

Relationship between Prayer Type and Subjective Well-Being Among Students in Faith-
Based Secondary Schools in Kiminini Sub County, Trans Nzoia County, Kenya

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DECLARATION

I hereby affirm that this idea is my own work. It has not been submitted to any university for degree conferral. All sources consulted are properly credited and acknowledged. The Tangaza University College is free to photocopy or use this proposal for any academic purposes.

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DEDICATION

I dedicate this work to my late father, Fidelis Momanyi, who always prayed for me and encouraged me to study, all my family members, classmates and community members for their spiritual, material and moral support.

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I want to appreciate God, the Almighty Father, for the chance to study and for allowing me to finish my thesis on time. I would want to express my profound appreciation to everyone who has helped me in this quest; without their help, I would not have made any progress in my study. My thanks go to my superintendents, Rev. Dr. Henry Tucholski and Dr. Phyllis Muraya, for their dedication, patience, direction, and encouragement in helping me complete my research. I am also extremely thankful to my religious superior, Mother Josepha Atswele, for allowing me to study, paying my college fees, and meeting all other educational costs. I acknowledge with a deep sense of gratitude my mother, my family members and relatives who have always supported me morally, spiritually and materially without measure.

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ABSTRACT

This research aimed to investigate how prayer type relate with subjective well-being among secondary school students in Kiminini Sub County, Kenya. The research was directed through specific goals: to examine the level of prayer among students, to examine the level of subjective well-being among students, to investigate the relationship between demographic characteristics and subjective well-being of students, and finally, to discover the relationship between prayer type and subjective well-being among students in faith-based secondary schools in Kiminini. The study used a correlational research design and a quantitative technique for data collection and analysis. The data was obtained by use of standardized tools. The study targeted 27 faith-based secondary schools within Kiminini Sub-County with a total population of 14,606. Male and female students from the research region were included in the sampling group. To get 401 participants for the study, the researcher used a cross-sectional survey design with stratified proportional sampling. SPSS-23 was used to analyze the data, which included descriptive and inferential statistics. To demonstrate the relationship between prayer type and subjective well-being factors, the Religious/Coping Theory and the Life Circumstance Theory were employed. The study's findings demonstrated a high level of prayer at 61.8% (n = 248), high level of SWB at 68.3% (n = 274 and a significant relationship between prayer type and subjective well-being ($r = 328$, $p = .000$) among Kiminini secondary school students. The study recommended that teachers, religious leaders and counselors support students to strengthen their prayer life in order to raise their SWB.

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ABBREVIATIONS AND ACRONYMS

AYA:	Adolescents and Young Adults
CDE:	County Director of Education
CRE:	Christian Religious Education
DSES:	Daily Spiritual Experience Scale
KMHP:	The Kenya Mental Health Policy
LS:	Life Satisfaction
MOH:	The Ministry of Health
MWB:	Mental well-being
NA:	Negative Affect
NACOSTI:	National Commission for Science Technology and Innovation
OHQ	Oxford Happiness Questionnaire
PA:	Positive Affect
PWB:	Psychological well-being
SWB:	Subjective well-being
TUCREC:	Tangaza University College Research and Ethics Committee
UHC:	Universal Health care
UNICEF:	The United Nations Children’s Fund

OPERATIONAL DEFINITION OF TERMS

Colloquial prayer refers expressing oneself to God in a conversational style. In colloquial prayer an individual expresses himself or herself in their own words.

Eucharist refers to the Body and Blood of Christ shared by the Christians during Holy Mass in remembrance of Jesus' last supper. It is also called the Holy Communion

Faith-Based Secondary School: In this study, a faith-based secondary school refers to a school that is affiliated to a Christian Church and comprising either boys only, girls only, or both boys and girls. The students receive an education that caters for intellectual as well as the spiritual aspects of the person. This study focused on schools that are sponsored by the Catholic, the African Inland Church (AIC), the Friends Church, the Pentecostal Assemblies of God (PAG), ACK and the Salvation Army (SA).

Life Satisfaction is the judgement of one's life and a feeling of contentment. Life satisfaction means that one is leading a good life and therefore in a state of happiness.

Meditation refers to reflection about God or the word of God in silence.

Negative Affect is the various feelings people experience when things are not going well. These may include momentarily feelings like sadness, anger, worry and stress or long-lasting moods like depression.

Petitionary prayer in this study means requesting that God supply one's personal needs as well as the needs of others, such as family and friends

Positive Affect is the range of emotions that people feel when things appear to be going well. This will include short term emotions like enjoyment or chronic feelings like contentment

Private prayer is a prayer said by an individual in secret and in the absence of others.

Public prayer is said by two or more persons in the open especially in gatherings, assemblies, meetings, institutions and churches.

Rituals are repetitive religious activities and prayers read from a book or said from memory as prescribed by a religious institution as a way of connecting with the supernatural power.

