, Diploma/BA, and PGD/Masters. These respondents were majorly Christians, but Muslims, and other religions had 2 respondents each. To realize the objective of the study, Rosenberg Self-worth Scale and Oxford Happiness Questionnaire were used as the instruments of measure.

The study revealed that there exists fairly average to high levels of self-worth and happiness among the students of Tangaza University College Nairobi. But, the study showed that the variables such as the age, gender, educational level, religious background and residential location had no influence on self-worth and happiness among the respondents in this study. Hence, the second objective of the study was rejected. This implies that there is no difference in self-worth and happiness among the students in Tangaza University College based on the results of the study. This result contradicts the

general public notion that, gender, age, educational level, religious background and residential location influences self-worth and happiness. Again, the study revealed that religious students in Tangaza University College had higher scores in self-worth and happiness compared to their lay counterparts. The probable and possible conclusion from this result is that the differences in the living conditions of the students and the environment being a religious University could better explain this observed differences. Lastly, the study indicates that self-worth is not correlated with happiness of the respondents. This means that, besides self-worth, other moderator variables which were not considered in this study could be influencing the happiness of the respondents in this study.

Thus, the first and third null hypotheses which stated that the levels of self-worth and happiness among the students from Tangaza University College were low and the lay and the religious students of Tangaza University College do not associate their happiness to self-worth of the study were rejected and the alternative hypotheses were accepted. The second null hypothesis of the study which stated that demographic variables have no significant effect on self-esteem and happiness was not rejected hence the alternative hypothesis was not accepted. Lastly, the fourth null hypothesis which said that self-esteem has no significant influence on happiness among students of Tangaza University College was, thus, not rejected, and the alternative hypothesis was not supported.

5.2 Future Orientations

In view of the number of studies which have been carried out on the construal theory of happiness by Lyubomirsky, the researcher is of the view that for further development of this theory, future studies on self-worth and happiness in Africa and the world should focus more on longitudinal studies in the following directions: first on how

people construe self-worth and happiness and what makes people happy and others not happy. The second direction should be personality types and self-worth and happiness. Lastly, studies evaluating construal theory's tenets should be promoted through research to help contextualize the construal theory in Kenya.

Longitudinal studies in the direction of self-worth and happiness will help to answer such perennial questions like who are the truly happy people, and what make them happy? How do such happy people construe happiness and what internal and external factors correlate with self-worth and happiness for them? This area will no doubt be a very fascinating topic for researchers in the future.

Also, longitudinal studies on personality and self-worth and happiness among university students in Kenya will help to establish if certain personality type predisposes one to higher self-worth and happiness or lower self-esteem and happiness. The main hypothesis here will be, there are personality types which favour higher self-worth and happiness and low self-worth and low happiness in the individual. Such studies will help to promote better self-worth and happiness by such individuals.

Lastly, the effects of third factor variable problem in research which points to the likelihood of other unmeasured variables that could be moderating the outcome of any relationship must not be ignored. Therefore, this study recommends further research work using a larger sample from across public and private universities in Kenya and Africa to expand the understanding of self-worth and happiness among university students. This will help to explain better the proper pattern of interactions among such demographic details such as socio-economic factors and self-worth and happiness in the individual.

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APPENDICES

Appendix A

Tangaza University College

Participant’s Consent Form

Title of the Project

**The Association between Self-esteem and Happiness among Tangaza University
College Students.**

<ul style="list-style-type: none"> • This study is being conducted by the MA students of Tangaza University College. • It has been approved by the Supervisors. • The study involves no known risk to participants and contains no deception. It takes approximately 15 minutes to take part in the present phase of the study. • The task requires the participant to answer a series of questions. • All responses will be treated as strictly confidential. No participant's results will be presented individually but only in aggregate form. • Participation in this study is voluntary and there will be no monetary compensation. A refusal to take part will not lead to an individual being penalized in any way, and all participants have the right to withdraw themselves and their data from the study at any time.
Name of researcher: Rosemary N. Kariuki
Position of researcher: MA Student
Contact telephone of researcher: 0721 536034
Contact of the College: P. O. Box 15055, Lang'ata South Rd., Nairobi, Kenya. Tel. +254 891407.
Signed by researcher:..... Date.....
<ul style="list-style-type: none"> • I confirm that the organizer has explained fully the nature of the project and the range of activities which I will be 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. • I 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 filling in the questionnaire.
Signed by:.....Date.....

Appendix B

<ul style="list-style-type: none"> • Please do not take too much time with any one item. Try to give an immediate answer and not think too long about your answer or its implications. • If you are below the age of 18 please do not answer this questionnaire

1. Your age tick where appropriate: (21 – 25) (26 – 30) (31-35)
(36and above)

2. Your Gender (M/F)

3. Lay Religious

4. Educational Level completed:

Form IV.....

Diploma/Bachelor.....

PG Diploma/Masters

PhD.....

5. Religious background

Catholic.....

Protestant.....

Other church.....

Muslim.....

Other religions.....

6. Where have you lived most of your life:

Village.....

Town.....

Nairobi City

Read the following 10 statements and indicate your agreement to the following statements by circling the appropriate number:

STATEMENT		1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
7.	I feel that I am a person of worth, at least on an equal plane with others.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
8.	I feel that I have a number of good qualities.	1. Strongly Agree	2. Agree		4. Strongly Disagree
9.	All in all, I am inclined to feel that I am a failure	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
10.	I am able to do things as well as most other people.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree

11.	I feel I do not have much to be proud of.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
12.	I take a positive attitude toward myself.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
13.	On the whole, I am satisfied with myself.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
14.	I wish I could have more respect for myself.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
15.	I certainly feel useless at times.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree
16.	At times I think I am no good at all.	1. Strongly Agree	2. Agree	3. Disagree	4. Strongly Disagree

© Rosenberg, M. 1965.

