

Investigation of character strengths of self-regulation and purpose in life among
Catholic Consecrated men in Initial Formation within Archdiocese of Nairobi- Kenya

Ananua Dionisius Mwandiki
Reg, no. 17/00209

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Catholic University of Eastern Africa

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Declaration

I, the undersigned, declare that this thesis is a product of my own work and is not as a result of anything done in collaboration. It has not been previously presented to any other institution. All sources have been appropriately cited and duly acknowledged in full.

I agree that this thesis may be available for reference and photocopying at the discretion of the University.

Student's Name: Dionisius Mwandiki Ananua

Signature: _____

Date: 20/08/202

Supervisor's Name: Dr. Henry Tucholski

Signature: _____

Date: _____

Supervisor's Name: Dr. Catherine Mwarari

Signature: _____

Date: _____

Dedication

I dedicate this work to all the religious consecrated persons who have and continue to offer their lives in serving God and humanity and for transformation of the society and creation. In the same breadth I dedicate this work to the Missionary Congregation Oblate of Mary Immaculate; to the Oblates priests and brothers who continue to transform the human society through intrinsic purpose in life.

Acknowledgement

It is with heartfelt gratitude that I honour the God Almighty for the divine assistance and insight in the development of this work. I also acknowledge and appreciate my parents for nurturing, moulding and giving meaning to my life and family members for their affectionate support, encouragement and care. The development of this work could not have been smooth were it not for the able guidance and timely insightful interventions of my supervisors, I therefore express my appreciation to Dr. Henry Tucholski and Dr. Catherine Mwarari, for tirelessly directing this work.

I acknowledge and appreciate the efforts of my religious family- Missionary Oblates of Mary Immaculate- OMI, Lacombe province-Canada, Kenya Mission and MAMI-Canada for according me time to undertake studies and the unwavering moral and financial support. My gratitude to my lecturers and staff members who have offered their unrelenting assistance to me throughout the course of my studies, not forgetting my fellow classmates in Tangaza University College. To all those who helped me accomplish this study, may the Almighty God bless you abundantly.

Abstract

This study was undertaken to investigate the importance of virtues and character strength, more specifically, self-regulation and purpose in life and their relationship, to better understand the importance of virtues and character strengths in relation to mental health, psychological well-being and satisfaction with life. Positive psychologists approach posit that virtues and character strengths are the bedrock of flourishing individuals and optimally functioning institutions and society at large. Studies are unearthing the significance of virtues and character strengths in promoting human psychological and social well-being. This study was undertaken to investigate character strengths of self-regulation and purpose in life among Catholic consecrated men in Initial Formation and the correlation between the two variables. It was a quantitative design of cross-sectional approach with the theoretical framework grounded on social cognitive theory and it used randomized sampling technique. The scales used were standardized Self-Control Scale (SCS) and Purpose in Life test (PIL). The sample size of the study was $N= 279$ and the population was Catholic consecrated men in Initial Formation. The location of the study was the Archdiocese of Nairobi- Kenya. The data analyses included descriptive, inferential, pearson's correlation, regression and one way ANOVA. The findings indicated that 95% of Catholic consecrated men in Initial Formation had high strength of self-regulation and 97.1% had high strength of purpose in life. In addition, the pearson's correlation indicated a positive statistical significance of correlation between self-regulation and purpose in life ($r= .276$, $p < .000$, $N= 279$). However, the results showed that demographic variables had no statistical significance with variables of the study. Nonetheless, the study shown that the character strengths of self-regulation and purpose in life are significant aspects of consecrated life.

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Abbreviations and Acronyms

DSM: Diagnostic and Statistical Manual of Mental Disorders

ICD: International Classification of Diseases

NACOSTI: National Commission for Science Technology and Innovation (Kenya)

PIL: Purpose in life Test

SCS: Self-control Scale

SCT: Social cognitive theory

SPSS: Statistical Package for Social Sciences

SRS: Self-regulation Scale

SRT: Self-Regulation Theory

TOTE: Test, Operate, Test, Exit (Concept used in cybernetics, in regard to feedback loop)

USSCB: United States Conference of Catholic Bishops

VIA: Values in Action or catalogue of six virtues and corresponding twenty four character strengths

Operational definition of terms

Consecrated person: One who is bound by the vows of obedience, celibacy and poverty. A person who chooses to live a vowed life in order to serve God and humankind.

Eudaimonia: a Greek word for intrinsic happiness

Formation House or Community: a house set for religious students where formation takes place.

Initial formation: formation to consecrated life up to the period before perpetual consecration or ordination. It is a period of training intellectually and spiritually before assuming greater responsibilities of consecrated life

Perpetual profession or consecration: to make a life commitment in a religious congregation. It is a public pronouncement of evangelical counsels/vows.

Purpose in life: It is a cognitive process that defines life goals and provides personal meaning. The extent to which one feels that one's life has a meaning and worth living. It is a source life fulfilment and satisfaction.

Religious Community: a house for a religious congregation where a division of members live

Temporary professed: a professed member of a congregation who has pronounced vows for certain period, e.g one, two, or three years.

Self-regulation: Mental strength or willpower to alter emotions and behavior in order to accomplish a vital goal or purpose. It helps in behavior development and in counter-checking impulsive behavior.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter outlines the background of the study together with the problem statement. In the same breadth, it postulates the purpose of the study touching on the study objectives and research questions and it also highlights the scope and delimits of the study and definitely the significance of this study.

1.1 Background to the Study

This research was a study of character strengths of self-regulation and purpose in life. Self-regulation and purpose in life are among the twenty four character strengths. Self-regulation is classified under the virtue of temperance and purpose in life under the virtue of transcendence within the catalogue of six core virtues of wisdom/knowledge, courage, humanity, justice, temperance and transcendence (Peterson & Seligman, 2004) and each of the six virtues is associated with six character strengths therefore bringing to a total of 24 character strengths (See table, 2.1).

Hence, this study was carried out through the perspective of positive psychology. Positive psychology focuses on what makes life worth living in terms of positive emotions, positive character and positive institutions (Linley & Joseph, 2004). Thus, positive psychology is geared in promoting human flourishing, fulfilment and well-being. It is an emergent psychological approach in relation to human flourishing or optimal functioning of people, groups, and institutions and all that regards well-being (Gable&Haidt, 2005).

The study was conducted among Catholic Consecrated men in Initial Formation. Consecrated life is a call to live a life beyond human corporal instincts and impulsive appetites, thus it is a life focused on transcendence. Ideally, it is a life meant to set a person free from the slavery of disordered affection of earthly materials with the goal of living an integral life of moderation under the bedrock of religious vows also known as evangelical counsels (Schuth, 2016;

Lumen Gentium, 1964). In essence, it is a life characterised by literally putting everything worldly behind in order to search for a higher purpose in life (Lau et. al, 2015; John Paul, 1996). In this breadth, it is a life that calls for integrity that embraces the best of human qualities such as good judgement, self-control and spirit of renunciation, happiness, desire to lead a healthy life and personal love (Atuma, 1996) and Christian values of faith, hope, charity, prudence, Justice, humanity, fortitude and temperance and transcendence.

Remarkably, it is a mode of living that exemplifies the equilibrium that exists between psychological well-being and physical human behaviour through self-regulation that helps improve one's personality. On that account, consecration is a call to live a regulated life above human behaviour impulses and a call from detachment from all forms of materialistic and hedonistic affections in search of eudaimonic well-being. Thus and so, to consecrate is to set apart or to dedicate something as sacred or devoted to holy or higher purposes. Hence, the elements of a consecrated life are purity, work, respect for one's physical body and that of others, service, and integrity (Christofferson, 2010). In this respect, it is a search of eudaimonia existence- a transcendence that strives to attain, a higher meaning and purpose and true happiness.

In this regard, therefore, the study endeavoured in furthering research on positive human experiences as an attempt to scientifically advance the credibility of the school of thought that focuses on human well-being and what brings about human mental wellness. In essence, this work is a study of contribution of virtues and character strengths to human well-being and mental health as elucidated in the manual of Values in Action (VIA) which is a classification of virtues and character strengths that guides the field of positive psychology (Peterson & Seligman, 2004). In effect, this work focused on the study of self-regulation as one of the 24 character strengths that enhances a person's mental power in inhibiting impulsive behaviour in relation to purpose in life which is one of the contributing factors to well-being.

Essentially, the character strength of self-regulation emboldens a person's ability in altering unnecessary behaviour- in particular impulsive behaviour- and boosts the flexibility and

adaptability of human behaviour, enabling one to accustom one's actions to a remarkably broad range of social, situational and institutional demands. Over and above, self-regulation enhances and strengthens a person's ability to focus attention and livens one's awareness of the set goals and in keeping the standards required in attaining goals or an undertaking (Baumeister & Vohs, 2007). It is measured in terms of the ability to have control over thoughts, emotions, impulses, performance and breaking habits. Philosophically, therefore, self-regulation can be termed as the training of the human soul in order to bring it in harmony with the natural order (Cook, 2013)- that is to tame the human soul from the shackles of material appetite and impulsivity in order to master personal awareness- so as to achieve excellence and thereby eudaimonia or the fullest human happiness also referred to in positive psychology as flourishing.

In that regard, self-regulation is an important component of free will and a driver of socially desirable behaviour (Duckworth & Seligman, 2005). Additionally, it adds benefit to the individual and to the society and it contributes to a great many attractive outcomes, such as task performance, self-discipline, endurance, mental health and good interpersonal relationships (Baumeister & Vohs, 2007). Self-regulation has been shown that it enhances a person's mental strength in altering emotions and behaviour and thus it boosts in inhibiting maladaptive behaviours (Gailliot & Baumeister, 2007). Besides, self-regulation is a prerequisite to better performance in tasks and it is an important aspect in healthy behaviours including human affectivity.

Apparently, there are several other benefits of self-regulation, among them is the delay of gratification. Delay of gratification is the power to inhibit one's response in regard to stimuli. It is a strength or willpower (Mischel & Ayduk, 2002) to prevent one from acting out of an impulse and therefore, it helps a person to think through an action before execution of an action and, as such, one avoids a distraction even if it is pleasurable at the moment and focus on a goal thereby meeting more long-term goals rather than enjoying a short-term activity (Ackerman (2018c). For that matter, it is opposed to impulsiveness- that is an instant gratification which is an urge to surrender a future benefit by indulging to a less rewarding but more immediate benefit.

Correspondingly, purpose in life is understood as a cognitive process that defines life goals and provides personal meaning. Importantly, having an intrinsic purpose in life leads to longer life span, fewer health care problems, and greater life satisfaction. In Addition, an intrinsic purpose in life contribute to psychological well-being due to the fact that purpose enhances one's role in work engagement, sense of identity and belonging and therefore brings about fulfilment or contentment in life (Shide, 2017) and subsequently eliminating the sense of hopelessness which leads to depression and consequently suicide. The positive indicators that measure purpose in life are; the sense of purpose or mission in one's life, the extent that one has satisfaction with life, the sense of worthiness and freedom and the negative indicators are fear of death and suicide.

Characteristically, the true nature of meaningful life has long been a subject of enquiry throughout the history of humans. From Aristotle's conceptualisation of eudaimonia to Aquinas' renaissance writings about virtue (Linley & Joseph 2004). However, with modern psychology, the phenomenology of meaning in life has been explored through research into optimal human functioning and transcendent experiences, individuation, maturity (Morgan, & Farsides, 2009) and human potential.

In essence, purpose in life is one of the factor that constitute well-being. Nonetheless, well-being is a multi-faceted construct which is constituted by aspects such as autonomy, environmental mastery, positive relationships with others, purpose in life, realisation of potential and self-acceptance (Dodge, Daly, Huyton, & Sanders, 2012). Statistically, more recently studies have associated wellbeing with the ability to fulfil goals (Foresight Mental Capital and Wellbeing Project, 2008), to happiness (Pollard & Lee, 2003) and life satisfaction (Diener & Suh, 1997; Seligman, 2002a).

In this view, Catholic Consecrated life is understood and regarded as a life of moderation and mastery of impulsiveness and therefore, Consecrated persons are thought be well self-regulated having found an intrinsic purpose in their lives, because Consecrated life is grounded on transcending human limitations in order to attain higher goals of purpose life and connectedness with divine as opposed to living an individualistic selfish life that is dominated and imprisoned by

materialistic and hedonistic interpretation of human existence. Consecrated life goal then, is to set a person free from unrealistic material well-being, which is so intensely sought after by the secular world and looked upon as the one ideal to be striven for in life (Lau, Cheung, Lam, Hui, Cheung & Mok, 2015) or a well-being which is to be attained in any way and at any price.

Research centred on goal content theory (Vansteenkiste, Simons, Lens, Soenens, Matos & Lacante, 2004) found out that individuals with goals that are intrinsic- that is building closer relationships, achieving autonomy and making community contribution- experience greater psychological well-being, less depression and fewer physical symptoms than do those who regard extrinsic goals as central, for example building transient resources such as money, fame or appearance (Lau et. al, 2015). As such, empirical evidence shows that well-being is higher among people who had high intimacy strivings, for example, concern for deep gratifying interpersonal relationships built upon trust and affection, as well as in generativity strivings, like giving of oneself to others and concern for future generations (Boeree, 1997, 2006). In essence, these are the foundations under which consecrated life is built upon. In contrast, research shows that people with high power strivings- to impress, control, and influence others- have lower well-being.

On that account, consecrated life is a response to a call by someone who has found a purpose in life that requires a living not by human behaviour impulses but through self-regulation. Thus the goal, the purpose and the mission of consecrated life is all about altruism- that is to heal the sick, tender the wounded, raise the weak, care for the orphan, the widow and the aged. It is a call, a mission and a mandate to bring wholeness to oneself and the whole of humanity. Uninterestingly, there has been an assumption that some candidates who ask to be admitted to consecrated life are influenced by extrinsic motivation. An individual with extrinsic motivation manifests a purpose that is driven by external rewards such as privileges, money, social status, education, and others of the kind (Cherry, 2019b). This type of motivation arises from inclination toward outward reward and satisfaction that one can get.

In consequence, extrinsically oriented individuals use religion to their own ends. In effect,

they hijack religion and make it an avenue for attaining security, social status, solace, and social connectedness. Hence, the creed, values or belief systems of an extrinsically oriented person are moderately adopted or possibly even modified to meet the individual's more important personal needs (Ardelt & Koenig, 2007). As such, a candidate with such motivation will not be well self-regulated by the norms and standards of the religious life. Unfortunately, such candidates nurture barely realistic expectations with respect to their own future and goals and as such, religious life becomes untenable and purposeless.

1.2 Problem Statement

Catholic consecrated life is a purposeful life with a mission and goal. It is a call, a mission and a mandate to bring wholeness to oneself and to serve humanity.

Nevertheless, there have been instances of unbecoming behaviour among the consecrated persons. Currently in many parts of the world the Roman Catholic Church is facing accusations of abuses by consecrated persons. For instance, some dioceses in America are reporting up to 200 consecrated persons were involved in abuses (Salvidia, 2019). In Africa, though there has been no official publicly available data there have been alleged similar cases. In Kenya cases of abuse have been reported, including murder, suicides, addictions and abuse of minors (Frykberg, 2018, La Croix International, 2018). Besides, recently the Roman Catholic Church papacy has acknowledged that in some instances priests have kept nuns as sex slaves (Rosenthal & Boorstein, 2019).

It is, in this regard, that this study embarked on an empirical investigation of the character strengths of self-regulation and purpose in life among Catholic consecrated men in initial formation of consecrated life within the Archdiocese of Nairobi.

1.3 The Purpose of the Study

The purpose of the study was to investigate the character strengths self-regulation and purpose in life among Catholic consecrated men in Initial Formation of religious life in Roman Catholic Church. The study also further sought to examine the relationship between self-regulation and purpose in life. Therefore, this study helped in arriving at the basis of understanding whether

the consecrated men in Initial Formation are self-regulated as well as whether they have purpose in life and to establish the relation of the variables.

1.4 Objectives of the Study

The following objectives guided this study;

- i. To investigate the character strength of self-regulation among catholic consecrated men in initial formation in the Archdiocese of Nairobi.
- ii. To investigate the character strength of purpose in life among Catholic consecrated men in in initial formation in the Archdiocese of Nairobi.
- iii. To examine the relationship between character strengths of self-regulation and purpose in life among Catholic consecrated men in in initial formation in the Archdiocese of Nairobi.