Student: a person enrolled to study in a school, college, university or other higher institution of learning with an aim of advancing in academics.

Subjective Well-being: A person's own measure of satisfaction, contentment or happiness.

OPERATIONALIZATION OF CONCEPTUAL VARIABLES

Prayer: In this study, prayer refers to the invocation of the name of God by use of spiritual exercises like reading scripture, meditation, singing, and Christian rituals such as celebration of the Eucharist, reconciliation and other celebrations in a private or public setting. In the study, this variable will be measured by a 15-item prayer scale that intends to assess the colloquial, petitionary, ritual and meditative aspects of the respondents.

Subjective well-being: This refers to an individuals' experiences and assessments of many elements of their lives, such as life satisfaction, positive affect, and negative affect. Overall, it might relate to an individual's valuation of his or her personal happiness. In this study, subjective well-being and happiness will be used interchangeably. This variable will be measured by a 29-item scale that assesses individuals' happiness, positive affect and well-being.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter discusses the background, statement of the problem, purpose, specific and general objectives of the study. It, in addition discourses the hypotheses, significance of the study, scope and delimitations, assumptions and concludes with the section summary.

1.2 Background to the Study

The World Health Organization (WHO) reports that globally, 16 % of youth and adolescents have mental health issues. Depression is the major cause of illnesses that affect them (WHO/DAD, 2019). According to the Ministry of Health (MOH) (2015), over 60% of the Kenyan population is comprised of adolescents and young adults (AYA) aged between 10 and 24, and 10.3% of this population have mental health problems on average. This emphasises the need of providing safe spaces and situations that promote general well-being in order to attenuate harmful mental health outcomes, as well as the importance of evidence-based therapies. The Kenya Mental Health Policy (KMHP 2015-2030)., MOH (2015) works to promote health in support of the goals of Universal Health Care (UHC) with keys to improving health, and preventing disease. To safeguard children, the government has created and adopted policies and passed legislation. In order to better safeguard children and adolescents from violence, exploitation, and abuse as well as harmful cultural traditions, UNICEF collaborates closely with the government.

Parents and teachers contribute to the students' subjective well-being (SWB) by offering social support and through guiding and counseling programs in the school. The endorsement of student wellbeing by religious sponsors is important (Kagama, 2021). Kagama asserts that the faith-based schools provide a holistic education and seek to improve students'

spiritual wellbeing. Similarly, Koenig (2014) established that in over 60% of 444 quantitative studies and 80% of 326 studies on well-being and happiness, spirituality was associated with reduced depression and greater happiness. Thus, it can therefore be presumed that subjective well-being is an essential component of a student's academic life.

In Kenyan secondary schools, for instance, there has been an increase in cases of indiscipline in the recent past as Waithaka (2017) found out in his study. He cited common cases of indiscipline like absenteeism, rudeness to teachers, bullying and stealing which were attributed to lack of self-discipline among the students, low self-esteem and negative peer pressure. This seems to question the students' subjective well-being and suggests possible unhappiness or dissatisfaction.

Psychologically, it is said that there is a relationship between individuals' well-being and spiritual factors such as prayer (Kiyani et al., 2011). Similarly, other researchers have discovered positive outcomes among patients due to spiritual practices (Simão et al., 2016). As per the above findings, it is therefore evident that spiritual beliefs and religious practices are related with life satisfaction of individuals, happiness, hope, welfare and physical health. Kiyani et al. (2011) supported these arguments by noting that the levels of depression among persons that participated in religious ceremonies were half of those who had less participation. In other words, Kiyani and colleagues' findings indicate that individuals who have low consideration for spiritual beliefs and practices are likely to be more depressed and this affects their psychological well-being.

On the same point, Francis and Fisher (2014) conducted a study among secondary school pupils in Australia and they determined existence of a significant link ($p < 0.001$) between happiness and prayer. Their study seems to suggest that happiness, or life satisfaction is a strong predictor for developing prayerful tendencies. In a theoretical perspective, it can be concluded that Francis' and Fisher's study upholds scriptural acclamations that states: "Only

the happy ones will keep His ways; and trust in Him” (Proverbs 8: 32; 16:20). In other words, individuals who are unhappy and dissatisfied may also find it difficult in engaging in, or believing in pious activities.

In relation to the above findings, Rahman et al. (2019) found out that spiritual treatment approaches such as silent repetition of prayers and meditation helped in rehabilitating youth who engaged in social problematic behaviours. According to Rahman et al.’s (2019) study, youth who involved themselves in social undesirable behaviours came from societies that had low regard for spiritual and religious practices. As a result, this affected the well-being of the community. Having known the connection that exists between prayer and subjective well-being, it is therefore necessary to investigate this reality among secondary school students in Kiminini, in order to deal with the problems of undesirable behaviours which are likely to result from low subjective well-being among adolescents. Furthermore, considering problems related to transition stage from teenage to youthful stage, peer pressure and away from parents, students are likely to abandon some religious practices and focus on secular worldly demands which may affect their well-being.