Please read the following 29 statements and for each, check the box that best represents you.

17.	I don't feel particularly pleased with the way I am.	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
18.	I am intensely interested in other people.	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
19.	I feel that life is very rewarding	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree

20.	I have very warm feelings towards almost everyone	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
21.	I rarely wake up feeling rested	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
22.	I am not particularly optimistic about the future	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
23.	I find most things amusing	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
24.	I am always committed and involved	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
25.	Life is good	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
26.	. I do not think that the world is a good place	1. Strongly Disagree	2. .Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
27.	I laugh a lot	1 Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree

28.	I am well satisfied about everything in my life	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
29.	I don't think I look attractive	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
30.	There is a gap between what I would like to do and what I have done	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
31.	I am very happy	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
32.	I find beauty in some things	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
33..	I always have a cheerful effect on others	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
34.	I can fit in (find time for) everything I want to	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
35.	I feel that I am not especially in control of my life	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree

36.	I feel able to take anything on	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
37.	I feel fully mentally alert	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
38.	I often experience joy and elation	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
39.	I don't find it easy to make decisions	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
40.	I don't have a particular sense of meaning and purpose in my life	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
41.	I feel I have a great deal of energy	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
42.	I usually have a good influence on events	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
43.	I don't have fun with other people	1. Strongly Disagree	2. Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree

44	I don't feel particularly healthy	1. Strongly Disagree	2 Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree
45.	I don't have particularly happy memories	1. Strongly Disagree	2 Moderately Disagree	3. Slightly Disagree	4. Slightly Agree	5. Moderately Agree	6. Strongly Agree

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Hills 2002.





TANGAZA UNIVERSITY COLLEGE

Institute of Youth Studies

P.O. Box 15055 Lang'ata 00509 Nairobi, Kenya. E-mail: iysmarketing@tangaza.ac.ke
Tel: 254-20-890018/890340, Mob: 0722-204724 / 0733-685059 / 0734-420935

17th April 2018

National Commission for Science Technology and Innovation
P. O. Box 30623, 00100. Nairobi, KENYA

Re: Rosemary N. Kariuki: ID NO: 0985008

This is to state that the **Rosemary** is a Bona Fide student of the MA Counselling Psychology programme at Tangaza University College, a constituent college of Catholic University of Eastern Africa. She is currently carrying out a research related to her MA dissertation. Her research proposal has been approved by the university ethics and research committee.

Any assistance offered to her to complete this task will be highly appreciated.

Please do not hesitate to contact me for any further enquiry:
iysma@tangaza.ac.ke

Yours sincerely,

Lucy Njiru
MA Programme Leader
Institute of Youth Studies
Tangaza University College



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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0713 788787,0735404245
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Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/57519/22353**

Date: **24th April, 2018**

Rosemary Njambi Kariuki
Tangaza University College
P.O Box 15055
LANGATA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Association between self esteem and happiness among Tangaza University Students*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **23rd April, 2019.**

You are advised to report to, the **County Commissioner and he County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

A handwritten signature in blue ink, appearing to read 'Stephen K. Kibiru', is written over a faint circular stamp.

**DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

Approved
3/5/18
**COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341666**

**THIS IS TO CERTIFY THAT:
MS. ROSEMARY NJAMBI KARIUKI
of TANGAZA UNIVERSITY COLLEGE,
56820-200 NAIROBI, has been permitted
to conduct research in Nairobi County**

**Permit No : NACOSTI/P/18/57519/22353
Date Of Issue : 24th April,2018
Fee Received :Ksh 1000**

**on the topic: ASSOCIATION BETWEEN
SELF ESTEEM AND HAPPINESS AMONG
TANGAZA UNIVERSITY STUDENTS**



**for the period ending:
23rd April,2019**

.....
**Applicant's
Signature**


.....
**Director General
National Commission for Science,
Technology & Innovation**



Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone: Nairobi 020 2453699
Email: rcenairobi@gmail.com
cdenairobi@gmail.com

REGIONAL COORDINATOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 – 00200
NAIROBI

When replying please quote

Ref: RCE/NRB/GEN/1 VOL. I

DATE: 3rd May, 2018

Rosmary Njambi Kariuki
Tangaza University College
P O Box 15055
LANGATA

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "**Association between self esteem and happiness among Tangaza University students**".

This office has no objection and authority is hereby granted for a period ending **23rd April, 2019** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.


JAMES KIMOTHO
FOR: REGIONAL COORDINATOR OF EDUCATION
NAIROBI

c.c

Director General/CEO
Nation Commission for Science, Technology and Innovation
NAIROBI

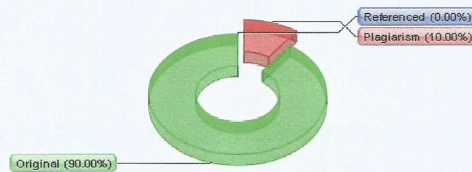
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The study explored self-esteem and happiness among the students from Tangaza University College Nairobi-Kenya. The study adopted a quantitative method, and used a survey design. It targeted Religious and lay students in Tangaza University College. A systematic random sampling technique was used and a sample size of 298 students was gotten for the study. The Rosenberg Self-worth Scale, and Oxford Happiness Questionnaire by Hills and Argyle were the instruments of measure used to collect data. The data collected was