1.5 Research Questions

This study was guided by the following research questions;

- i. What was the strength of self-regulation among Catholic consecrated men in Initial Formation in the Archdiocese of Nairobi?
- ii. What was the strength of purpose in life among Catholic consecrated men in Archdiocese of Nairobi?
- iii. What was the relationship between the self-regulation and purpose in life among Catholic consecrated men in Archdiocese of Nairobi?

1.6 Hypothesis

Research hypothesis is an unproven statement that presents a phenomenon subject to research investigation (Manishika, 2017; Selvam, 2017). The hypothetical phenomenon of this research is thus;

Alternative hypothesis;

H_a = Self-regulation has an influence on purpose in life

Null hypothesis;

H_0 = Self-regulation has no influence on purpose in life

1.7 Significance of the study

The character strengths of self-regulation and purpose in life are contributors to human well-being. In this regard, this study undertook to investigate the character strengths of self-regulation and purpose in life in view of adding a new dimension in the formation of religious men in light of fulfilling of their religious duties. This study, therefore, would benefit those who are charged in accompanying young religious men- that is- the formators who are guiding men in Initial Formation process in discerning their religious vocation. It will add to the knowledge on discernment of vocations and the motivations and suitability of the candidates discerning vocation to religious life.

Over and above, it will help to form better religious in a holistic way so as to have mature genuine self-regulated and happy religious dedicated to their calling and to regard as a purpose in life. Besides, it would help the formees- that is- those in Initial Formation- in understanding their character strengths and guide their discerning process in order for them to build on their character strengths and to grow holistically, through establishment of structures that enhances and promotes individuals' character strengths in order to live a happy and fulfilling full of satisfaction life.

Apart from immediate religious benefits, this study has multi benefits in human growth and development of life skills. Therefore, it would provide a basis in training children early enough the importance of self-regulation. It could be used in coaching youth on how to resist peer pressure, engagement in drugs and alcohol and restraint in regard to undesirable sexual behaviours and eating habits.

In addition, self-regulation and purpose in life are the parameters of not only mental health but also general well-being- that is subjective, psychological and social well-being. As such, the study highlighted how achieving one's purpose in life bring about life satisfaction and a sense of worth and fulfilment and equally, boosting one's own well-being since these two variables of the study have been shown to be the bedrock of healthy lifestyle. Similarly, self-regulation is a tool in

counselling psychology. It is used as a therapy to alcoholics and other addictions. It is also used by positive psychologists for psycho-educating clients in therapy or even as an exercise in helping to break habits and inhibits emotions.

Self-regulation can be used as a counter measure against impulsivity. Impulsivity is a complex construct which manifests multidimensionality and it's understood as an inability to hold back inappropriate behaviour or to delay gratification; acting without forethought or sufficient information and the failure to correct inappropriate responses (Lassiter, 2009). As a result, it has influence on various negative outcomes like criminality, delinquency, extra marital affairs, gambling and other addictions. Research has also shown that there are significantly higher levels of impulsivity among patients with conduct disorder, personality disorders, substance use disorders and bipolar disorder compared to other psychiatric patients (Lassiter, 2009). In essence, different researchers consider impulsivity as an important risk factor for a variety of maladaptive behaviours. In view of this, counselling psychologists can use self-regulation as a therapy tool to mitigate impulsivity.

Similarly, the measurement for purpose in life was developed from Viktor Frankl's logotherapy, which is basically a search for meaning. This method has been used in psychiatry and also in psycho-therapy in treatment of depression and other mental illness. Therefore, purpose in life can be used in career counselling or in any other aspect of therapy that involves existential question.

By and large, the benefit of this study would trickle to the larger society since having genuine and happy people would impact greatly not only on the life of communities but it also would impact directly the health of the people who are served.

1.8 Scope and Delimitations of the Study

This study was a quantitative correctional design of cross-sectional study approach. The aim of the research was to investigate the presence of the character strengths of self-regulation and purpose in life among Catholic consecrated men in Initial Formation within the Archdiocese of Nairobi. The study also sought to understand the relationship between these two variables. The data

gathering method was through standardized self-report questionnaires.

This study was delimited by the fact it only involved Catholic consecrated men in Initial Formation and therefore excluded perpetually consecrated men together with those who were in on-going formation. It was also exclusively conducted among men only and therefore women were excluded.

1.9 Assumptions of the Study

Assumptions of a study are axioms that relate to the critical condition of the study with basis for believing it is true and which relates to procedures that are not controllable by the researcher (Burkholder, Cox & Crawford, 2016). It is therefore common knowledge that every study carries an assumption.

In conducting this study the following assumptions were made.

1. It was assumed that the respondents did not discuss the content of the questionnaire and therefore freely and objectively provided the researcher with genuine information.
2. It was further assumed that the questionnaires filled and returned reflected the true rating of the respondents.

1.10 Summary

This chapter has largely focused on the parameters guiding this research work. It has extensively expounded on the background in regard to variables of the study. Further, it has described the objectives and demonstrated the hypothesis that guides the study.

With the same breadth, it has shown the significance of this research and its benefits. It has elucidated on the scope and indicated the delimitations as well as the assumptions of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents conceptualization of the study constructs and theoretical literature on self-regulation and purpose in life and the relationship between the two variables. In the same breadth, it will present empirical literature and finally, it will provide both conceptual and theoretical frameworks that form the ground for this study.

2.1 Conceptualization of the Study Constructs

This study was premised on the hypothesis that the exercise of self-regulation coupled with intrinsic purpose in life bring about well-being. However, though, most of times the term well-being is used as a general term, studies have distinguished three domains of well-being. The first is subjective well-being which incorporates happiness, life- satisfaction and presence of positive affect, and absence of negative affect (Selvam, 2018; Diener, Suh, Lucas, & Smith, 1999). This type of well-being constitutes hedonic nature.

The second type of well-being is psychological well-being whose factors are self-acceptance– that is the ability to cultivate positive attitude towards the self with its multiple aspects including impressions of past life; personal growth– feeling of continued development and being open to new experience; purpose in life– which is to have goals and a sense of direction in life; environmental mastery– the art of feeling competent and able to manage one’s environment, which includes also the community of people; autonomy– the art of self-determination, independence and self-regulation; and lastly, positive relations with others– that is the ability to have warm and satisfying relationship with others (selvam, 2018; Ryff, 1989) and being capable of empathy, affection and intimacy.

The third domain of well-being is social well-being- which is measured in terms of social acceptance – that is in view of positive attitude towards others (King, Hicks, Krull, & Del Gaiso, 2006; Selvam, 2018; Keyes, 1998)). Social actualization– showing optimistic about the future of

the society; social contribution– that is believing that individuals have something valuable to give to the society; social coherence– that is understanding the social world as intelligible, logical and predictable; and social integration– that is feeling part of the community and experiencing a sense of belonging.

Therefore, this study examined self-regulation as a character strength that helps a person to develop pleasant human behaviour and also looked into purpose in life. In regard to these two constructs, studies have shown that they are core in contributing to human well-being.

According to the proponents of positive psychology;

The field of positive psychology at the subjective level is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic (Seligman & Csikszentmihalyi, 2000. p5).

In this respect, the ultimate goal of positive psychology (Seligman, Parks & Steen, 2004) is to boost peoples' mental health and make people happier by understanding and building positive emotion, gratification and meaning or purpose in life.

In this regard, just as the intensive study of psychopathology gave rise to methods of classifying mental disorders, for instance- International classification of diseases (ICD) and diagnostic and statistical manual of mental disorders (DSM), whose methods have allowed clinical psychologists to produce diagnoses with acceptable accuracy and to reliably measure symptoms that were once quite difficult to pinpoint (Seligman, Parks,& Steen, 2004), positive psychology has come up with a classification of its own called Values In Action (VIA) and character strengths (Peterson, & Seligman, 2004) that have been shown to be a bedrock for life satisfaction, happiness

and well-being.

Essentially, positive psychology postulates that happiness and wellbeing come about as a result of combination of three dimensions of life; a pleasant life – that is pursuit of positive emotions about the present, past and future; an engaged life which consists in using one’s strengths and virtues to obtain abundant gratification in the main realms of life; and a meaningful life – that presupposes the use of one’s strengths and virtues in pursuit of a purpose much larger than individual gratification (Selvam, &Poulsom, 2012). In this regard, research and even intervention based therapy within positive psychology is guided by a catalogue of core virtues and character strengths which are also referred to as the values in action. Below is a table of manual of sanities or catalogue of six core virtues and 24 character strengths that are instrumental in human flourishing.

Table 2.1 *Catalogue of Core Virtues and Character Strengths*

Core Virtues	Character Strengths
Wisdom and Knowledge	Creativity (originality, ingenuity), Curiosity (interest, novelty-seeking, openness to experience), Open-mindedness (judgement, critical thinking), Love of Learning, Perspective (wisdom)
Courage	Bravery (valour), Persistence (perseverance, industriousness), Integrity (authenticity, honesty), Vitality (zest, enthusiasm, vigour, energy)
Humanity	Love, Kindness (generosity, nurturance, care, compassion, altruistic love, “niceness”), Social Intelligence (emotional intelligence, personal intelligence)
Justice	Citizenship (social responsibility, loyalty, teamwork), Fairness, Leadership,
Temperance	Forgiveness and Mercy, Humility (modesty), Prudence, Self-regulation (self-control)
Transcendence	Appreciation of beauty and excellence (awe, wonder, elevation), Gratitude, Hope (optimism, future-mindedness, future-orientation), Humour (playfulness), Spirituality (religiousness, faith, purpose)

Nevertheless, virtues or values in positive psychology are not understood as a moral prescriptive (Selvam, &Poulsom, 2012) but rather as any psychological process that enables a person to think and act so as to benefit oneself and the society.

On the other hand, character strengths are psychological processes or mechanisms that display virtues and are positive traits reflected in thoughts, feelings, and behaviours. They exist in

varying degree and can be measured as individual differences (Park, Peterson, & Seligman, 2004). As such, a character strength is a disposition to act, to desire, and to feel in such a way that involves the exercise of judgment and leads to a recognizable human excellence or instance of human flourishing.

Consequently, the study of meaning and purpose in life gained traction with the work of Viktor Frankl, *man search for meaning* where he developed logotherapy to treat his patients who were affected by the ravages of war in Nazi concentration camps (1985, 1998, 2004) an experience that which inspired him and others to consider the significance of meaning in a therapeutic setting. Thus, this led to the prominence of meaning in life as a clinical construct. A fact that led to development of instruments of measuring meaning in life.

For example, the development of purpose in life test (PIL; Crumbaugh and Maholick 1964, 1969; Crumbaugh, 1968; Crumbaugh & Henrion, 1988) was originally grounded in the logotherapy paradigm. Logotherapy's focus is on the importance of perceived meaning and purpose in life and how these constructs enhance well-being (Frankl 1959/1985, 2004). In this view, logotherapy emphasizes choice and responsibility, as well as the significance of deriving and living one's life by a personally meaningful hierarchy of values (Frankl 1959/1985; Schulenberg & Melton, 2010). In other words, for meaning to be perceived, individuals should be aware of what life aspects are most vital and live their lives consistently with those values.

Frankl postulated that individuals are strongly motivated to find personal meaning, that is, to understand the nature of their lives, and to feel that life is significant, important, worthwhile, or purposeful (Crumbaugh, & Carr, 1979) because he realized that having a sense of meaning in life was necessary to avoid what he called noogenic neurosis- a pathological condition characterised by apathy, boredom, and aimlessness (Crumbaugh, & Maholick, 1964; Crumbaugh, 1977a, 1977b; Morgan, & Farsides, 2009). Following this development, many psychologists have conceptualised personal meaning in theories of psychological functioning (Ryff 1989; O'Connor and Chamberlain 2000) with abundance of results showing positive correlation between purpose in life and

eudaimonic well-being.

However, the importance of meaning or purpose in life to the human condition has grown beyond logotherapy to become a core component of positive psychology (King et al. 2006; Schulenberg et al. 2008; Wong and Fry 1998). As such several studies have associated meaning positively with hope, faith, love, health, and happiness, and negatively associated with depression, anxiety, drug and alcohol use, and boredom proneness (Melton & Schulenberg 2007, 2008; Pohlmann et al. 2006; Schulenberg et al. 2008).

It is for that matter this study is interested in investigating self-regulation has a character strength that mitigates human emotions, behaviour and actions leading to healthy outcomes and similarly investigates purpose in life as a factor that constitute well-being.

2.2 The Character strength of self-regulation among Catholic Consecrated men in Initial Formation

Self-regulation is defined as mental mechanism used by a person to exert management of one's emotional and behavioural responses so as to pursue goals and live up to standards (Ackerman, 2018; Gailliot & Baumeister, 2007; Bandura, 1991). It is, therefore, a mental strength that helps a person disregard or alter a response and regulate affect, cognition and behaviour. Besides, it is a will-power within self that enables a person to alter thoughts, feelings, desires and actions (Singh & Sharma, 2018; Vohs, & Baumeister, 2004) in view of attaining higher standards and it is a necessary component in adapting human behaviour.

For example, studies have shown that children who learn to self-regulate early enough, also progress well in other spheres of life (Clear, 2018). One of the studies conducted to highlight the beneficial effect of self-regulation is marshmallow experiment on delayed gratification. The study involved children of age four to five who were kept in a room and given a marshmallow or cookie with instruction to either enjoy the one marshmallow at hand or wait for brief period of absence of the experimenter who left the room for twenty minutes to come back (Mischel, 2015) and the child who is able to put off the urge to enjoy the treat would get an addition treat.

Nonetheless, many of the children immediately ate the cookie or marshmallow thus forfeiting a second one (Cherry, 2019a). Interestingly, after years of follow up- whereby the researchers followed each child for more than forty years- the research showed that over and over again, the children who did not eat the marshmallow, were able to self-regulate throughout their lives and as such succeeded in any many areas of their lives (Mischel, 2015; American Psychological Association, no.d). In other words, these series of experiments proved that the ability to delay gratification which is one of the factor of self-regulation (Clear, 2018) was critical in attaining a purpose in life. Another study conducted to assess the effects of self-regulation on addictions in USA among under-graduates students of the university Florida involving 32 participants showed a correlation (Błazek, Kaz'mierczak, Besta, 2015) between poor self-regulatory mechanism and lack of restraint of sexual behaviour.

Correspondingly, self-regulation can also be termed as self-control, self-discipline or self-management. According to Bell (2016) a person with good emotional self-regulation has the ability to manage one's emotions. Due to this strength, one can resist impulsive behaviours and can have a flexible range of emotional and behavioural responses that are well matched to the demands of their environment. Essentially, the goal of main types of therapy is to improve an individual's ability to self-regulate (Bell, 2016), that's to bring a person back to mental equilibrium in order to be able to manage one's life effectively.

Self-regulation manifests itself in two dimension; through behaviour and emotions. For example, if you have ever restrained yourself from eating ice cream or taking a beer in the morning, or absconding work by remembering your responsibilities then this was a display of effective behavioural self-regulation (Vohs, &Baumeister, 2016; Baumeister, 2004). On the other hand, if you have ever restrained yourself from getting mad at someone who has got into your nerve, or pulled yourself up out of a bad mood (Ackerman, 2018a), then at that moment you practised emotional self-regulation.

In this respect, self-regulation have dualistic dimensions; these are behavioural and

emotional self-regulation. Behavioural self-regulation is a person's ability to act in regard to one's long-term best interest and consistent with one's deepest values (Stosny, 2011). An example, would be waking up in the morning to go to work when the feeling would be the opposite. On the other hand, emotional self-regulation involves the management of one's emotions and impulses. For example, to calm oneself down in a moment of anger, rather than reacting inappropriately. However, though we can distinguish between behavioural and emotional self-regulation both are intertwined just as behaviour and emotions are Siamese twins such that we cannot talk about one without mentioning the other.

Evidentially, research has shown that self-regulation is a correlate of psychological well-being. In a study conducted in India involving a sample of 100 young adults (Singh & Sharma, 2018), self-regulation was found to be significantly and positively correlated to personal growth ($r=.281$, $p \leq .01$), personal relatedness ($r=.197$, $p \leq .05$), purpose in life ($r=.554$, $p \leq .01$), self-acceptance ($r=.395$, $p \leq .01$) and overall psychological well-being ($r=.185$, $p \leq .05$).