Possel et al. (2018) conducted an empirical study among 325 praying grownups in the U.S.A to investigate more on the association between private prayer and mental fitness. The study used Prayer Types Scale, Social Readjustment Rating Scale and Profile of Mood States-Short Form to collect data. It used a cross-sectional research design. The study found out that prayer frequency and beliefs about prayers correlated positively with mental health. With reference to Possel’s findings, it seems that frequent prayer and trust-based beliefs about prayer helped in reducing mental disorders such as stress or anxiety among praying adults in the U.S.A. This explains well the relationship that exists between prayer and people’s well-being.

Possel’s study was concerned only with praying adults in the U.S.A. However, keeping in mind that students especially those in secondary schools are expected to play a great role in

today's industrial society, it is necessary that attention should be directed to this group of individuals in order to address problems affecting them. Similarly, the previous study, used the Prayer Types Scale, Social Readjustment Rating Scale and Profile of Mood States-Short Form to collect data. However, the existing study used The Prayer Types and The Oxford Happiness Scale. Finally, the previous study employed a cross-sectional research strategy, but the current one employed a correlational research strategy to determine the link between the two variables under consideration.

You and Yoo (2016) studied the relationship between different types of prayer and subjective well-being in 468 Korean college students, 63.9% of whom were female and 38.5% of whom were male. Data was gathered using the Multidimensional Prayer Inventory, the Spiritual Support Scale, and the Satisfaction with Life Scale. To obtain data, a cross-sectional study approach was used. The results revealed that prayers of thanks-giving were positively correlated with individuals' SWB. In relation to You and You (2016) study, it can be asserted that the Koreans who offered thanksgiving prayer did not necessarily request for God's favour but rather expressed their gratitude to the Higher Being. This may be related to subjective well-being.

Despite the fact that gender was one of the moderating variables of the study, You and Yoo's (2016) research focused more on female students, (63.9%) than male students (38.5%). According to the researcher's opinion, balancing the population of respondents yields important information on the relationship between the two variables on different genders. Furthermore, focusing much on one gender affects generalization of findings to the population that has taken part in the study. Thus, the current study strove to strike a balance by including equal population of participants in terms of gender.

Francis and Fisher (2014) conducted a study in Australia among 1002 secondary school students. The study sought to investigate the association between prayer and happiness among

students. Data was gathered using the Oxford Happiness Inventory, Eysenck Personality Questionnaire, and Prayer Affect Scales. The study's findings revealed a substantial ($p < 0.001$) relationship between prayer and student satisfaction. Similarly, higher levels of prayer were shown to be positively connected to higher levels of happiness in the study. As per the Fisher and Francis (2014) findings, it is clear that learners in Australia experienced happiness and life satisfaction whenever they engaged in pious activities.

While the study by Francis and Fisher used a cross-sectional survey approach, the present study utilized a correlational research design to study the reality being investigated. Additionally, the previous study used The Oxford Happiness Inventory, Eysenck Personality Questionnaire and Prayer Affect Scales whereas the current study employed The Oxford Happiness Inventory and The Prayer Types Scale to collect data.

Nell and Rothmann (2018) conducted a study among 430 students and their family members in South Africa to determine the connection between hope, religiosity and SWB. The study used The Adult Trait-hope Scale, The Religiosity survey and The Satisfaction with Life Scale to collect data. A cross-sectional design was adopted. The results indicated that religiosity associated positively with higher levels of contentment in life and Positive Affect (PA). Additionally, religiosity correlated negatively with Life Satisfaction (LS) and PA. These findings echo that religiosity has an effect on people's well-being.

This study of Nell and Rothmann (2018) considered only university students of Gauteng province, South Africa and their family members as its sample. As a result, it did not focus on the adolescents especially those in secondary schools. Being aware of the issues that face this phase of growth such as depression, identity crisis and peer pressure, there was a need to examine this group of individuals separately so as to examine the relationship between prayer and SWB. Moreover, the needs of university students and family members are quite different from those of adolescents and this may influence their attitude and beliefs towards

religiosity which may also bring about variations in terms of levels of subjective well-being among the two groups. Thus, this study considered only secondary school students from Kiminini Sub-County so as to fill the gaps stated in this section.

A study conducted by Kagema (2021) among 99 secondary school students and 68 school administrators in Nyeri County, Kenya, found out that regular prayer sessions, biblical discussions, and christian-based guidance and counselling promoted students' moral, social and spiritual development. According to Kagema's findings, it can be concluded that the programs organised in various catholic based schools in Nyeri aimed at helping students develop holistically. This benefits their overall well-being. Kagema's study used a mixed research strategy to analyse the topic under consideration. To recruit respondents for the qualitative study, a simple random sampling procedure was utilised. Data was gathered using both interview schedules and questionnaires. Only descriptive statistics were used to examine quantitative data, whereas thematic data analysis was used to assess qualitative data.

Kagama's study varied with the current study in the following ways: First, the study used mixed method to investigate on the association between spiritual programmes and social, moral and spiritual development of secondary students. Although this approach helps a researcher to gain a more complete picture of the reality being studied, reconciling discrepancies that may arise during interpretation of the findings at times brings about lack of clarity which may affect conclusions and suggestions proposed. As a result, the current study employed a quantitative research design to avoid the above stated concerns. It used differential, descriptive and correlational analysis to analyse data. Finally, the study by Kagema (2021), used interview guides and questionnaires while the current study used standardized questionnaires only.

In Kiminini Sub-County, Kenya, most of faith-based secondary schools have tried to create a conducive environment for learning by ensuring that factors affecting students' well-

being are curbed. This is done through establishment of prayer sessions, forming faith based-clubs like Young Christian Student (YCS), and Christian Union (CU), and by holding weekly Holy Masses, prayer services and reading of the Holy Scriptures. However, although all these tactics have been kept in place, there are varying challenges affecting student's subjective well-being that have been witnessed in the past such as violence, burning of school property and abuse of alcohol and other substances. It was on this basis that the researcher wished to involve these faith-based secondary schools to offer insights on criteria and approaches that could be adopted in the learning processes. The present research examined the relationship between prayer type and happiness in faith-based secondary Schools in Kiminini.

1.3 Statement of the Problem

An ideal student should be disciplined, do well in class and satisfy all the intended learning outcomes across all the assigned levels (Karimi, 2008). However, in order to attain this ideal level, scholars such as Nabiela and Amalia (2019) have argued that factors like spiritual practices play a crucial role in this pursuit. According to Nabiela and Amalia (2019), the dream and hope for a good future among the students is positively related to their spiritual well-being. Studies have also shown that high SWB can help an individual especially the youth to make better decisions, enjoy good health with low morbidity as they advance in age (Ong et al., 2011).

In most government secondary schools in Kenya, there is no formal prayer activities and many of the students have been found to be more aggressive and destructive, engaging in unethical behavior such as violence, burning of school property and abuse of alcohol and other substances (Oduor & Kajilwa, 2016). According to Oduor and Kajilwa (2016), there were 117 cases of public secondary schools set ablaze by students in 2016. On the contrary, only a few incidences of indiscipline, burning of schools, drug and substance use have been reported from students in faith-based secondary schools. Considering these findings, there seems to be a

correlation between prayer and subjective well-being. If nothing is done to improve students' SWB, they will continue to suffer poor health and make wrong choices that may impact negatively on their lives as students.

The studies by Karimi (2008), Nabiela and Amalia (2019) as well as other literature reviewed illustrate that very few studies have been done among secondary school students on the relationship between prayer type and SWB and no study has been done in the study area. To examine whether this relationship between the two variables exists, there was a need to conduct an inquiry into the correlation between prayer type and SWB among pupils of faith-based secondary schools in Kiminini Sub-County, Kenya. This quantitative study collected data that allowed the researcher to make informed recommendations that would help mitigate the presenting challenges in the life of students and more so in the faith-based secondary schools in Kiminini Sub County.

1.4 Purpose of the Study

The primary goal of this study was to investigate the relationship between prayer type and subjective well-being among faith-based secondary school students in Kiminini Sub County.

1.5 Objectives of the Study

The particular procedures to be performed in order to complete the study are described as research goals (Creswell, 2013).

1.5.1 General Objective

The main purpose of this study was to examine the relationship between prayer type and subjective well-being among students of faith-based secondary schools in Kenya's Kiminini Sub County.

1.5.2 Specific Objectives

The following precise objectives led the research:

1. To examine the level of prayer among students in faith-based high schools in Kenya's Kiminini Sub County.
2. To find out the level of subjective welfare among faith-based secondary school students in Kiminini.
3. To investigate the relationship between demographic characteristics and subjective well-being of faith-based secondary school students in Kiminini Sub County, Kenya.
4. To determine the relationship between prayer type and happiness among students in faith-based secondary schools in Kiminini Sub County, Kenya.

1.6 Research Questions

1. What is the level of prayer among students in faith- based secondary schools in Kiminini Sub-County, Trans- Nzoia County, Kenya?
- 1 What is the level of Subjective well- being among students in faith- based secondary schools in Kiminini Sub-County, Trans- Nzoia County, Kenya?
- 2 Is there any relationship between demographic characteristics and subjective well-being of faith-based secondary school students in Kiminini Sub County, Kenya?
- 3 What is the relationship between prayer type and happiness among students in faith-based secondary schools in Kiminini Sub County, Kenya.