The concept of self-regulation was developed by Bandura- a cognitive psychologist- in his efforts to adapt behaviourist theory to the complexities of human behaviour (Baumeister, 2004). According to Bandura (1991) the major self-regulative mechanism involves three main sub-functions, namely; self-monitoring of one's behaviour, its determinants and its effects; then, judgement of one's behaviour in relation to one's standards and milieu; and effective self-reaction.

On the other hand, Baumeister (2004) -a social psychologist- posits that living organisms, especially complex ones such as human beings, find themselves constantly responding to both internal and external stimuli in regard to living up to one's goals and standards. Therefore, overriding or altering one's responses apropos to one's goals and purpose in life is vital. These responses could include (Singh & Sharma, 2018; Bandura, 1991) thoughts, emotions, impulses, performances, and other behaviours, and the standards could include ideals, moral injunctions, norms, performance targets, and the expectations of other people.

Characteristically, individuals may direct their thought processes in directions other than

where their minds naturally wander, or may try to change their emotional responses from an initial feeling or restrain oneself from carrying out impulses and desires. Similarly, a person may try to perform better than one would normally do (Tangney, Baumeister & Boone, 2004). Understandably, then, acts of self-regulation involve stopping the self from having a response to a stimuli or employing an appropriate response to a stimuli.

Self-regulation theory (SRT) outlines the process and components involved when making decision, feeling and doing. It is necessary in the context of making a choice when the desire is to do the opposite; for instance, refraining from serving oneself two pieces of chicken where there are the only pieces remaining yet there is another person behind the queue. As such, it involves taking a pause between a feeling and an action (Tangney, Baumeister & Boone, 2004) thereby allowing one to think things through, characteristically even planning involves self-regulation.

Self-regulation theory gained prominence in the early 1980s when Carver and Scheier started to apply cybernetic theory to the understanding of self-awareness. Whereby self-awareness constituted a test in a feedback loop. Feedback occurs as a swing in a system where outputs recoil as inputs in a chain of cause-and-effect that forms a circuit or loop (Andrew, 2010). Cybernetic theory is the study that deals with information process, feedback, control and communication system. In their self-awareness work, Carver and Scheier borrowed feedback loops from cybernetic theory in form of the acronym TOTE: Test, Operate, Test, Exit. That is, the self compares itself against the relevant standard (T), and if the current status falls short of the standard, it begins an operation (O) designed to remedy the deficit. Further tests (T) are conducted periodically. When the standard is finally met, the loop is exited (E), (Baumeister, 2004). Of interest is the operate phase of the feedback loop, whereby the self, alters itself to bring itself into line with the standards. This model can be used to understand the process of formation in a religious consecrated life. It can very well be called discernment whereby an individual in formation process need to constantly alter the self in order to attain the standards set by discarding what is not in tandem with the standards, whether emotions or behaviour.

On his part, Baumeister (2007) argues that self-regulation involves four components, namely; standards of desirable behaviour, motivation to meet standards, monitoring of situations and thoughts that precede breaking standards and willpower- internal strength to control urges. These components interaction determines a person's self-regulation at any given time. It is this same criterion that formation and discernment in religious life takes and through this chain of monitoring leads an individual to achieve the desirable behaviour, and thus, manifests one's purpose in life in a religious congregation and especially showing restraint and mastery over undesirable behaviour.

Baumeister et al. (1994) make an interesting find which this study aims to investigate within the realm of religious life. According to this authors;

Self-regulation failure is central to nearly all the personal and social problems that currently plague citizens of the modern developed world. These problems include drug addiction and abuse, alcoholism, smoking, crime and violence, unwanted pregnancy, sexually transmitted disease, underachievement in schools, gambling, personal debt and credit card abuse, lack of financial savings, anger and hostility, failure to exercise regularly, and overeating. Clearly, part of the rising interest in self-regulation is linked to the many problems that attend failed or deficient self-regulation (Baumeister et al.,1994, p506).

These are the negative effects of the lack of self-regulation and some of these undesirable behaviours are a source of scandal in the Church. Therefore, this study embarked on in an investigation to establish the level of the character strength of self-regulation among Catholic consecrated men in Initial Formation.

Essentially, self-regulation predicts the presence of positive outcomes. According to research high self-regulation fosters better personal adjustment (Singh & Sharma, 2018). It has been shown that people with high self-regulation report fewer pathological symptoms, like somatization, obsessive-compulsive patterns, depression, anxiety, hostile anger, phobic anxiety,

paranoid ideation, and psychoticism (Tangney, Baumeister, & Boone, 2004). Self-regulation also predicts absence of negative outcomes and is associated with the absence of a variety of impulse control problems such as abuse of alcohol, sexual and use of illegal drugs.

Importantly, self-regulation is necessary in consecrated life because individuals who start formation in religious life come from diverse backgrounds culturally, socially and economically. They have different ages, education level and experiences, yet they congregate in formation houses or communities where they are formed into achieving their desire of purpose in life. From the onset, there will be conflicts emanating from the diversity of backgrounds. Some of the immediate conflict will be adapting to a pattern of waking, praying, working and doing other things in common against what the candidates were used to in their former lives (Schuth, 2016; UCSSB, 2006) besides integrating with the people of different cultural backgrounds. It is for this matter that self-regulation is important as it helps mould and shape different individuals into a common shared purpose of consecrated life.

Therefore, one of the aspect of self-regulation in religious consecrated life meant to induct an individual into new standards in line with one's purpose in life is tutelage (Vohs, & Baumeister, 2016; Bandura, 1991). An individual is tutored, mentored and constantly evaluated to see whether one is living up to the consecrated life standards- which are a high moral value standards. The members are taught how to detach oneself from things of lower value and focus on higher values, as such, self-regulation is a component in acquiring standards.

It is for this reason that the individuals are inducted into a formation program designed to help the individuals integrate and build self-regulation in view of achieving one's purpose in life. Therefore, it becomes an important component of formation because self-regulatory systems originate from casual processes and they not only mediate the effects of most extrinsic influences but also provides the impetus of purposeful action. And though, most of the human behaviour is purposive, nonetheless, it is largely regulated by forethought (Ackerman, 2018; Bandura, 1991). Therefore, through the program of self-regulation, some candidates feel already it is not the kind of

life they what to pursue and withdraws, whereas others persevere.

One of the integral self-regulation aspect of consecrated life is meditation also known as mindfulness. This aspect helps one focus one's attention and concentration to a set goal therefore avoiding unnecessary distraction and consequently taming of the impulses. In essence, meditation or mindfulness has been shown scientifically that it helps in self-regulation. In a 2018 review of 27 research studies, it was seen that mindfulness has effects on attention and therefore it helps regulate negative affect- that is negative feeling and it orders thinking (Cuncic, 2019). In effect, it enhances a person's inner locus of control and strengthens one's self-reflective and self-reactive capabilities that enable one to exercise control over thoughts, feelings, motivations and actions. It entails setting of standards for desired thoughts, feelings, and actions, along with outcome expectations, as well as monitoring and evaluating oneself to identify discrepancies and to adapt. Therefore, this study aims at investigating whether consecrated men have the character strength of self-regulation and whether it helps in achieving their purpose in life.

In the study of positive psychology, self-regulation has been identified as one of 24 character strengths in the VIA Inventory of Strengths- a positive psychology measure designed to identify a profile of an individual's character strengths (Peterson & Seligman, 2004). From a positive psychology point of view, the character strengths approach is an important way in which a person can explore and come to know oneself and thus increase one's wellbeing which is similarly connected to purpose in life (Peterson & Seligman, 2004).

Further, research has shown that self-regulation is a correlate of psychological well-being with some of the characteristics being purpose in life, personal growth and positive health relationships (Singh & Sharma, 2018; Gailliot & Baumeister, 2007)). Thus self-regulation as one of the character-strengths is of great value in fulfilling one's duties well.

Over and above, self-regulation is necessary in regulating emotions, behaviour, thoughts, impulses and actions (Vohs & Baumeister, 2004). More so, research indicates that human behaviour is greatly motivated and regulated by the on-going exercise of self-influence (Bandura, 1989,

1991). Hence, people form beliefs about what they can do and at the same time anticipate the likely consequences of their prospective actions. This means a person with self-regulation will avoid taking action whose consequences would be detrimental. Therefore, people set goals for themselves and plan courses of action that are likely to yield the desired results, and therefore through forethought they would motivate themselves and guide their actions in an anticipatory proactive way (Tangney, Baumeister & Boone, 2004; Baumeister, & Vohs, 2007; Bandura, 1994). Such psycho-cognition operation is cardinal to cultivating morally upright and acceptable personal character. It is in this manner that a consecrated person is supposed to conduct oneself with full understanding that any deviation from the expected standards would be a source of controversy.

From this point of view, it is understood that an individual makes plans, then one goes ahead to create a disposition that will help keep the plans in place and not only to get to the end of the plans but also to regulate the means being employed in realizing the plans and this where self-regulation matters. This disposition involves the process of attuning one's thoughts and behaviour so as to facilitate the realization of the set plans. This process is what then can be referred to as self-regulation which is a mechanism of attuning one's thought, behaviour and actions in order to actualise one's goals (Vohs, & Baumeister, 2016); Tangney, Baumeister & Boone, 2004) and with the best means possible.

This can be equated to formation in religious life as it takes a similar model and mechanism. In this case, the mechanism employed to actualise the plans becomes self-regulation and the goals attained portray the purpose. In this regard, Bandura (1991, 1994) posits that self-regulation operates through a set of psychological sub-functions that should be cultivated and marshalled in order to attain self-directed change- that is purpose in life and without behavioural decadence.

Essentially, then, self-regulation helps an individual detach from negative impulsive behaviour in order to focus in achieving the one's purpose in life. However, there is not much study conducted on the practice of self-regulation among consecrated men. It is for that matter, that this study aim was to investigate the level of self-regulation among Catholic consecrated men in

Initial Formation.

2.3 The character strength of purpose in Life among Catholic Consecrated men in Initial Formation

The question as to what is life?, has always lingered in the mind of human person. Hence, throughout the history of humanity, human beings have always tried to search the meaning or rather the purpose of life. Traditionally, people have tended to seek the purpose of life in religion and other beliefs and as such they survived (Eagleton, 2007; Debats, 1996a) and since time immemorial the meaning in life has always been religiously associated.

However, the quest about life's meaning has become even pertinent in modern times due to the rise of existentialist thinking and the fall of traditional religion (Eagleton, 2007). At the wake of existentialism, some philosophers like Sartre declared that all existing things are born for no reason, continue through weakness and die by accident, for such thinkers (Cottingham, 2003; Debats, 1996a) it is meaningless to be born and even meaningless to die. Nonetheless, existentialists do not exclusively regard meaninglessness as the only component of human condition but also regard, as well, meaning as a basic component of the human condition that powerfully influence human thought, emotion, behaviour and action and therefore hold that the problem of meaning is an urgent question in human existence (Himmelman, 2013).

However, this study is not aimed at finding the meaning or purpose of life, but rather the meaning or purpose in life. These two concepts can be easily misunderstood because from the grammar point of view their meaning is only differentiated by the English prepositions- 'of' and 'in'- in them. However, in their philosophical conceptualization they carry a far wide ranging meaning. Therefore, to give more clarity of the concepts, a distinction by way of definition is appropriate. To talk of meaning of life, or purpose of life will be to respond to the question- what is life? (Martela& Steger, 2016). As such, this kind of investigation will require a metaphysical approach (Himmelman, 2013) which is not the aim of this study. For that matter, this study is about meaning and purpose in life.

It is understandably accepted that the search for meaning or purpose in life is a distinctly human characteristic (Frankl, 1985, 1988; Wong, & Fry, 1998; Piquart, 2002) and experiencing purpose in life is a core component of positive mental health. On the contrary, a lack of purpose in life may be associated with boredom, hopelessness, depression, and the loss of the will to live. As such, purpose in life is a search, a discovery, an understanding of what one needs to do as a living person; that which would carry positive outcome or that which is worthy of living for (Himmelmann, 2013). This quest for the meaning of life can be traced in the antiquity thought as Hallvard Fossheim presents;

The meaning of life, according to the Aristotelian model, consists in one or a limited set of activities that can be determined objectively, and once and for all, by their combined status as expressions of human essence and as ultimate final ends for human life. A life manifesting and structured by the activity or activities in question will by that fact be a happy- “eudaimôn”- life. The status of perfection also entails that only people who are good or virtuous can have the meaning of life within their reach. As mentioned, on a common interpretation of Aristotle’s ethics, theoretical and political activity are the two main candidates for constituting the meaning of life. Meaning in life, by contrast, while it too is defined in terms of activities, amounts to a much more diverse and varied contingent. This is most easily seen by the fact that while only a very few are eudaimôn and in their activities exemplify the meaning of life, many more – perhaps most – have meaning in their lives (Himmelmann, 2013, p.46).

Understandably, then, purpose in life and meaning in life can be used interchangeably like many authors have done, but this study will confine to the use of purpose in life unless where it cannot avoid that.

Joseph John Campbell an American Professor of Literature once said that life has no meaning, but each of us has meaning and can bring it to life. For him, therefore, it is a waste to be asking the question when one is the answer (Ackerman, 2018b). This notion is shared by among

others John Sartre and Richard Taylor who argues that the meaning of life is from within and it is not bestowed from without (Louden, 2013). It is worthy to note that modernism or the age of enlightenment amplified this notion of Campbell when many thinkers started criticizing relevance of mysticism and reliance on the supernatural -a thinking that had existed for centuries and therefore the modern thinking declared “out with the old, in with the new!” (Ackerman, 2018b). The enlightenment age questioned the significance of traditions and all that was learnt through it, and the human thinking was thrust to topple all that could not hold empirically.

Subsequently, in a systemic manner, religion and superstition was replaced with reason and logic, and thus, with this paradigm shift a new way of thinking emerged to the effect that the keys to a peaceful, utopian existence could be found in science rather than spirituality. As such, this new thinking epitomized the search for meaning as something that could be discovered through logical deduction and reasoning (Ackerman, 2018b) though these were philosophical epistemology.

During early to mid-20th century, the theory of logical positivism rose largely from the effects of World War I in an attempt to make sense of the chaotic and confusing world. The proponents of logical positivism theory considered meaning and knowledge to be grounded in logical and scientific roots and therefore believed in verifiable propositions and shunned that which was unobservable. On the other hand, postmodernists held that meaning is not absolute or formed by empirical observation, but fluid and individual.

Then came existentialism, a theory related to postmodernism, to the extent that meaning is subjective and there is no universal code or moral authority. However, it distinguishes itself from postmodernism in that it insists that there is no inherent meaning (McGregor, 2015; Pecorino, n.d) and thus, each human creates his own meaning, rather than finding meaning in the world around. However, this school of thought did not hold for long because with empirical research advancement of the 20th century (Seligman, & Csikszentmihalyi, 2000; Seligman, Parks, & Steen, 2004) studies found that still meaning can be found within religion and spirituality; matter of fact, purpose in life is one of the character strength associated with transcendence.

Nonetheless, current research in meaning in modern psychology, indicates that virtually all psychologists agree that meaning exists as a concept for humans and that it can be found in the world around us. In addition, one can create or uncover one's own unique sense of meaning as well. It is therefore clear (Fossheim, 2013; Ryff & Singer, 1998) that one draws one's purpose in life from that which brings fulfilment and happiness, also referred to as *Eudaimonia*.

Search for meaning was amplified by Viktor Frankl's works on man's search for meaning (1985, 1988). According to Frankl, purpose in life is defined as the extent to which one's life is experienced as making sense, as being directed and motivated by valued goals and as mattering in the world (George & Park, 2016). From this conceptualisation, it is easy to derive three sub-constructs; that is comprehension, purpose and mattering.

Comprehension- encompasses the degree to which people perceive a sense of coherence and understanding regarding their own lives. Purpose- as the extent to which people experience life as being directed and motivated by valued life goals; and mattering- the degree to which people feel their existence is significant, important, and of value to the world (O'Connor, & Chamberlain, 2000; Ackerman, 2018a). Besides, purpose in life has been shown to be a key component in well-being (Ryff, & Keyes, 1995) that people with high sense of purpose have less pathological issues and as such, purpose in life has become an important variable among the predictors of psychological well-being (Błazek, Kazmierczak & Besta, 2015). The predictors of purpose in life include aspirational standards and achievements motives.