1.7 Hypotheses

The subsequent study hypotheses served as a guide:

- H₀₁** There is no significant statistical relationship between prayer type and subjective well-being among students in Kiminini Sub County attending faith-based secondary schools.
- H₀₂** There is no significant statistical relationship between demographic variables and subjective well-being among students attending faith-based secondary schools in Kiminini Sub County, Kenya.

1.8 Significance of the Study

According to Mugenda and Mugenda (2012), the relevance of the study will allow the researcher to attract specific attention to the study's objective and importance. The present study was designed to assist the following groups:

The Ministry of Education: These research findings would add to the corpus of knowledge in education. The study findings could enable the education policy makers to consider including prayer in the school curriculum. It could also help in sensitizing all the key stakeholders in education on the importance of prayer in the learning institutions so as to raise subjective well-being among students in the sub-county as well as the entire nation.

Scholars: The field results would contribute to the voice of researchers to the education sector that might provide insight regarding the relationship between prayer type and SWB among students. Other researchers could use the findings for academic purposes and for further investigations.

Administration of faith-based schools: This study is significant to the faith-based schools' administrators, religious leaders and all the relevant stakeholders of the faith-based schools in Kiminini Sub County. The study findings may help them to appreciate the role played by prayer among students at the present and even later in their lives. In addition, the study findings have exposed the benefits of prayer among students providing data that can be used by the school sponsors and policymakers to seek solutions that can promote SWB among students in faith-based schools.

The Students: The findings of this study may be useful to students, teachers, and school counsellors who are interested in learning more about the power of type prayer and SWB in the lives of kids. The findings will improve students' prayer lives and subjective well-being, resulting in peaceful coexistence in faith-based secondary schools.

1.9 Scope and Delimitations

According to Sahaya (2017), scope refers to the depth of your study topic's exploration, while delimitation refers to choices of the researcher to set the boundaries of the study. This study was carried out within the confines of psychology and was aimed at secondary school pupils. The study's goal was to determine the level of prayer among students, the level of subjective well-being among students based on what positive psychologists believe, the relationship between demographic factors and happiness, and, finally, the relationship between the type of prayer and SWB. The study was carried out among faith-based schools within Kiminini Sub-County only because it happens to have more faith-based secondary schools in comparison to other sub-Counties in Trans Nzoia County. Besides, it is located within town making it accessible and convenient for data collection. The researcher completed the study within a duration of six months.

The research was conducted among secondary students of faith-based secondary schools only, leaving out public secondary schools as they do not have formal and regular prayer programs. It targeted 27 faith-based secondary schools but was limited to a sample size of 389 students attained through proportionate stratified random sampling. Being a quantitative study, respondents were limited to standardized questionnaires for collection of data as due to their repetitive nature, their validity, reliability, objectivity and sensitivity to their lives is high. The correlates of prayer and subjective well-being were done through cross sectional data as there was limited time and resources to conduct a longitudinal study. These study findings will hopefully inspire school administrations in Kiminini to come up with more strategies to support students improve their subjective well-being and achieve their intended education goals.

1.10 Assumptions

Creswell (2017) defines assumption as the basis without which the problem of the study cannot exist.

The research assumptions were as follows:

1. The researcher assumed that the study respondents would give true and genuine answers to the research questions.
2. Before responding, the researcher assumed that every participant could read and comprehend all of the questions.
3. The researcher assumed that respondents would answer all the research questions.
4. The researcher assumed that the research participants had similar experiences in the phenomena.
5. The researcher presumed that the research respondents would be representative of all students in faith –based secondary schools in Kiminini Sub-County

1.11 Summary

The chapter has presented contextual information concerning the relationship between prayer Type and SWB globally. It covered the research's background, problem statement, purpose, general and specific objectives, hypotheses, the importance of the study, scope and delimitations, and assumptions. The next chapter will deal with theoretical and empirical literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature associated to the relationship between prayer and subjective well-being. The aim of this review was to acquire enough knowledge on the topic being studied. The study also compared the results of other scholars related to the current topic. The chapter comprised of theoretical literature review, a review of empirical literature, a discussion of research gap, conceptual framework and chapter summary.

2.2 Theoretical Literature Review

A theory, deemed as one of the key pillars in a research, helps the researcher to explain the study variables besides providing clear revitalized ideas (Stewart & Klein, 2016). This study was guided by two theories, that is, the Religious/Spiritual Coping Theory (RCOPE) and the Life Circumstance Theory. The current study considered RCOPE useful because of its relevance and an attempt to explain how spiritual exercises are related to people's well-being. The study also used the Life Circumstance Theory which tries to explain how an individual's status and life experiences contribute to subjective well-being.

2.2.1 *Religious/Spiritual Coping Theory*

The RCOPE theory was founded by Kenneth Pargament in 1997 (Pargament, 1997). It states that religious or spiritual practices play a variety of roles/functions in people's lives (Pargament, 1997). As per the theory, religion is significant in the following aspects of life: creating meaning in life (Greertz, 1966); developing self-mastery and control (Fromm, 1950); enhancing connection with God (Freud, 1961); and finally life transformation (Pargament et al., 1998; Pargament et al., 1994). Through spiritual practices, individuals mature in the above stated aspects. Alternatively, it can be argued that religious or spiritual activities help people

to create meaning in life, develop mastery of themselves, recognise more the Almighty and transform their lives. This contributes significantly to their levels of well-being.

Pargament et al. (1998) describes further the above roles as coping mechanisms that people employ in diverse situations. They argue that meaning searching in challenging and stressful events can be sought through engaging in pious activities. The model also emphasizes that individuals seek to be close to the Almighty through trusting that He will be on their side and that He loves and cares for them. In relation to life transformation, Pargament et al. (1998), asserts that people ask the Almighty to guide them find purpose in life and a completely new life through spiritual practices. Thus, when these coping mechanisms are actualized by an individual, they result to happiness, life satisfaction and positive affect among human beings. Broadly taken, the Religious/Spiritual Coping Theory explains sufficiently how spiritual practices are used to yield well-being among people. In other words, the theory demonstrates the relationship between religion and subjective well-being.

Researchers such as Xu (2016) have criticized the religious/spiritual coping model arguing that it is only concerned with quantitative approach towards spiritual aspects. As a result, it does not assess the subjective experiences and views related to issues of spirituality. However, Pargament et al. (2011) defended the model arguing that the theory is empirically grounded and well expounded. This makes it suitable for quantitative studies such as the current research. In summary, the RCOPE theory is relevant for the current study because it explains well the association between prayer and subjective well-being which are the main variables of the study. As such, the researcher assumes that the model will help readers understand the relatedness between prayer and SWB of individuals.

2.2.2 The Life Circumstance Theory

Although the Religious/Spiritual Coping Theory is useful in this study, it does not give sufficient understanding of subjective well-being from a perspective of psychology. As such

the current study will also employ the Life Circumstance Theory which was developed by James E Maddux in the year 2013. The theory holds that individual's well-being is as a result of positive and negative events connected to life circumstances or experiences (Maddux, 2014). According to the theory, certain life experiences or factors such as individual's health, education, economic status, conditions surrounding an individual's life, belief systems, religion among others determine one's levels of subjective well-being.

As per Maddux's (2014) argument, it seems that healthy and educated individuals from financially stable backgrounds are likely to experience high levels of subjective well-being. This may not be the case with their counterparts especially those from financially unstable backgrounds with health complications and low education levels. Maddux's assertions suggest that various life domains such as relationships, family background, education, health condition, religion and so on results to positive or negative life events or experiences which in turn are positively or negatively correlated with individuals' well-being.

Several studies have affirmed the workability of Maddux's (2014) theory. Das et al. (2020), for example, tested Maddux's theory among 73 adults from U.S.A and found out that subjective well-being of respondents increased when certain needs or goals related to life domains were met. Das et al.'s 2020 argument seems to support Maslow's assertions which held the satisfaction or fulfilment of one's needs leads to happiness or rather well-being. In the same manner, one could contend that a person's well-being or happiness is correlated with need or goal satisfaction.

Finally, researchers such as Gull and Dawood (2013) have confirmed that the Life Circumstance Theory helped them in understanding positive relationships and levels of happiness among 100 respondents of age 60 years old in Lahore, Pakistan. This implies that the theory is practical and suitable for use in empirical researches. Furthermore, the researcher

believes that the theory provides sufficient information on the study's variable B. As a result, the model is relevant and appropriate for the current investigation.

2.2.3 Theoretical Framework

This is a statement or a set of arguments that explain or predict a phenomenon (Kitchel & Ball, 2014). This study used the Religious Coping Theory Model and the Life Circumstance Model to elucidate the connection between prayer type and SWB of students. Pargament in his RCOPE Model points out that religious exercises play a big role in an individual's SWB. The spiritual exercises like colloquial, meditative, petitionary and ritual prayers help an individual find meaning in life and develops self-mastery which enhances self-transformation. The conviction that God is close to one and He cares gives an individual courage to seek change or learn to cope. In all situations therefore, individuals find happiness and satisfaction in the Almighty.

Maddux (2014) complements the proposition by Pargament (1997), in his RCOPE model as he says that well-being is a sum of positive experiences and negative experiences. According Maddux (2014), life circumstances like an individual's health, economic status, education, religion, and life conditions influence one's satisfaction and happiness. Meeting one's goals leads to happiness or subjective well-being. Individuals believe that being close to God enables them to meet their goals in life. The models of RCOPE and Life Circumstance Theory seem to point out that there is a relationship between the prayer and SWB variables.