Interestingly, studies have shown also that purpose in life has a link with life longevity. It leads to longer life span, fewer health-care problems and greater life satisfaction and therefore it is an important predictive variable of physical health and mental health. According to McKnight, & Kashdan (2009) purpose is therefore understood in three dimensions that operate in a continuum. These are scope, strength, and awareness. Scope indicates how ubiquitous the purpose is in a person's life. A broad scope is determined by a purpose that is central to the person's life and it influences all actions, thoughts, and emotions. To some extent, scope may dictate organization and

context sensitivity.

On the other hand, strength could be described as the tendency for the purpose to influence the actions, thoughts, and emotions in the domains that are relevant to its scope. Therefore, a strong purpose is one that powerfully influences purpose relevant behaviours. Hence, scope and strength determine the extent to which the purpose influences longevity, health, and well-being (McKnight, & Kashdan, 2009). Thus, people who do not form mental structural frameworks to integrate and organize goals display lower levels of health and well-being. As such, this lack of mental structural framework can be termed as lack of self-regulation and subsequently, lack of focus and attention.

The third aspect of purpose in life according to McKnight and Kashdan (2009) is awareness, which signifies the level of consciousness about one's goals. This regards the extent to which an individual is aware and can articulate one's purpose. One may be aware of one's purpose to the extent that the purpose is available and salient. Research indicates that people primed with information about personally relevant goals experienced greater well-being and progress toward those goals compared with people with fragmented goals. Characteristically, individuals with a strong purpose possess vast inter-connected networks of memories, emotions, and behaviours (Tongeren, DeWall, Green, Cairo, Davis & Hook, 2018) which forms a cognitive framework that brings self-regulatory mechanism into effect so as to harness and summon necessary energies in order to realise the set goal.

In religious life, anyone aspiring to live consecrated life finds it worthy a course to dedicate one's life to and that one draws fulfilment from this course of life. Accordingly, from the outset then, it is believed that an individual contemplating to join consecrated life is influenced by purpose that is beyond all other within one's scope (McKnight, & Kashdan, 2009; Marsh; Smith & Piek, 2003). This in turn yields behavioural congruence in sense that an individual demonstrates character traits that support one's aspirations.

In this regard, models of personality indicates that a person derives greater positive experiences when one undertake activities that are congruent with one's habits and predispositions.

Additionally, an individual's goal self-concordance is of essential because it determines the degree to which goal pursuits are congruent with intrinsic values and dominant behaviour tendencies (Tangney, Baumeister, & Boone, 2004). This is necessary as studies show that people make better progress toward their goals by avoiding negative impulses and demonstrates greater psychological health, portray more cognitive flexibility and depth of processing their aspirations and set standards when their actions are self-determined and fit with dominant character traits-meaning that if one identifies a purpose that fits well with one's strength there will be accomplishment and fulfilment in one's life.

A research conducted in view of making analysis of purpose in life function in perceived quality of life in regard to self-efficacy and life satisfaction among people suffering from depression and those without depression, involving female participants, 20 diagnosed with depression and 40 without depression disorder as a control group (Błazek, Kaz'mierczak, Besta, 2015) remarkably, showed a relationship between the sense of purpose in life and quality of life on one side, and a relationship with self- efficacy on the other side.

Some of the characteristics that give indications that someone has purpose and meaning in life are "sense of clear aims in life, a sense of achieving life goals, a belief that one's daily activities are worthwhile and meaningful; a sense that one's life has coherence and meaning and enthusiasm" and having excitement about life (Marsh, Smith, &Piek, 2003). Therefore, purpose is an internal drive that builds the praxis of self-actualisation. Hence, purpose is the axis around which a legacy of life is built. In contrast, Yalom (1980) commented that "meaninglessness is intricately interwoven with leisure and with disengagement"(p. 10) but on the contrary if one is engaged with life's daily process of living and surviving, then the less does one engages in unpleasant things (Marsh, Smith, &Piek, 2003).

In this sense, engagement with life issues that matters is difficult to people for who have not found sufficient purpose. Consequently, lack of purpose makes all actions seem pointless and difficult to carry out. Thus, it is understandable that boredom is often the most obvious

manifestation of such a state of life and that withdrawal from everyday activities can occur (Frankl, 1988; King, Hicks, Krull, & Del Gaiso, 2006). Studies have similarly, shown an association between meaninglessness and depression as well as suicide. Other effects associated with lack of purpose or meaninglessness are development of neurotic symptoms or addiction problems.

Furthermore, Frankl (1985, 1988, 2004) argued that addiction problems, including excessive drinking and drug use, excessive sexuality, and excessive gambling are reactions of pursuit of pleasure as a means of dealing with the existential vacuum. He, further, postulated that (Frankl, 1963) a sense of meaning in life was necessary to avoid “noogenic neurosis, a pathological condition characterised by apathy, boredom, and aimlessness”. Hence, “current measures of personal meaning allude to the consequences of meaninglessness, by considering cognitive, affective and behavioural aspects of meaning” (Crumbaugh, & Carr, 1979; Frankl, 1985, 1988, 2004). On the other hand, Reker highlights these components in his definition of meaning in life as “a multidimensional construct consisting of the cognisance of order, coherence, and purpose in one’s existence, the pursuit and attainment of worthwhile goals, and the accompanying sense of fulfilment” (2000, p. 41). A study conducted in Spain involving a large sample of 1081 participants (Bartrés-Faz, Cattaneo, Solana, Tormos, & Pascual-Leone, 2018) who had no neurological or psychiatric medical diagnosis to investigate the three dimensions of meaning in life; that is purpose in life, sense of coherence and engagement with life revealed significant associations among these three components.

In contrast, intrinsic purpose in life and intrinsic religiosity strengthens the other, as shown by Bolt who found that individuals whose religion tended to be an integral part of their everyday lives- intrinsic religiosity- reported a stronger sense of purpose in life than those who tended to use their religion for extrinsic purposes- extrinsic religiosity (Ardelt & Koenig, 2007). In this sense, the consecrated men are understood to have found their intrinsic purpose in life and thus they exercise true religiosity which is a standard set in living values.

Nonetheless, to some people, consecrated life is seen as a life of privilege and status in the

society and there some candidates who are attracted and want to join religious life due to erroneous motivations. Some candidates desire to join religious life because of other reasons other than finding intrinsic purpose such as to get better education, gain social status and have access to other social and religious privileges. Apparently, such reasons forms extrinsic motivations (Ardelt& Koenig, 2007) which are not in tandem with the shared purpose of service to the people.

As a result, therefore, the temporary professed may not live in freedom and openness but in cocoon of pretension and hide one's purpose and intentions up until one is perpetually professed in a congregation (Ojore, 2009). The danger here is that if an individual's purpose in life is not integral to the purpose of consecration, then a life of chaos and conflict ensues.

It is for that matter, this study aims at determining the intensity of purpose in life among temporary consecrated men in initial formation of Roman Catholic religious life.

2.4 Relationship between the character strengths of self-regulation and purpose in Life

As such, because purpose in life demands setting of standards and motivation for what has to be achieved and self-regulation is the management of thoughts, feelings, desires and actions in view of attaining higher standards, thus, they have a relationship on that both operates in tandem to achieve a purpose (Zimmerman, 2008). Therefore, if purpose in life is the ship navigating a direction to the destination or rather the target, then self-regulation becomes the compass and control that navigates through the tides and waves keeping the ship to its coordinates in order to reach the destination.

Conversely, purpose in life and self-regulation are two sides of a same coin. Hence, just like Bandura (1991) and Baumeister (2004) notice that high achievers have a tendency of investing self-regulation in order to attain even the most challenging goals, attaining purpose in life requires self-regulation. Accordingly, then, due to the desire of purpose in life an individual summons self-regulation by attuning one's thoughts, behaviour and action towards the attainment of purpose in life.

Consequently, the desire of purpose in life influences the deployment of self-regulation

mechanisms. For instance, an athlete whose goal is to win the world marathon, will self-regulate through waking up early to do exercises, eating the right diet and avoiding all that can ruin that purpose. This shows clearly how one's purpose in life influences one's self-regulation (Tangney, Baumeister, & Boone, 2004). As such, those who set higher aspirational standards for themselves, strive harder to fulfil them and in most cases they excel in the goals attainment. In essence, by striving hard one's summons energies and strengths towards attaining one's set goals.

Studies have shown that children who learn to self-regulate early enough, also progress well in the pursuit of their life goals in any sphere of life, and especially social life. One of the study conducted to this effect is marshmallow experiment on delayed gratification (Clear, 2018). The study involved children of age four to five and after years of follow up- whereby the researchers followed each child for more than forty years- the research showed that over and over again, the children who did not eat the marshmallow, were able to self-regulate throughout their lives and as such succeeded in any many areas of their lives (Clear, 2018; American Psychological Association, no.d). It therefore demonstrates that delayed gratification constitutes an important paradigm of self-regulation (Peterson & Seligman, 2004) implying that a person with self-regulation is able to resist the temptation to choose an immediate, small reward in order to obtain a larger benefit afterwards. In other words, these series of experiments proved that the ability to delay gratification which is one of the factor in self-regulation was critical to achieving purpose in life.

Therefore, as it has been indicated elsewhere, purpose in life is that which is worthy living for, and that which brings fulfilment to an individual. It is therefore understood that no one acts against one's purpose or meaning in life. As such, everyone strives to endeavour towards achieving one's purpose. The endeavour of achieving one's purpose is tied to harnessing the self through regulation in order to cart away all that may hinder the attainment of the set purpose (Tongerren, DeWall, Green, Cairo, Davis & Hook, 2018). Each, every individual looks at how meaningful one life should be and therefore starts to envision how to make that meaning achievable. Thereafter, an individual requires self-regulation as a driver towards getting to that purpose.

There are many life instances which indicates how purpose and self-regulation works in reciprocity in order to progress in most tasks. For an example, imagine a group of people in a meeting, if they allow themselves to address any emerging issue the meeting may accomplish less. It is for that reason a meeting requires an agenda to be set. The agenda becomes the purpose of the meeting and guides what to be discussed, but also there need be a structure of deliberation whereby there is a moderator to allow time to speakers and keep on calling the participants not go astray but to adhere to the agenda of the day. Therefore the structure of deliberation through the guidance of the moderator person becomes self-regulatory framework which makes it easy to achieve the purpose on the table. As such, purpose as a goal summons self-regulation as a driver to conduct the process of arriving at the desired outcome and pushing away all that may jeopardise the intended purpose (Brassai, Piko, & Steger, 2013). A research conducted to assess psychological aspects of self-efficacy, self-regulation and social comparison and parental factors of parental responsiveness, demandingness, and social support in a sample of 1944 adolescents in Romania, showed that self-regulation related positively with meaning in life (Brassai, Piko, & Steger, 2013) in that those who high level of self-regulation were able to concentrate and focus on the purpose, hence the had greater accomplishments.

Similarly, another research conducted to assess self-regulation capacity and the level of psychological well-being among sixty two medical staff in a medical program at a Canadian university indicated that self-regulation capacity significantly and positively predicted levels of personal growth, positive relationships with others and autonomy (Gagnon, Durand-Bush, & Young, 2016). Besides, self-regulation capacity was significantly associated with personal accomplishment that gave a positive correlation with purpose in life.

In this aspect, there is enough study that show that there is a link between purpose in life and self-regulation. However, there are no similar studies conducted among consecrated men in initial formation of Roman Catholic religious life. Nevertheless, religious life is understood as life with clear goal and set standards. Therefore, no one comes with own goal rather than the already

existing one. Ardel and Koenig (2007) posit that religiosity is intrinsically oriented. According to their hypothesis, intrinsic religious orientation relates to a cosmic sense of purpose in life, which facilitates subjective well-being even in the face of death and it is a powerful motivator for how one lives and understands one's life.

Remarkably, studies have shown that intrinsic religious devotion was positively related to a sense of meaning in life among older adults. A research conducted using three case studies on the importance of religious orientation and purpose in life for dying well among using a sample of 103 relatively healthy older adults and 19 hospice patients, mediated by shared spiritual activities and purpose in life, revealed that the intrinsically religious respondent maintained their sense of cosmic purpose in life, which continued to be a source of satisfaction for them, and thus remained unaffected by their terminal illnesses (Ardelt & Koenig, 2007). As such, though, an intrinsic individual might experience many other motivators in life, for example, emotional, financial, social and psychological- for someone seeking genuine purpose in life- all these are seen as insignificant and they are duly brought into harmony with religious prescriptions and beliefs.

On the contrary, extrinsically oriented individuals use religion to their own ends. They hijack religion and make an avenue for attaining security, social status, solace, and social connectedness. Hence, the creed, values, or belief systems of an extrinsically oriented person are moderately adopted or possibly even modified to meet the individual's more important personal needs (Ardelt & Koenig, 2007). For such an individual then there is no sense of cosmic purpose in life but a pretended one, and self-regulation is only practised outwardly so as the person can go through the stages of formation and eventually get admitted to the full membership and then a person starts living in one's own way totally different from the standards and the ideals of the shared purpose in life.

It is in this regard that self-regulation is an important parameter in religious consecrated life, because consecrated persons are at all times supposed to demonstrate acceptable emotions and behaviour devoid of all scandalous issues. Consequently, this behaviour and emotions discipline is

not a one day outcome, but it is a product of a long process of religious formation. It is therefore perceived that consecrated persons are masters of their behaviour and emotions.

However, in the wake of maladaptive behaviours like alcoholism, negligence of duty and suicide among the consecrated men could it be therefore a sign of poor self-regulation or loss of purpose in life among consecrated men? It is therefore, towards this determination, this study aimed at investigating the character strengths of self-regulation purpose in life and their relationship among temporary consecrated men in initial formation in Roman Catholic religious life.

2.5 Research Gap

A gap in a research work is the knowledge that is missing or not hitherto known from previous studies (Selvam, 2017). In this case, reviewing of existing literature SLR, apparently indicated there is no empirical studies which has been done in regard to testing as a character strengths self-regulation and purpose in life among consecrated men in Roman Catholic Church. The review noted that most of the studies carried out about religious consecrated male persons in initial formation has focused on the process and challenges faced in formation. As such, this constitute a gap in regard to the variables of the topic under study since no search yielded any results in regard to relationship between self-regulation and purpose in life among Catholic Consecrated Men in initial formation.

Over and above, there has been no research in Kenyan formation context that has been carried out in terms of measuring the degree of self-regulation and purpose in life among Catholic Consecrated Men in Initial Formation and carrying out a correlation of the two variables and as such, this provides the basis of this research gap.

Similarly, this research work established that there was a gap that exists in the sense that there is no empirical measurement that is used in determining whether the motivations to consecrated life are intrinsic or extrinsic; or whether those in initial formation adhere to the demand of self-regulation as required in the religious consecrated life for the sake of passing through the stages of formation in order to achieve one's set goals, or whether they really have a purpose in

religious life.

2.6 Theoretical Framework

Theoretical framework is the theory that guides a research work. It offers the ground for the constructs and arguments ensuing in a study and helps in determining research constructs measurements and the relationship between the variables (Selvam, 2017). In this case, this study uses *Social Cognitive Theory*.

Social cognitive theory was formulated by Albert Bandura as an extension of Social Learning Theory (1989). This theory posits that observing a model perform a behaviour prompts the viewer to executive the learnt behaviour. It favours a model of causation that involves triadic reciprocal determinism. In this model of reciprocal causation (Bandura, 1989) the elements that operate as interacting determinants influencing each other bi-directionally are behaviour, cognition, personal factors and environmental influences.

This theory posits, further, that reciprocal causation reflects the interaction between thought, affect and action. Consequently, Bandura argues that expectations, beliefs, self-perceptions, goals and intentions, models behaviour and as such, what people think, believe, and feel, affects how they behave. Furthermore, human presumptions, mindset, emotional bents and cognitive competencies are developed and modified by social influences that siphon information and activate emotional reactions through modelling, instruction and social persuasion (Bandura 1989, 1991 & 2001).

The key tenet of this theory is that human person is an agent of self- behaviour development. Whereby to be an agent of one' own behaviour development is to intentionally guides one's own functioning through self-directing, self-organizing, self-regulating and self-reflecting in view of making one's life meaningful and live according to set standards (Bandura, 2001). The human agency factor in developing one's behaviour involves three cognitive functions of; intentionality, forethought and self-regulation (Bandura, 1994). In essence, this forms a mental triadic process that develops a cognitive mechanism to guide human emotions, actions and behaviour.

As mentioned above, self-regulation is an important aspect in managing emotions, behaviour and actions. It helps a person adopt personal standards, to monitor and to regulate one's actions. It therefore, guides an individual in doing things that brings satisfaction and a sense of self-worth and helps in refraining from behaviour that would bring self-censure or jeopardy, by examining the soundness of one's thoughts, actions and behaviour.

According to Bandura, self-regulatory mechanism operates through three principal sub-functions which are self-monitoring of one's behaviour, including its determinants and its consequences; then judgment of one's behaviour in regard to set standards and the environmental circumstances, and lastly, affective self-reaction (Bandura, 2001). It also involves self-efficacy aspect responsible for exercise of personal agency by inducing thoughts, affect, motivation and action. Essentially, self-regulative process guides moral an individual's moral conduct. Essentially, this theory outlines a model that would make a person the ultimate driver of one's own behaviour through engagement of other cognitive mechanism in view of adopting to standards. Using cognitive mechanism a person effects thought patterns that may be self-aiding or self-hindering.

One of the *Social Cognitive Theory* (SCT) remarkable argument is that a person is an agent of one's behaviour and quality of life, (Bandura, 2001). According to SCT (Bandura, 2001) consciousness is the facilitator of mental life that not only makes life personally manageable but worth living. As such, the capacity of being one's own agent involves consciousness which according to Bandura (2001) instigates the purposive use of information and self-regulative means to make desired things happen and as well engaging purposive accessing and deliberative processing of information for selecting, constructing, regulating, and evaluating courses of action. By engaging one's consciousness, Bandura (2001) argues that the sensory, motor, and cerebral systems are tools people use to accomplish the tasks and goals that give meaning, direction, and satisfaction to one's life. This in turn helps a person to be an agent of one's behaviour and actions rather than being controlled by impulses or environment.

The human agency factor in behaviour and actions as been supported by research on brain

development on how it helps in shaping the neuronal and functional structure of the brain (Bandura, 2001). Research has shown that by engaging one's agentic factor- which here can be referred to as self-regulation- people produce the experiences that form the functional neurobiological substrate of symbolic, social, psychomotor, and other skills through regulating their motivation and activities.

Understandably, then, the human mind that anchors consciousness is generative, creative, proactive, and reflective and not just reactive to impulses. For that matter, it is through intentionality and agency rather than impulsivity that people bring about activities over which they command personal control and activate the sub-personal neurophysiological events for realizing particular intentions and aspirations (Tangney, Baumeister, & Boone, 2004; Vohs, & Baumeister, 2004). In this perspective, a person who fails to regulate one's performance, break habits, control thoughts, emotions and impulses- demonstrates a lack of the aspects of consciousness that inhibits impulsive behaviour and at worst a failure in human agency in regard to self-development.

Human agency, according to (Bandura, 1989) as a factor contributing to one's own agent of behaviour and action has three core components, namely; intentionality which refers to an act done intentionally- that is with prior planning; forethought involves setting of goals and anticipating the likely consequences of prospective actions, evaluates and selects and create courses of action likely to produce desired outcomes and avoid detrimental ones; self-reactiveness which involves motivation and self-regulation.

It helps in activation of self-directedness that operates through self-regulatory processes that link thought to action; and finally, self-reflectiveness which is an evaluating human mechanism in regard to execution of thoughts and actions (Bandura, 2001). It is through this metacognitive capability of reflective self-consciousness that people evaluate their motivation, values, and the meaning of their life pursuits. In essence, social cognitive theory identifies three modes involved in a human person as one's own agent of behaviour and action. These are direct personal agency whereby a person engages one's energy to realize one's goals; proxy agency that relies on others to act on one's behest to secure desired outcomes and collective agency exercised through socially

coordinative and interdependent effort (Bandura, 2001).

Social Cognitive Theory (SCT), therefore, integrates the theory of self-regulation (SRT) which encompasses four component; consciousness- that is standards of desirable behaviour; motivation to meet standards; monitoring of situations and thoughts that precede breaking standards and lastly, willpower which is the internal strength to control urges (Tangney, Baumeister& Boone, 2004; Bandura, 1989, 1991).

It is also relates with purpose in life (PIL) which on the other hand encompasses tripartite constructs of consciousness; that is comprehension- the degree to which individuals perceive a sense of coherence and understanding regarding their lives; purpose- the extent to which individuals experience life as being directed and motivated by valued life goals; and mattering- as that which conveys the sense that an individual feel that one's existence is of significance, importance, and value in the world (George & Park, 2016; Ackerman, 2018a). As such, these constructs of purpose are again of paramount importance to a consecrated person since their absence would mean lack of purpose. Therefore, this theory forms an appropriate grounding in this study because it expounds well the mechanism of self-regulation and its influence is purpose accomplishment which is one of the variable of this study.

In this regard, the objective of this study is to investigate the relationship between self-regulation and purpose in life among Catholic Consecrated Men in Initial Formation. One of the strength that makes this theory suitable for this study is this theories proposition that a person is an agent of one's behaviour development. Whereby to be an agent of one' own behaviour development is to intentionally guides one's own functioning through self-directing, self-organizing, self-regulating and self-reflecting in view of making one's life meaningful (Bandura, 2001). This argument directly links with the variables of this study which are self-regulation and purpose in life in the sense that self-regulation is a strength within a person that enables an individual to develop one's behaviour. On the other side, it compacts with purpose in life in the sense that it is an individual who finds one's purpose in life. Therefore, a person becomes an agent of both behaviour

development and meaningful living.

Nonetheless, the review of literature has discovered several underlying inconsistencies in the literature as regards the constructs of the study. Firstly, all the literature reviewed in this study was done among white and Asians population. There is no available literature among the African population. As such, this constitutes one of the gap that informs this study. Again, though, some of the reviewed literature is classic original works, others are decades old, signalling that there is a lack of current research on the variables under study.

Secondly, though, all the writers agree on the theories that have been developed to support the constructs, in some instances there are no clear definitions of the constructs and the authors tend to use terms that are preferable themselves. For instance, this study uses the variable named 'self-regulation' as it is named in the catalogue of virtues and character strengths (Peterson, & Seligman, 2004). However, the same proponents of positive psychology who classified this construct as self-regulation, in their writings they equate it to self-control, self-discipline, or self-management (Galliot & Baumeister, 2007; Tangney, Baumeister, & Boone, 2004; Mischel & Ayduk, 2002) a discrepancy contested by other researchers, thus creating a confusion as to whether these constructs carry the same meaning.

However, there seems to be a consensus that self-regulation and self-control carry the same concept. This is due to the fact that the researchers who conceptualised self-regulation named the scale as self-control scale (Tangney, Baumeister & Boone, 2004) which is used in this study. Therefore, for the purposes of this study, self-regulation equates self-control.

On the other hand, there appears to have a clear consensus that 'meaning in life' can be used inter-changeably with 'purpose in life' (George, & Park, 2016). This is due to the fact that the scale to measure meaning in life is actually referred to as purpose in life test and was developed by Crumbaugh and Maholick in 1964) from Viktor Frankl's theoretical approach called logotherapy (Debats, 1996) which was a therapeutic approach to heal patients through activating their logos- that is to activates a person capacity to find meaning in life.

2.7 Conceptual Framework

Conceptual framework is the interaction between the research variables and elucidates the approach and the methodology of the study and thus it allows other researchers to adopt or replicate the methodology used. Thus, the conceptual framework of this study is illustrated in the following figure.

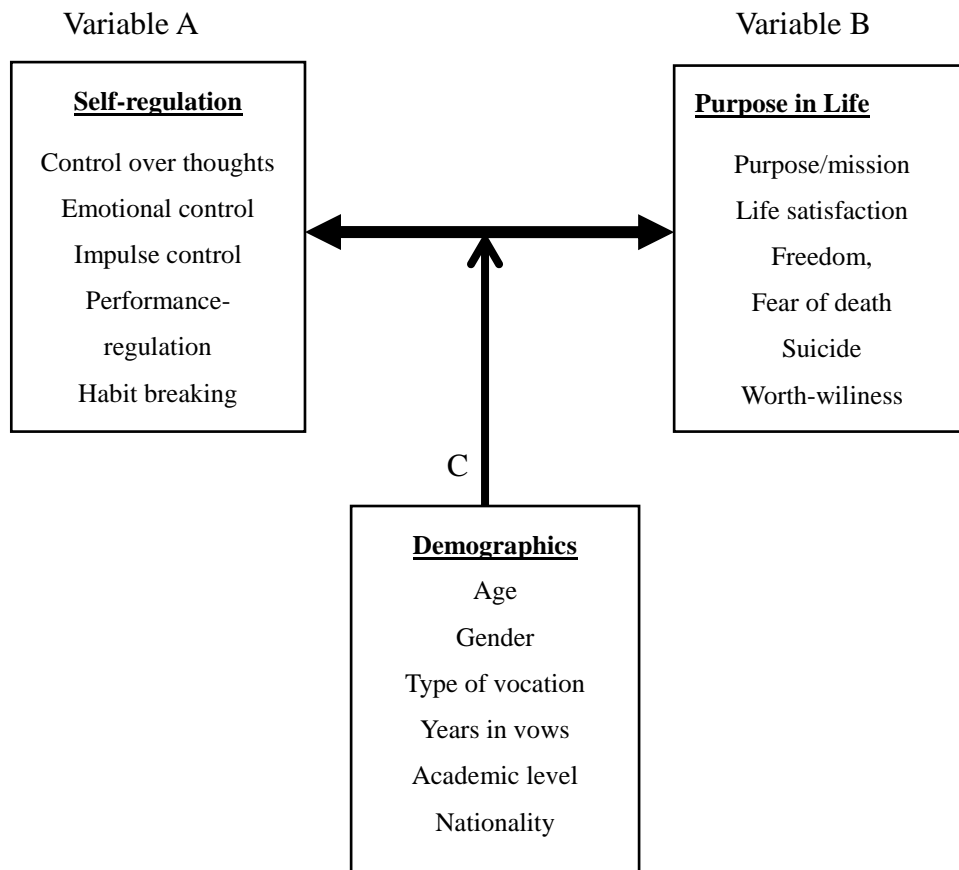


Figure 3.1 Correlation between self-regulation and Purpose in life

Figure 3.1 represents the variables of the study. The study aimed at establishing which variable between self-regulation and purpose in life is a predictor and which variable is influenced. For that matter, it was presumed that variable A had influence on variable B or inversely, variable B had influence on variable A, therefore at the conceptual level the arrow shown bidirectional relationship between variable A and Variable B. on the other hand, demographics of the participants presented the intervening or moderating variables. As such, the arrow indicates bidirectional influence, hence the study was of confirmatory nature in view of confirming whether self-

regulation is a factor influencing purpose in life or the vice versa. The demographics would intervene to the extent which they may or may not moderate the relationship between the independent variable and the dependent variable.

2.8 Summary

This chapter has embarked on the conceptualisation of the constructs of the study and also highlighted the literature review both theoretical and empirical in regard to the study variables. It has, similarly, elucidated on the theory upon which this study is grounded.

Addition, the chapter has demonstrated how the variables of the study- that is self-regulation and purpose in life- bring about cohesion and harmony between human thoughts, emotions and behaviour and how they can be tethered to bring about psychological well-being and Eudaimonia thus making life worth living.

It has also demonstrated the purpose of this study by highlighting on the gap that exists in consecrated life process of discernment, assessment and formation that and how it can affect the accomplishment of religious life mission thus sanctioning the need to carry out this study. Finally, it also depicted the conceptual framework that guides this research.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter elucidates the methodology used in this research in all aspects of the study that entails in conducting a credible research work. It covers the following sub-sections; research design, location of the study, population, sampling technique and sample size, research instruments and their validity and reliability, data collection procedure and analysis and ethical considerations pertaining to the study.

3.1 Research Design

This study was a quantitative correctional design with cross-sectional approach. Quantitative design allows an empirical investigation of a phenomenon through collection of quantifiable data using a large sample (Mugenda and Mugenda, 1999; Creswell, 2004; Leavy, 2017; Selvam, 2017). It is a design that involves associating or comparing variables by subjecting them to measurement in order to obtain numeric or quantifiable data which is then analysed through statistical procedures.

Quantitative design therefore, ensures that data is reliable and accurate since it minimizes research bias. In essence, because numbers are objective, this gives quantitative design has a great objectivity and replicability in different contexts and of high generalisability. Besides, it makes it possible to establish which variable is a predictor and which variable is influenced by establishing the cause and effect. The choice of this research design in this particular study is informed by the need to achieve objectivity in data collection and analysis. Quantitative data yields results through numbers thus assuring a great objectivity and therefore generalisability of the findings.

3.2 Location of the Study

The study location is regarded as the geographical constituent from where the population of study is drawn. In this case, this study location was the Catholic Archdiocese of Nairobi which extends outside of Nairobi County to KiambuCounty. This location was selected for the study

because being within the administrative capital it is also within the area of concentration of most institutes of formation houses and many religious congregations have set their community houses for easy access of learning institutions and other modalities that facilitates religious formation houses. As such, it is within this Archdiocese that many religious congregations have set their houses of formation for those in initial formation stages. The data from the organisation of male religious congregations of Kenya (RSCK) showed that 40 of the congregations have their initial formations houses within the Archdiocese. This makes it possible to obtain a reliable sample size for the study.

3.3 Target Population

The population of the study is the matter that draws the interest of a researcher. In this case, the present study population was Catholic consecrated men in the initial formation of religious consecrated life. The accessible population was drawn from forty religious formation houses with a combined total of 821 temporary consecrated men in initial formation within the Archdiocese of Nairobi.

Catholic consecrated men in Initial Formation are men who have chosen to respond to the call of religious life and are in initial stages of formation into religious life. These members though in religious vows, are temporary members who are still discerning if they are really called into consecrated life. That means one can decide to discontinue upon expiry of temporary vows or decide to continue to perpetual vows.

3.4 Sampling Technique

The study used randomized sampling technique also referred to as probability sampling technique. This is a technique whereby a sample from a larger population is chosen using a method based on the theory of probability (Adi Bhat, 2019). It provides an unbiased representation of the population and helps the researcher create an accurate sample of the population hence, leading to higher a quality findings.

For that matter, this sampling method was suitable for the study in that every element in the

population had a known and an equal chance of getting selected. In this view, this granted the study confidence of generalisability because probability sampling uses statistical theory to select randomly a sample from an existing population and therefore what is known of the sample is true of the population.

The first stage involved obtaining a list of all men religious congregations within the Archdiocese of Nairobi with candidates in Initial formation. This process found out that 40 religious formation houses have got candidates in Initial Formation, this list is attached in appendix F. The total population of temporary consecrated men in Initial Formation in the Archdiocese of Nairobi was 821. Therefore, the forty congregations constitute the sampling frame to be used in this study (see appendix F).

The second stage used cluster sampling technique which is one of the probability sampling method. Cluster sampling was used because the population will be divided into groups. Cluster sampling is an appropriate sampling technique where groups are internally heterogeneous but externally homogenous (Selvam, 2017). In this case, every formation house in the sampling frame (see appendix F) was regarded as a cluster because formation houses are externally homogenous but internally heterogeneous in nature and the clusters formed a representative sample of the population. This method would help create a pathway to predict that all the responses from the sample would match the overall population (Adi Bhat, 2019).

In the third stage, in order to select cluster representing the participants, used simple random sampling. As such, all the names of men religious formation houses from the sampling frame were written on small papers. Then all the small papers bearing all the names of all men formation houses- regarded as clusters were placed in a container and thereafter the names were picked randomly thereby giving the names of the communities which were later included for the participation in the study.

3.4.1 Sampling Frame

The sampling frame in this study was obtained from the Religious Superiors Conference of

Kenya (RSCK) office, which is an organisation of men religious congregations in Kenya and additional data and information was sought from individual men congregations. The information obtained showed that 40 religious formation houses have got candidates in Initial Formation, this list is attached in appendix F, with a total population of 821 temporary consecrated men in Initial Formation in the Archdiocese of Nairobi. Therefore, all the 40 religious congregations were included in the sampling frame which is the actual list of the elements from which a sample is selected (see appendix F).

3.4.2 Sample Size Determination

The sampling size is a representation of the population of the study (Jain, 2017). In other words it a unit draw from the population of the study which represents the participant elements. In this study, the sample size was composed of 262 participants. The sample size offered the basis for inference in the study from a population of 821.