2.3 Empirical Literature Review

This section dwells on the views of other researchers regarding the correlation between prayer type and happiness. The section includes the various levels of prayer among individuals, levels of subjective well-being, how demographic factors are related with subjective well-being and the relationship between prayer type and subjective well-being.

2.3.1 Level of Prayer among Secondary School Students

According to research, those who "score high on measures of religiosity also tend to score higher in a variety of outcomes such as subjective well-being." Mendolia et al (2021, p. 1). This suggests that those who are more drawn to religious practises are more likely to find pleasure and fulfilment in life than people who regard spiritual practises as outmoded and time-wasting activities. Fruehwirth et al. (2019) have affirmed Mendolia's arguments stating that adolescents who exhibited high frequencies of engaging in religious activities encountered few cases of stressful situations. In summary, the level of an individual's participation in spiritual activities determines his or her level of well-being.

A research with 451 participants was undertaken in Taiwan to evaluate the association between religion and SWB among western and eastern religious groups. To collect data, the SSWB Scale was employed. The samples for the investigation were collected using a convenient sampling approach. According to the conclusions of the survey, the respondents were 10% Christian, 20% Buddhist, and 25% Taoist (Shiah et al., 2014). According to the same survey, Buddhists and Taoists reported better levels of subjective well-being than Christians.

According to the data, Taoists and Buddhists appear to practise their beliefs more than Christians. This might explain why they have greater levels of subjective well-being. Shiah et al.'s (2014), study employed convenient sampling method to select the participants. This method is affordable and saves time for the researcher during data collection process. However, the method does not offer opportunity for replication of the study since the researchers mostly focus on literally willing participants as per their convenience. The method also does not consider proper representation of the target population. This may affect the reliability of data obtained. To avoid these concerns, the current study will use stratified sampling method to select samples for the study.

In a mixed study with 421 adolescent Muslim students from Turkish high schools, it was discovered that students scored high in the following religious duties while in school: praying ($f = 23$, $\% = 38.33$), performing religious duties as a whole ($f = 19$, $\% = 31.67$), fasting ($f = 6$, $\% = 10$), reading five times daily prayers ($f = 5$, $\% = 8.34$) and going to the mosque on Friday ($f = 3$, $\% = 5$) (Eryilmaz, 2015). A research with 451 participants was undertaken in Taiwan to evaluate the relationship between religion and SWB among western and eastern religious groups. To collect data, the Socially Oriented Cultural Conception of Subjective Well-Being (SSWB) Scale was employed. The samples for the investigation were collected using a convenient sampling approach. According to the findings of the survey, the respondents were 10% Christian, 20% Buddhist, and 25% Taoist (Shiah et al., 2014). According to the same survey, Buddhists and Taoists reported better levels of subjective well-being than Christians. According to the data, Taoists and Buddhists appear to practise their beliefs more than Christians. This might explain why they have greater levels of subjective well-being. As a result, they committed themselves to pleasant and satisfying life.

Eryilmaz's (2015) work was in contrast with the current study in the following ways. Firstly, the reviewed study used mixed method research design. The method is recommended because it offers comprehensive explanation on the topic being studied. However, chances of interpreting wrongly conflicting results are high. Being aware of this phenomenon, the current study used a correlational research design which also facilitated establishment of the relationship that exist among the variables. Furthermore, the reviewed study used Satisfaction with Life Scale, Positive-Negative Affect Scale and interview guides to gather data among the participants. The current study used The Oxford Happiness Inventory and The Prayer Type Scale to collect data.

Abdel-Khaleka and Lester (2018) performed a study to explore the relationship between religiosity and individual well-being among 220 Egyptian college students.

Convenient sampling method was used to select participants for the study. The Intrinsic Religious Motivation Scale and LSS were utilized to assemble data. The findings showed that Egyptian students had high attachment to religious activities with a mean score of $M = 6.39$, $SD = 2.3$ for religiosity. The study further noted that Muslim students in Egypt regularly practiced their faith through praying *salat*. Lastly, the correlation between religiosity and SWB among the learners was significant ($p < .001$).

Though useful, Abdel-Khaleka's and Lester's (2018) considered only college students in their study. Being aware of the developmental issues that the adolescence stage has, there was need to investigate that reality among adolescents in order to comprehend the relationship that exists between prayer type and subjective well-being in relation to the target population. Furthermore, the study reviewed used convenient sampling method which is prone to researcher biases since not all participants have equal opportunities to take part in the study.