In this regard, the sample size was determined by using Krejcie and Morgan (1970) formula as stated;

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

Where:

S = the required sample size.

X^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

N = the population size

P = the proportion of population that is assumed to have the problem under study, (assumed to be .50, since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion, or significance level (.05).

Therefore, based on the population of the study of 821, the results are processed in the calculation as follows;

$$S = 3.841 \times 821 \times 0.5(1 - 0.5) \div 0.05^2(821 - 1) + 3.841 \times 0.5(1 - 0.5)$$

Thus, $s = 261.89$, however, the study increased the participants to 262 for even distribution.

However, though the determined sample size of the study was 262, the study had a benefit of increased number of respondents which increased the sample size to 279. This increased sample size, increased also the confidence of the results, as the larger the sample the better the findings. The study used cluster sampling which is a one of the random sampling technique to determine the element to participate in the study. This is elaborated more on section 3.4 on sampling technique.

Table 3.1 *Cluster Sample from the Actual Sampling List*

Name of Formation House	Unit	% of study
Camillians	5	1.8%
Capuchins	39	14%
Carmelites	10	3.6%
Brothers of Charity	10	3.6%
Cottolengo Fathers	5	1.8%
Consolota Missionaries	24	8.6%
Comboni Missionaries	25	9%
Holy Cross	18	6.5%
Marist brothers	76	27%
Salesians	42	15.1%
St. Patricks- Kiltegans	25	9%
Total Sample Size	279	100%

Cluster sampling technique which is one of the probability sampling method was used to determine the sampling. Cluster sampling is an appropriate sampling technique where groups are internally heterogeneous but externally homogenous (Selvam, 2017). In this case, every formation house in the sampling frame (see appendix F) was regarded as a cluster because formation houses are externally homogenous but internally heterogeneous in nature. Further, cluster sampling involves lot drawing, therefore lots were randomly drawn to select clusters that formed the total sample size.

3.5 Research Instruments

Quantitative research is a method of research that requires numerical statistics. Thus it requires objective scales (Selvam, 2017) to measure variables numerically. In this respect, this research used two standardised scales as described in this section. These two sets of scales are; self-control scale (SCS) by Tangley, Baumeister and Boone (2004) which measures self-regulation and the second is purpose in life (PIL) test by Crumbaugh and Maholick (1964).

For the purpose of this study, Self-control Scale by Tangney, Baumeister and Boone, “which is a broad, general measure of trait self-control” was used. It samples the major domains of self-control using five subscales- control over thoughts, emotional control, impulse control, performance-regulation and habit breaking” (2004, p503).

It is a 10-item scale rated on a 5-point likert-type scale, ranging from 1, “*not at all like me*” to 5, “*very much like me*” (Tangney et al., 2004) as a self-report questionnaire. An example, of an item in the scales reads as “*I refuse things that are bad for me, even if they are fun*”. The scoring is done by adding the checked numbers, the higher the score the corresponding strength of self-regulation.

On the other hand, assessment of purpose in life was measured using Purpose in Life Test (PIL; Crumbaugh and Maholick 1964) which has been shown to have a good validity and internal consistency across studies. The PIL measures “the degree to which the subject experiences a sense of meaning and purpose in life” (Crumbaugh 1968, p. 74). It was developed “in 1964 by Crumbaugh and Maholick from Frankl Viktor’s theoretical approach called logotherapy” (Morgan, & Farsides, 2009, p285).

The PIL is a 20-item self-report attitude scale that measures the “extent to which people perceive their lives to be purposeful and meaningful” (Crumbaugh, & Maholick, 1964, 1969; Crumbaugh & Henrion 1988; Debats, 2018). It is a self-reporting questionnaire rated on a 5-point attitude scale where a participant respond to a qualitative phrase, for instance; “*I am usually*”... and one rate oneself accordingly using responses like; 1, “*bored- 5, enthusiastic; or Life to me seems....1,completely routine- 5, always exciting*”. The scoring is done by adding the

checked points and the higher the score the higher one's purpose in life.

3.6 Validity and Reliability of Scales

Self-control scale (SCS) has been adapted in several studies and has been proven to be a valid instrument of measure. A confirmatory factor analysis study conducted to examine criterion-related validity using a sample of 2297 persons from five countries (Costa Rica, Finland, Germany, Poland, and America) showed that the evaluation of the criterion validity of the SRS attested to its validity and it was found to be internally consistent (Luszczynska. et al. 2004). For that matter, it was chosen as a preferred scale in this study.

Besides, the self-regulation scale also referred to as self-control scale was found to be highly reliable. In a study conducted by Tanglely, Baumeister and Boone involving 351 participants drawn from undergraduate students in America, the self-regulation scale was found to be highly reliable with (Cronbach's $\alpha = .83$, and another study involving 255 participants still from undergraduate students drawn from a different college give a high reliability score of (Cronbach's $\alpha = .85$). Thus, the scale appears to have adequate internal consistency. In Addition, a study conducted to establish test-retest reliability of the self-control scale using 233 participants, (Tanglely, Baumeister, Boone, 2004) showed the test-retest reliability of (Cronbach's $\alpha = .87$). This is a high reliability score that attest to the suitability of using this test in this study.

As regards the validity of purpose in life test, the test has been shown to have good validity in a variety of studies. For instance, a study conducted in Perth, Australia to investigate the structure of the PIL using confirmatory factor analytic techniques so as to establish its reliability and validity, involving 357 participants who were social drinkers (not in alcohol treatment) and 137 treatment drinkers (in alcohol treatment) (Marsh; Smith & Piek, 2003) showed that the test has a high validity.

Another study involving 200 participants from two university campuses and two major train routes in Britain indicated PIL test had a good coefficient alpha of .89. Other variety of studies have shown that PIL scores have been found to correlate satisfactorily with the therapist ratings of

purpose in life among clinical patients (Crumbaugh, 1968; Kinnier et al., 1994), and with ministers' ratings of degree of meaning and purpose exhibited by parishioners. The study was conducted among protestants Churches in USA which involved 120 participants.

As regards reliability, Purpose in life (PIL) test has been widely used and scores have shown good reliability, with the authors of the scale reporting split-half reliability coefficients of (Cronbach's alpha=) .90 (Crumbaugh & Maholik, 1964) and .92 (Crumbaugh & Maholik, 1968). Several other studies have shown good internal reliability of PIL. In a study conducted with a number of 1151 participants the results shown a reliability of (Cronbach's alpha=) 0.92, and another study involving 300 participants gave a reliability of (Cronbach's alpha=) 0.89.

3.7 Pre-Testing

Due to the fact that there are scarce studies done on correlation between self-regulation and purpose in life with a majority of African population, the instruments of measure were pre-tested to ascertain their validity and consistency using Cronbach's alpha reliability test method. The pre-testing sought to find out whether the questionnaire formulation and the language would be understood by participants. As such, the information gathered from the analysis help to guide whether there was a need of adapting the scale or whether it could be used in its standard form. In order to achieve this, thirty pre-testing questionnaire were distributed to a select number of participants. The data collected was analysed using SPSS version 21 statistical tool. The results showed that the statements contained in the questionnaire were well understood and that they were applicable to the study. The participants in pre-testing exercise were excluded from the main study.

3.8 Data Collection Procedure

For this research work, data was collected from men religious formations houses of initial formation within the Archdiocese of Nairobi. After, the approval by Tangaza Research Committee and NACOSTI, the researcher visited the religious communities to be sampled and sought permission from the Superior's and Formators in formation houses to administer the questionnaires to the participants. The participants were presented with the self-regulation and purpose in life self-

report questionnaires.

The participant's information sheet regarding the purpose of the study and the research consent form were attached to the questionnaires to allow the participants understand the nature of the study and to give individual consent in order to participate in the study. The research consent form also offers a non-binding requirement such that an individual can freely drop out of the study. However, this study carries no known ethical risks. The questionnaires were distributed to houses of initial formation through formators and participants given to fill them privately within their formation. The questionnaires would take approximately 15 minutes to respond to the questions. The questionnaires were later collected and filled in data subjected to statistical analysis.

3.9 Data Analysis

This study used standardized tests; self-regulation (Tangney, Baumeister, & Boone, 2004) and purpose in life (Crumbaugh & Maholick, 1964) as instruments of measure. The data analysis was done using IBM SPSS version 21.

The analysis included simple descriptive analysis. Bivariate analysis also was done in order to determine the correlation between the variables using Pearson's correlation whose value is represented by r on a scale of -1 to +1. The Pearson's r establishes the extent of correspondence of variables whereby, when $r = 1$ this indicates a perfect positive correlation. This means that a change in one variable affects another in the similar manner. Whereas if $r = 0$ is an indication there is no correlation, meaning that if even there is a change in one variable the other is not affected at all. But, if $r = -1$ this indicates perfect negative correlation (Creswell, 2004; Leavy, 2017; Mugenda and Mugenda, 1999; Selvam, 2017) meaning a change in one variable affect the other variable in reverse. The regression analysis was carried to establish which variable was influenced and which variable was a predictor.

Besides, linear regression analysis were conducted for hypothesis testing which enabled the study to make inference or generalizations between the sample and the population. Further, to determine the extent to which independent variables relate with the dependent variables which was

determined by correlation coefficient measured on a scale of 0 to 1 represented by R. Over and above, using one way ANOVA analysis was conducted to find out whether the model was statistically significance at 5% using the probability value represented as p, that is a range of between 0.00 - 0.05, whereby the less the value the higher the significance. This analysis also gives the significance of the coefficient of the influence between independent variable and dependent variable by using beta (β) value to determine which variable contributes most (Creswell, 2004; Leavy, 2017; Mugenda and Mugenda, 1999; Selvam, 2017). These analyses were included in the report section.

3.10 Ethical Considerations

This research was an empirical investigation and it followed the laid down scientific procedures. The research proposal was submitted to Tangaza Research Ethical Committee and to National Commission for Science Technology and Innovation (NACOSTI) for authorisation. Additionally, this research was conducted among men in initial formation of Catholic consecrated life within the Catholic Archdiocese of Nairobi- Kenya, therefore, permission was requested from the Superiors and Formators in men religious formation houses.

The participants were assured of confidentiality, utmost privacy and anonymity of the information provided through participants information sheet and the intended use of the information and how the information given were to be handled. Thereafter, upon agreeing to join the study, the participant filled in the study consent form. The research consent form offered a non-binding requirement such that an individual could freely choose to participate or not participate in the study. The information given in form of questionnaire was used only for the purposes of this research. This work is properly referenced and any material used was well acknowledged and all credit due given.

3.11 Summary

This chapter has tackled the methodology components used in this study. It has elucidated on the research instruments and justified the reason of choosing these instruments of measure. In

the same breadth, it has illustrated the research design, population, sample size and also dwelt of the sample frame. Over and above, it has highlighted the validity and reliability of the instruments. It has demonstrated on the procedures of data collection and analysis, as well as process of handling ethical issues and finally, shown the significance of this study and explicated the location where this study was conducted.

CHAPTER FOUR

RESULTS

4.0 Introduction

This chapter presents the results of this study. The study aim was guided by three objectives. These objectives were; to find out the degree of self-regulation and purpose in life among Catholic consecrated men in initial formation in the Archdiocese of Nairobi and the correlation that exist between the two variables. Therefore, the chapter highlights the findings.

4.1 Response Rate

This study was a quantitative design using cross-sectional research approach. The determined sample size in this study was (N= 262), however, the study had a benefit of increased number of respondents thus bringing the sample size to (N= 279).The actual questionnaires distributed were 371 and those which were filled and returned were 287 out of these eight were discarded because all the statements were not filled, hence, 279 were eligible for data analysis. Therefore, the response rate was at 75%. In regard to research questionnaire (Mugenda & Mugenda, 1999) response rate of 50% is considered adequate for analysis while above 70% is an excellent response rate.

4.2 The reliability of the Scales

In this study two variables; self-regulation and purpose in life were measured by means self-report questionnaires using Likert-type scales. All the scales showed good reliability of Cronbach's $\alpha \geq 0.7$. The exact values of α , are shown on the Table 4.1.

Table 4.1 *Reliability of the Scales*

No.	Scale	No. Entry	Cronbach's α	Note:
1.	Self-Control Scale (SCS)	10	.736	Acco
2.	Purpose in Life	20	.799	rding

Cronbach (1951) the ideal alpha (α) value is 1, however, a range of $0.7 \geq \alpha < 0.9$ indicates good

eternal consistency of the data instrument.

4.3 Socio-Demographic Characteristics of the Participants

The demographics profiles of the respondents were analysed using descriptive method across four variables; age of the participant, vocation type, years in vows and academic level which are presented in Table 4.2.

Table 4.2 *Socio-demographics of the respondents*

Socio-demographic variables	Description	N	%
Age	21-25	43	15.4%
	26-30	145	52.%
	31-35	79	28.3%
	36-40	12	3.9%
	41-45	1	0.4%
Academic level	Certificate	17	6.1%
	Diploma	19	6.8%
	Bachelor degree	236	84.6%
	Masters	7	2.5%
Vocation Type	Brotherhood	93	33.3%
	Priesthood	186	66.7%
Years in Vows	1-5	189	67.7%
	6-10	88	31.6%
	11-15	2	0.7%
Gender	Male	279	100%

(N= 279)

In view of socio-demographic features of the respondents, the youngest age recorded was 23 years and maximum age was 41 years. The average age of the participants was 29.1 with *SD* = 3.22. In terms of academic level of the respondents, the majority had bachelor's degree at 84.6 %,

(n = 236). In terms of vocation type, candidates to priesthood were 66.3 %, (n = 185) and brotherhood were 33.3 %, (n = 93). The minimum years in Initial Formation recorded was one (1) year and the maximum being 11 years. The average age in the formation was 4.24 years with *SD* = 2.44.

4.4 The character strength of self-regulation among Catholic Consecrated men in initial formation

The first objective of this study was to examine the strength of self-regulation among Catholic consecrated men in initial formation in the Archdiocese of Nairobi, using the self-control scale. Each of the respondents' self-regulation scores were tallied and the totals analysed and presented as an aggregate measurement. The scores of self-regulation; the lowest score was 19 points and the highest recorded score was 50 points with the average of 35.89 and *SD*= 6.4. These scores were given as an aggregate from the self-regulation test conducted among the respondents which is a self-rating test.

Table 4.3 *Presents character strength of self-regulation strengths of the respondents*

Self-regulation strength	Frequency	%	Cumulative %
19	2	.7	.7
20	1	.4	1.1
21	3	1.1	2.2
22	1	.4	2.5
23	3	1.1	3.6
24	4	1.4	5.0
25	7	2.5	7.5
26	3	1.1	8.6
27	4	1.4	10.0
28	5	1.8	11.8
29	6	2.2	14.0
30	9	3.2	17.2
31	19	6.8	24.0
32	13	4.7	28.7
33	13	4.7	33.3
34	20	7.2	40.5

35	19	6.8	47.3
36	16	5.7	53.0
37	20	7.2	60.2
38	17	6.1	66.3
39	16	5.7	72.0
40	11	3.9	76.0
41	15	5.4	81.4
42	8	2.9	84.2
43	8	2.9	87.1
44	11	3.9	91.0
45	8	2.9	93.9
46	3	1.1	95.0
47	3	1.1	96.1
48	5	1.8	97.8
49	3	1.1	98.9
50	3	1.1	100.0
Total	279	100.0	

Note* A score of less than 25 indicates poor self-regulation

As such, in regard to the requestion, ‘what is the strength of self-regulation among Catholic consecrated men in initial formation in the Archdiocese of Nairobi?’ was answered by the results indicating that 95% of the respondents had a strong character strength of self-regulation and 5% of the respondents had poor or low of self-regulation. In this regard, the results showed that Catholic consecrated men in initial formation in the Archdiocese of Nairobi had well self-regulated life.

4.5 The character strength of purpose in life among Catholic Consecrated men in initial formation

The second objective of the study was to examine the strength of purpose in life among Catholic consecrated men in initial formation in the Archdiocese of Nairobi. The test on purpose in life was conducted using Purpose in Life test (PIL) which is Likert type self-rating scale with a minimum score of 20 points and maximum score of 100 points. The scoring is done through adding of the checked points whereby a score of less than 50 points indicates that one is experiencing existential vacuum or pain, whereas a score of above 50 points indicates a good degree of purpose

in life. The higher the score the higher the purpose in one's life. In this regard, the lowest score recorded was 22 points and the highest score was 100 points with the average mean of 80.96, and SD = 13.16. Table 4.4 presents the aggregate measurement tallied per each respondent.

Table 4.4 *Presents character strength of purpose in life among the Respondents*

Purpose in Life	Frequency	%	Cumulative %
22	1	.4	.4
27	1	.4	.7
37	1	.4	1.1
38	1	.4	1.4
44	1	.4	1.8
45	1	.4	2.2
46	1	.4	2.5
47	1	.4	2.9
54	5	.4	4.7
56	2	1.8	5.4
58	2	.7	6.1
60	2	.7	6.8
61	5	.7	8.6
62	2	1.8	9.3
63	4	.7	10.8
64	3	1.4	11.8
65	2	1.1	12.5
66	4	.7	14.0
67	3	1.4	15.1
68	2	1.4	15.8
69	3	1.1	16.8
70	2	.7	17.6
71	5	1.1	19.4
72	5	.7	21.1
73	3	1.8	22.2
74	5	1.8	24.0
75	4	1.1	25.4
76	6	1.8	27.6
77	5	1.4	29.4
78	10	2.2	33.0

79	6	1.8	35.1
80	13	3.6	39.8
81	6	2.2	41.9
82	6	2.2	44.1
83	15	5.4	49.5
84	18	6.5	55.9
85	7	2.5	58.4
86	15	5.4	63.8
87	11	3.9	67.7
88	10	3.6	71.3
89	12	4.3	75.6
90	10	3.6	79.2
91	7	2.5	81.7
92	9	3.2	84.9
93	3	1.1	86.0
94	4	1.4	87.5
95	4	1.4	88.9
96	7	2.5	91.4
97	3	1.1	92.5
98	6	2.2	94.6
99	1	.4	95.0
100	14	5.0	100.0
Total	279	100.0	

Note* A score of less than 50 indicates that one is experiencing poor meaning or purpose in life.

As such, the question as ‘what was the strength of purpose in life among Catholic consecrated men in initial formation in the Archdiocese of Nairobi?’, was answered by the purpose in life test whereby 97.1% of the respondents had good strength of purpose in life and only 2.9% had low strength of purpose in life. For that matter, according to the results Catholic consecrated men in initial formation in the Archdiocese of Nairobi had meaningful fulfilling and satisfying lives and only a handful were experiencing existential vacuum.

4.6 Correlation between the character strengths self-regulation and purpose in life among Catholic consecrated men in Initial formation

The third objective of this study was to establish the correlation between the character strengths of self-regulation and purpose in life among consecrated men in initial formation in Catholic Church within the Archdiocese of Nairobi. Therefore, the research question, ‘what was the relationship between self-regulation and purpose in life among consecrated men in initial formation in Catholic Church within the Archdiocese of Nairobi?’ was answered through bivariate correlational analysis. The results are presented in table 4.5.

Table 4.5 *Correlation between character strengths self-regulation and purpose in life among the respondents*

		Self-regulation	Purpose in Life
Self-regulation	Pearson Correlation	1	.276**
	Sig. (2-tailed)		.000
	N	279	279
Purpose in Life	Pearson Correlation	.276**	1
	Sig. (2-tailed)	.000	
	N	279	279

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

The bivariate analysis results showed that the correlation was at pearson’s $r = .276$, $p < .01$, $n = 279$. Therefore, this study found out that self-regulation was significantly and positively correlated to purpose in life. The correlation significance level was good with probability value of $p < 0.01$.

In regard to demographic variables, pearson’s r correlation was conducted to establish how self-regulation and purpose in life relates with age, years in vows, and T-test analysis to determine the statistical significance between self-reualation, purpose in life and type of vocation and academic level. The analysis found out that there was no statistical significance correlation between self-regulation and age, $r = .085$, $p = > .01$. In the same way, the results showed that there was no

correlation between years in vows and self-regulation, $r = .101$, $p = > .01$. Similarly, there was no statistical significance from between the type of vocation and self-regulation, $t = .282$, $p = > .01$ and still there was no statistical significance between academic level and self-regulation.

In regard to purpose in life, similar pearson's correlation and T-test analysis was done to determine how purpose in life relate with the moderating variables. That is age, years in vows, type of vocation and academic level. These analysis were presented also presented in table 4.6. According to the results, there was no statistical significance established in correlation between purpose in life and age, $r = -.021$; $p > .01$; and between purpose in life and years in vows, $r = .066$; $p = > .274$. However, there was statistical significance between purpose in life and type of vocation $t = .004$; $p < .001$; though there was no statistical significance between purpose in life and academic level, $t = .339$; $p > .01$.

4.7 Determining the Independent and Dependent Variables

Further, regression analysis was conducted in view of determining (a) the extent to which independent variable relates with dependent variable, (b) the significance of the coefficients of the influence between the independent variable and the dependent variable, and (c) to determine the significance of the model.

In this regard, the regression analysis to determine independent variable and dependent variable showed the variation of would be independent variable viz a vis the corresponding variation of dependent variable presented by R. (The value of R is measured on a scale of 0 to 1, equivalent to 100% and high value of R presents a correlation). The results presented in table 4.7 shown that the significance of the coefficient of the influence of self-regulation upon purpose in life yielded a beta value of $\beta = .276$, or 27.6%. This shows that self-regulation variable predicts purpose in life at a percentage of 27.6%. As such, there was a statistical significance between the predictor and the predicted.

Table 4.7. Shows the Significance of the Coefficients

Model	Unstandardized Coefficient		Standardized Coefficient	T	Sig
	B	std. error	Beta		
(Constant)	60.602	4.328		14.003	.000
Self-regulation	.576	.119	.276	4.779	.000

a. Dependent variable: Purpose in life

Further, analysis were done to determine the significance of the model. Using ANOVA analysis, the linear regression model was shown to have had significance level of $p < .001$. This was an indication that the model was statistically significant. Table 4.8 presents the significance of the model.

Table 4.8 Significance of the Model

Model 1	ANOVA				
	Sum of squares	Df	Mean square	F	Sig.
Regression	3665.185	1	3665.185	22.839	.000
Residual	44452.457	277	160.478		
Total	48117.642	278			

4.8 Hypothesis testing

Over and above, this study was premised on the following hypothesis. The research hypothesis were;

Null hypothesis; H_0 = Self-regulation has no influence on purpose in life.

Alternative hypothesis; H_a = Self-regulation has influence on purpose in life.

In this regard, linear regression analysis was conducted to test the null hypothesis (table 4.8) which correlated self-regulation as independent variable and purpose in life as dependent variable. However, the results yielded the value of $R=.276$, or 27.6%. In this case, there was statistical significance between the predicting variable and the influenced variable. Thus the alternative hypothesis is supported whereas the null hypothesis failed.

4.9 Summary of Findings

The first research objective was to find out the strength of self-regulation among Catholic consecrated men in Initial Formation within the archdiocese of Nairobi. Statistically, the study found out that 95% (n = 265) of Catholic consecrated men in Initial Formation had high strength of self-regulation. This percentage includes both candidates to priesthood and brotherhood.

On the other hand, the second objective of the study was to find out the strength of the purpose in life among Catholic consecrated men in Initial Formation within the archdiocese of Nairobi. As such, according to the findings, 97.1% (n = 271) of the respondents had a strength rating of above 50 points which translates to a high strength of purpose in life or rather presence of intrinsic purpose and only 2.9% had a strength rating of less than 25 points which translates into an indication of poor strength of purpose in life, or in other words presence of existential vacuum.

In regard to the third objective whose aim was to examine the correlation between the character strengths of self-regulation and purpose in life among Catholic consecrated men in Initial Formation within the archdiocese of Nairobi, the results found statistical significance in correlation. That means the character strengths of self-regulation contributes to achieving one's purpose in life and vice versa. The hypothesis of the study was tested with the results indicating that the alternative hypothesis which stated that the character strength of self-regulation had influence on the character strength of purpose in life, was supported and thus true, whereas the null hypothesis which stated that character strength self-regulation had no influence on the character strength of purpose in life, was not supported and therefore not upheld.

4.10 Limitations of the Study

The study limitations encountered were minimal. However, the major limitation encountered was that some of the respondents did not follow the information and instructions provided on the research information sheet in regard to answering questionnaires. This forced the researcher to discarding a lot of questionnaires and reprint more questionnaires in order to attain the required sample size. This incurred more time and cost than initially planned. The researcher also

noted that there is a general lack of interest in participating in empirical studies, thus hindering progress in gathering knowledge.

CHAPTER FIVE

DISCUSSION

5.0 Introduction

This chapter presents the discussion in regard to study findings and their relation with the study objectives. It also brings the suggestion in regard to the improvement of the theory used in this study. In the same way, it presents a revised conceptual framework and thereafter include with the conclusion.

5.1 The character strength of self-regulation among Catholic Consecrated men in initial formation

The first objective of this study was to find out the strength of self-regulation among Catholic Consecrated men in Initial Formation. Therefore the research question emanating from this objective was ‘What was the strength of self-regulation among Catholic consecrated men in initial formation in the Archdiocese of Nairobi? This was determined by self-control scale, a self-rating measurement.

According to the results, 95% (n= 265) of the respondents had high strength of self-regulation (see table. 4.2). This was an indication that the Catholic consecrated men in initial formation in the Archdiocese of Nairobi, portrayed a high strength of the character of self-regulation. Therefore, as argued in the literature, a person who has good self-regulation is able to control impulsive and intrusive thoughts and as well as good control over instant gratification tendency. The theory of self-regulation (Bandura, 2001) indicates that in order to be an agent of one’s own behaviour development one needs to intentionally guide one’s own functioning through self-directing, self-organizing, self-regulating and self-reflecting in view of making one’s life meaningful and live according to set standards.

By and large, the practice of self-regulation as shown by studies (Marshmallow Experiment) was very important as it is indicative of maturity required to live a consecrated life because the highly valued goals of consecrated persons can too often turn into failed good intentions in the face

of temptations, frustrations and obstacles, even when the goals are important and motivation is high. Therefore, high strength of self-regulation becomes the willpower in achieving the religious mission. Research on the basic mechanisms and dynamics that enable delay of gratification- that is inhibiting temptations- show that exertion of willpower enables one to cart away or self-distance from the negative arousal (Mischel & Ayduk, 2002) of enticing and frustrating situations. As such, this present study has shown that Catholic consecrated men in Initial Formation within the archdiocese of Nairobi had high strength of self-regulation. This was an indication that self-regulation helped them to alter emotions and behaviour that could lead to sexual impropriety, alcoholism, depression and frustrations, all which are regarded scandalous behaviour because consecrated life requires a high moral standards.

In addition, this means these consecrated person due to the high strength of self-regulation avoid taking action whose consequences would be detrimental to their calling. As such self-regulation offers consecrated persons a psycho-cognition operation which is cardinal to cultivating morally upright and acceptable personal character a prerequisite for consecrated life.

5.2 The character strength of purpose in life among Catholic Consecrated men in initial formation

A search for meaning inhibits every human mind and finding meaning in life is the ultimate prize for any individual. In this regard, the research question in respect to the second objective of this study was investigate the strength of purpose in life among Catholic consecrated men in Initial Formation in the Archdiocese of Nairobi.

Essentially, the purpose in life for a consecrated person is the response with complete and exclusive devotion to the call of transcendence. This sense of purpose then becomes a source of eudemonia- that is happiness and fulfilment and life satisfaction making life worth living because the response to this call is made possible by the desire and choice not to live as per the human corporal impulses but a life well attuned to set standards and with a purpose (Keenan, 2002; Schneiders, 2001). Purpose in religious life is, therefore, characterised by a deep and powerful

experience that a person senses within oneself and “feels the need to respond to, unconditionally, dedicating one’s life wholly and consecrating all things present and future” (Hickey, 2017).

In this respect, this study has shown that 97.1% (n= 279) of the respondents had a high strength of purpose in life. Thus, this was an indication that the Catholic consecrated men in Initial Formation within the Archdiocese of Nairobi found their consecrated life meaningful and therefore satisfying. In other words, this was an indication that these Catholic consecrated men had chosen a worthy course in their lives and that they were committed to their call.

These findings corroborate other empirical research findings that have shown that having a purpose in one’s life, it brings about meaning in life and engagement to duties (Peterson, Park, & Seligman, 2005; Seligman 2002). The study, therefore, demonstrated that these consecrated persons accepted the call to consecrated life because they had found it meaningful and a worthy purpose. In this regard, these consecrated persons portrayed that they were a happy people engaged in their duties and more importantly, healthy people in term of spiritual and psychological well-being. This notion was corroborated by research that indicated (Lau, Cheung, Lam, Hui, Cheung, Mok, 2015) that people who have found meaning and purpose in life manifest general well-being and satisfaction with life.

5.3 Correlation between the character strengths of self-regulation and purpose in life among Catholic Consecrated men in initial formation

The next objective in lieu of the third research question was to establish the relationship that exists between self-regulation and purpose in life. In this regard, pearson’s correlation using bivariate analysis showed that there was positive statistical correlation between self-regulation and purpose in life with results yielding a statistical significance of $r = .276$, $p < .001$, $n = 279$. This corroborate the hypothesis that self-regulation had enhances intrinsic purpose in life.

Essentially, then, purpose in life has to be understood as the extent to which one’s life is experienced as making sense, as being directed and motivated by valued goals, and as mattering in the world (George & Park, 2016). Besides, it is a self-organizing life, aim that pursues goals,

manages behaviours, and provides a sense of meaning. Hence, purpose directs life goals and daily decisions by guiding the use of finite personal resources (Pohlmann, Gruss, & Joraschky, 2006; McGregor, & Little, 1998).

Hence, in relation to purpose in life; self-regulation is a mental mechanism used by a person to exert management of one's emotional and behavioural responses so as to pursue goals and live up to standards (Vohs, & Baumeister, 2004). Additionally, self-regulation reflects one's capacity to plan, control, evaluate, and adapt internal states in order to attain desired goals in changing and demanding environments (Ackerman, 2018b; Gagnon, Durand-Bush, & Young, 2016; Bandura, 1991). It is, therefore, a mental strength that helps a person disregard or alter a response and regulate affect, cognition and behaviour. Besides, it is a power within self that enables a person to alter thoughts, feelings, desires and actions (Singh & Sharma, 2018) in view of attaining higher standards and it is a necessary variable in adapting human behaviour. Nonetheless, the study shown that is not a determining factor in living a meaningful life.

5.4 Suggested Improvement on Theory

This present study was grounded on social cognitive theory which was formulated by Albert Bandura as an extension of social learning theory (1989) and also encompasses theory of self-regulation. The key tenet of this theory is that human person is an agent of self- behaviour development whether pleasant or unpleasant. In this sense, to be an agent of one' own behaviour development is to intentionally guides one's own functioning through self-directing, self-organizing, self-regulating and self-reflecting in view of making one's life meaningful and live according to set standards (Bandura, 2001). The theory highlight that the human agency factor in developing one's behaviour involves three cognitive functions of intentionality, forethought and self-regulation (Bandura, 1994).

Of particular interest in this study was self-regulation which is an important aspect in managing emotions, behaviour and actions. It helps a person adopt personal standards, to monitor and to regulate one's actions. It therefore, guides an individual in doing things that brings

satisfaction and a sense of self-worth and helps in refraining from behaviour that would bring self-censure or jeopardy, by examining the soundness of one's thoughts, actions and behaviour so as to avoid negative impulsivity and peer pressure.

In this regard, the study corroborates with this theory as it found out that self-regulation is necessary in living set standards and developing one's own behaviour. In view of this, the theory could be improved through teaching individuals how to be their own behaviour agents in order to live up to standards. Besides, this study found out that the theory could be improved by developing mechanism that helps individuals break unpleasant habits like unhealthy lifestyles, alcoholism and other addictions.

Over and above, according to Bandura, self-regulation involves full human consciousness, and it is at this level that it relates with purpose in life. As such, by engaging one's consciousness, Bandura (2001) argues that the sensory, motor, and cerebral systems are tools people use to accomplish the tasks and goals that give meaning, direction, and satisfaction to one's life. This in turn helps a person to be an agent of one's behaviour and actions rather than being controlled by impulses or environment. In this sense, purpose in life is an intentionality emanating from the consciousness of the mind, therefore, the improvement of the theory could be developing mechanism to train people on how to engage of meaningful activities their lives especially on sacrificing the self for the greater good of the society as it is demonstrated by consecrated persons who offer their lives for the good of others without counting material gain.

5.5 Conceptual Framework Revisited

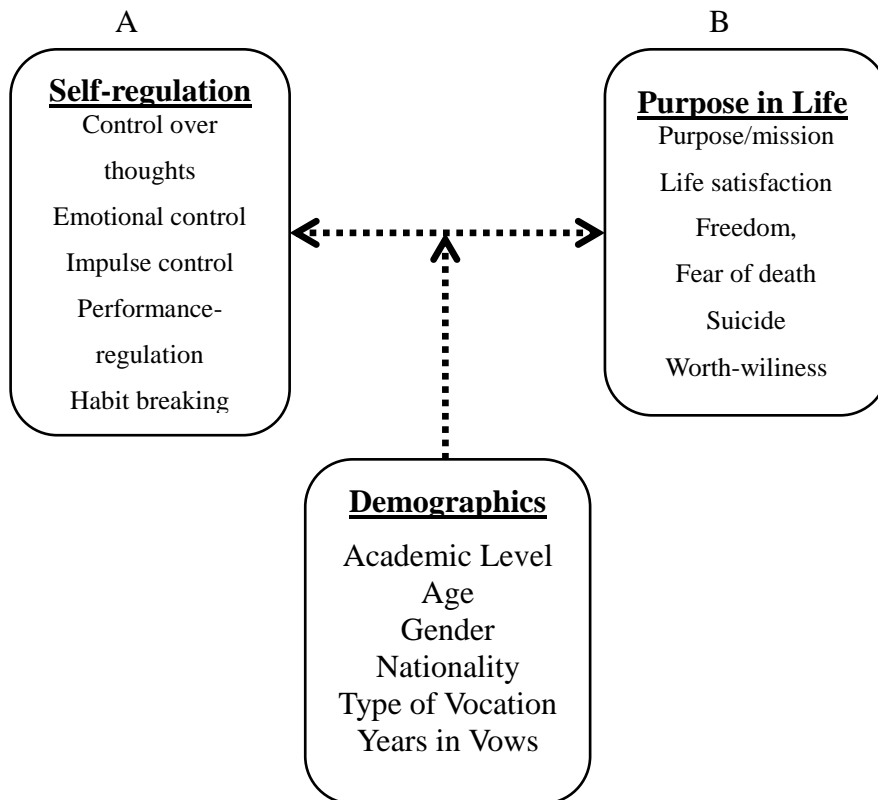


Figure 5.2 Presents Revised Conceptual Framework

This study was premised on bidirectional hypothesis that variable A had an influence on variable B and vice versa. Remarkably, the regression analysis shown there was evidence of relationship. As such, the revised conceptual framework indicates the influence both variables A and B have. In this regard, statistically, variable A had influence on variable B and vice versa. Therefore, independent variable or depend variable could not be determined. The conceptual framework further indicates the relationship with socio-demographic variables of age, vocation type, year in vows and academic level, these variables had no statistical influence on variables A and B.

5.6 Conclusion

This chapter has presented the discussion of the findings of this study. Essentially, according to the findings of the study, firstly, the study has shown that consecrated persons have high character strengths of self-regulation and purpose in life. This show the worthiness of religious

calling within the society. It therefore demonstrates that it is necessary for individual to sacrifice their own material well-being for the human well-being and for the flourishing of the society. For instance, in this world of consumerism the tendency is to accumulate material wealth and exert control over others and especially the weak through exercise of power. However, individuals who have set aside their own personal gratification have brought greater good to the society through alleviating the suffering of others or inventing better ways to improve human living standards.

In essence, by living a meaningful life and finding meaning in promoting the well-being of others we create authentic happiness and well-being for the whole society. For instance, recently, one of the consecrated brother was crowned the world best teacher for dedication in his teaching and in developing good teaching methods, besides, giving of his salary to promote the well-being his students.

This is a demonstration on how well self-regulated and individual who have found meaning in life how they can transform the society to be better for all. In essence, this is the perspective this study took in order to highlight the importance of flourishing individuals and well-functioning societies. Therefore, the major contribution of this study is the promotion of virtues of and character strengths as the ingredients of human flourishing and well-being.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.0 Introduction

This chapter presents the summary and the conclusion of the study. It also highlights recommendations in regard to policy and further research areas. It is imperative to build a pool of knowledge, in particular looking at the Kenyan context, on what makes life worth living and what makes societies collectively happy especially at this current world that promotes consumerism at the detriment of human wellbeing.

6.1 Summary of the Study

The study focus was to investigate character strengths of self-regulation and purpose in life. The population of the study was Catholic Consecrated men in Initial Formation within the Archdiocese of Nairobi. The sample size of the data used for analysis was 279. The socio-demographics of the respondents included age, vocation type, years in vows and academic level, and nationality. All the participants were male.

In view of the first objective of the study which was to find out the strength of self-regulation among Catholic consecrated men in Initial Formation, the findings as presented found out that 95% (N= 279) of the respondents had high strength of self-regulation. That means that Catholic Consecrated men in Initial Formation within the Archdiocese of Nairobi were well self-regulated- that is they have control over their thoughts, emotions and behaviour.

On the second objective of the study which was to found out the strength of purpose in life among Catholic consecrated men in Initial Formation, the study found out that 97.1% (N= 279) of the respondents had high strength of purpose in life. That means that Catholic Consecrated men in Initial Formation within the Archdiocese of Nairobi found their consecrated life as a worthy calling and meaningful and as such gave them life satisfaction, purpose and Eudaimonia. The study further found statistical significance of correlation between the character strengths self-regulation and purpose in life. As such, the findings indicated that the null hypothesis was supported while the

alternative hypothesis was not supported.

6.2 Conclusion

According to the findings, the study found out that Catholic consecrated men were well self-regulated. Thus it was an indication that they portray high standards of moral values and good self-regulated in regard to their lifestyle. This means that the Catholic consecrated men had control over thoughts and emotions and therefore lived according to the standards of desirable behaviour, had motivation to meet standards, were capable of monitoring of situations and thoughts that precede breaking standards and willpower or internal strength to control urges.

The second finding indicated that the Catholic Consecrated men had intrinsic purpose in life. That means that they are living fulfilling and meaningful life in regard to their vocations and mission and that they were happy without the experience of existential vacuum. Essentially, it shows that they have defined goals in life and a sense of directedness and that they feel that there is meaning their present and past life, and that they hold a belief that gives life purpose and have aims and objectives for living.

Remarkably, the data analysis indicated statistical significance of correlation between the character strengths self-regulation and purpose in life. This means a well self-regulated person has got a purpose in one's life, and the opposite is true that a person who has high strength of purpose in life also portrays high strength of self-regulation. In this respect, the study brought to the core the importance of virtues and character strengths.

6.3 Recommendations

The section presents recommendations in view of the study and further research.

6.3.1 Recommendations to religious formators

Based on the study findings, this study showed that a greater percentage of respondents high strength of self-regulation and purpose in life. In this view, since this study involved only those in initial formation, as such, the religious formation programs could benefit from these findings and enhance their formation resources. One of the great benefit is to train those in formation on virtues

and character strengths so as to build on their character strengths. For instance, some religious congregations require their candidates to undergo psychological assessment in view of pointing out the growth areas a candidate need to focus on, similarly conducting character strengths test could help a candidate improve on one's strengths and therefore attain Eudaimonia.

Secondly, this study findings do not only offer psychological significance in regard to the impact on mental wellness and human wellbeing but it offers an empirical assessment on the soundness of religious vocations. The character strengths as shown by positive psychology are a bedrock to behaviour development and human flourishing, therefore the formators could enhance formation programs through incorporation of character strengths training in order to build more thriving religious communities where authentic happiness thrives.

6.3.2 Recommendations to religious men in initial formation

Religious formation is a period that is meant to discover and nurture one's purpose in life so as to find life satisfaction not by self-gratification but promotion of others well-being. Therefore, it is a time that calls for personal probing and sincerity during discernment. As such, this study recommends to men in initial formation to nurture their character strengths because it is important to nurture one's good qualities and the character strengths offer the parameter necessary in improving one's own life and the strength in living the call to religious life.

Finally, consecrated life is a purposeful life that finds meaning in transcendence by discovering one's true meaning in life and living it authentically, it is, therefore, necessary to cultivate virtues and character strengths as bedrock to transforming the human society. As it was the mission of Christ- the mission to build the kingdom of God in view of elucidating the minds of individuals in regard to bringing about optimal functioning of institutions and happy society.

6.3.3 Recommendation for further research

This study involved only Catholic consecrated men in Initial Formation. Therefore, it could be extended further and involve Catholic consecrated women in order to understand what enhances their calling. Secondly, qualitative study questionnaire could accompany the self-rating scales in

order to solicit the perceptions, experiences and mechanisms the consecrated person's use in regard to self-regulation as well as their purpose in life.

In essence, the study could be conducted using a different or diverse population so as to understand the character strengths of self-regulation and purpose in life and these can hence performance and increase human productivity. In addition, how these character strengths can be used to select candidates in an election.

Finally, I recommend to other researchers to conduct studies to come up with tools for training on self-regulation. For example, could meditation be a mechanism to enhance self-regulation? Or what other mechanism can enhance self-regulation?

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Appendix A

Tangaza University College- Research Ethics Committee
Research information sheet and consent form for participant

Title of research: Investigation of the character strengths of Self-regulation and Purpose in life
<ul style="list-style-type: none">▪ This study was conducted by a master's student in Counselling Psychology at Tangaza University College.▪ It was approved by research ethics committee under the contacts below.▪ The study involved no known risk to participants and contained no deception. It took approximately 25 minutes to take part in the study. The participants were required to answer by ticking or circling an appropriate response.▪ The information given was handled with utmost confidentiality and the participants results were not presented individually but only in a collective form.▪ Participation in this study was voluntary and there was no monetary benefits. A participant was free to participate or to withdrawal at any time.
Name of researcher: Dionisius M Ananua
Position of researcher: MA in Counselling Psychology
Contact address for researcher: dionomi@gmail.com
Contact of the College: P.O Box 15055 Langata South Rd, Nairobi, Kenya. Tel:+254 891407
Signed by researcher:..... Date:.....
<p style="text-align: center;">Statement to be signed by the participant:</p> <ul style="list-style-type: none">• I confirm that the research explained fully the nature of the study and the range of activities which would be undertaken. I confirm that I have had adequate opportunity to ask questions about this research.• 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. <p>Signature..... Date.....</p>

Appendix B
Demographic Features

1. Age:

2. Gender: M/F

3. Academic level:

Certificate:

Diploma:

Degree:

Masters:

4. Vocation type:

Brotherhood:

Priesthood:

5. Year (s) in vows: _____

6. Nationality: _____

Appendix C

Self-regulation Scale

For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1.	I have a hard time breaking bad habits.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
2.	I get distracted easily.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
3.	I say inappropriate things.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
4.	I refuse things that are bad for me, even if they are fun.	1 Not at all like me	2 A little like me	3 Some what like me	4 Mostly like Me	5 Very much like me
5.	I'm good at resisting temptation.	1 Not at all like me	2 A little like me	3 Some what like me	4 Mostly like Me	5 Very much like me
6.	People would say that I have very strong self-discipline.	1 Not at all like me	2 A little like me	3 Some what like me	4 Mostly like Me	5 Very much like me
7.	Pleasure and fun sometimes keep me from getting work done.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
8.	I do things that feel good in the moment but regret later on.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
9.	Sometimes I can't stop myself from doing something, even if I know it is wrong.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me
10.	I often act without thinking through all the alternatives.	5 Not at all like me	4 A little like me	3 Some what like me	2 Mostly like Me	1 Very much like me

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I1. In thinking of my life, I:	1 2 3 4 5	often wonder why I exist	always see reasons for being here
I2. As I view the world in relation to my life, the world:	1 2 3 4 5	completely confuses me	fits meaningfully with my life
I3. I am a:	1 2 3 4 5	very irresponsible person	very responsible person
I4. Concerning freedom to choose, I believe humans are:	1 2 3 4 5	completely bound by limitations of heredity and environment	totally free to make all life choices
I5. With regard to death, I am:	1 2 3 4 5	unprepared and frightened	prepared and unafraid
I6. Regarding suicide, I have:	1 2 3 4 5	thought of it seriously as a way out	never given it a second thought
I7. I regard my ability to find a purpose or mission in life as:	1 2 3 4 5	practically none	very great
I8. My life is:	1 2 3 4 5	out of my hands and controlled by external factors	in my hands and I'm in control of it
I9. Facing my daily tasks is:	1 2 3 4 5	a painful and boring experience	a source of pleasure and satisfaction
I20. I have discovered:	1 2 3 4 5	no mission or purpose in life	a satisfying life purpose

@Crumbaugh&Maholick, 1964.

Appendix E

Scale use authorization for self-regulation

Hi Baumeister, am request permission to use your scale of self-regulation.

Roy Baumeister r.baumeister@psy.uq.edu.au: Yes you have permission

Scale use authorization for purpose in life


Hi Buros, am request permission to use your purpose in life test in my research work.


Psycinfo@psy.org: Permission granted

Appendix F
Sampling frame

No.	Initial	Full Name	Type	No.
1.		Augustinian friars- Order of St. Augustin		17
2.		Brothers of Our Lady of Perpetual Help		5
3.		Brothers of St. Patrick- Patricians		6
4.		Brothers of the Christian Schools- De La Salle		25
5.		Camillians- Servants of the Servants		18
6.		Canossian Fathers		9
7.		Carmelites of the of the Ancient Observance – O Carm		5
8.		Carmelites- Discalced- OCD		9
9.		Comboni Missionaries		24
10.		Consolata Missionaries		27
11.		Contemplative Evagelizers		14
12.		Cottolengo Fathers		10
13.		Divine Word Missionaries		15
14.		Franciscan Missionaries of Hope- Lyke community		19
15.		Franciscan Servants of Mary Queen of Love		25
16.		Holy Cross Congregation		20
17.		Holy Ghost Fathers- Spiritans		58
18.		Mariannahill Missionaries		4
19.		Marianists		17
20.		Marist Brothers of the Schools		60
21.		Mill Hill Missionaries		28
22.		Missionary of Africa- white Fathers		35
23.		Missionaries of Charity Fathers		1
24.		Missionaries of the Poor		10
25.		Order of Friars Minor- Franciscan Friars		27
26.		Order of Friars Minor- Capuchins		50
27.		Order of Friars Minor- Conventuals		58
28.		Order of Preachers- Dominican Friars		16
29.		Order of St. Benedict- Benedictines		10
30.		Passionist missionaries		23
31.		Poor Servants of the Divine Providence- Calabrians		3
32.		Redemptorists		6
33.		Rosminians- Institute of Charity		6
34.		Salesians of Don Bosco		26
35.		Servants of Mary- Servites		20
36.		Society of Africans Missions		40
37.		Sons of Divine Providence- Don Orione		14
38.		St. Patricks Missionary Society- Kiltigans		16
39.		Vincentian Congregation		8
4.		Vincentians- Congregation of the Mission		37
		Total		821


Appendix G
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Appendix H Study location Map



Appendix I

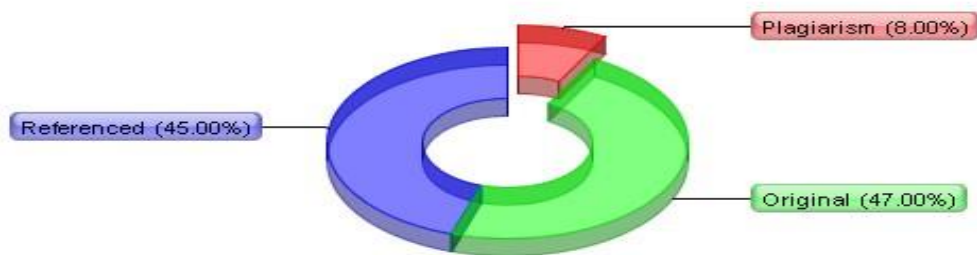
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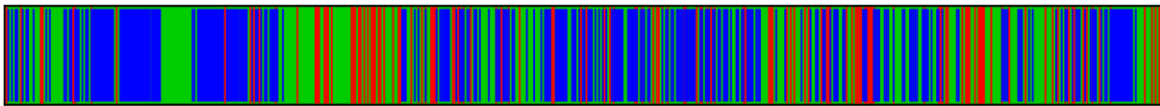
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