Ngussa and Makewa (2018) performed a mixed study among 49 secondary schools along lake region in Tanzania. The purpose of the study was to examine how Christian Religious Education (C.R.E) influences the discipline levels of students in schools. Simple random sampling procedure was utilized to select study participants. Self-administered questionnaires, interview guides and focus group discussions were employed to collect data. Through qualitative data, students reported that Christian Religious Education and practices helped them to be morally upright, respect each other and develop the fear of God. The study also found out that schools that taught Christian Religious Education encountered few cases of indiscipline issues as compared to those that did not teach it at all.

Ngussa and Makewa (2018) used self-administered questionnaires, interview guides and focus group discussions to collect data among the respondents. However, the current study used standardized questionnaires, that is, The Prayer Type Scale and The Oxford Happiness Questionnaire to collect data among students of faith-based secondary schools in Kiminini Sub-

County, Kenya. The reviewed study employed simple random sampling technique to choose participants. However, the current study used stratified sampling method in order to ensure proper coverage of the population under study.

An empirical study conducted in Rongai Division, Nakuru County, Kenya by Chesaro, (2012), found out that learning of C.R.E significantly to moral growth of students. According to Chesaro, Religious Education was a remedy to moral challenges among the learners. In other words, learners who had high interest and attachment on Christian Religious teaching exhibited desired behaviours in the school. Chesaro's study had a sample size of 95 participants. The study used mixed method research design. Descriptive statistics and thematic analysis methods were used to analyze data.

Though useful, Chesaro's (2012) work had a small sample of n=95 participants for quantitative part of the study. In quantitative studies, it is recommended that the study should have a big sample size to allow generalization of the findings. Aware of this reality, the current study strove to fill that gap to facilitate generalization of the findings. In addition, the previous study used descriptive statistics and thematic analysis methods to analyse data, however the current study used descriptive statistics, inferential statistics and correlational analysis to analyse data.

In summary, several studies reviewed showed that high levels of engagement in spiritual activities contribute to individual well-being. Nevertheless, few researches have been carried out on the role of prayer among students especially those in faith-based secondary schools in Kiminini Sub-County, Kenya, leaving a gap that this research intended to address. Furthermore, different research instruments had been used to examine the role of prayer among students in different parts of the globe. The Prayer Type Scale was employed in the current study to gauge the pupils' level of prayer in Kiminini Sub-County, Kenya. Additionally, most of the studies that investigated the role of prayer among different individuals used convenient

sampling, which does not allow replication of the study in most cases. The method is also prone to researcher biases since not all participants have an equal chance to take part in the study. As a result, the current study employed a stratified random sampling approach to investigate the association between prayer and subjective well-being among students in faith-based secondary schools in Kiminini Sub-County.

2.3.2 Level of Subjective Well-Being among Secondary School Students

Ideally, subjective well-being simply refers to peoples' state of happiness and contentment in life. According to Diener et al. (2002), happiness comprises of positive emotions, low levels of negative emotions and higher levels of satisfaction with life. To a greater extent, it can be argued that subjective well-being positively relates to good life. Medvedev and Landhuis (2013) for example, found out that SWB correlated with life satisfaction and PA among 180 university students in New Zealand. This means that university students who were happy and satisfied with their lives in New Zealand led a good and quality life compared to those who experienced difficult moments and frustration in their lives. In short, higher levels of subjective well-being presupposes presence of happiness and contentment with life.

Dogan et al. (2012) conducted a study with 232 Sakarya University students in Turkey to better understand the link between happiness and purpose in life. The Meaning in Life Questionnaire, the PA and NA Questionnaire, and the Satisfaction with Life Questionnaire were used to collect data. The study used a cross-sectional research design. The results showed that high levels of SWB predicted meaning in life ($R^2 = .34$, $F = 59.281$, $p < .001$) among the students. The current study informed by the findings of Dogan et al. (2012), that subjective well-being contributes greatly to individuals' search for their purposes in life intended to find out whether there is any relationship between prayer type and SWB among students of faith-based secondary schools in Kiminini. It is however important to note that challenging moments

at times create a sense of hopelessness in individuals and this affects their quest for meaning in life.

Dogan et al. (2012) used a cross-sectional approach to explore on the correlation between SWB and purpose in life. For the aim of establishing a relationship between the variables, a correlational research design would have been suitable for the study. Thus, the current study employed a correlational research design to establish the relationship between prayer type and SWB among faith-based secondary school students in Kiminini Sub-county. Moreover, Dogan's study considered only university students from Sakarya University whose findings could not be generalized to secondary adolescents from faith-based secondary school in Kiminini Sub-County, Kenya.

Pamela (2014) conducted an exploratory study on the subjective well-being of 10 youth who headed households in rural southern Malawi. The results showed that the youth with high levels of happiness related well with others and had desirable characters despite the difficulties and adversities they encountered in child caregiving process. As per Pamela's findings, it can be deduced that subjective well-being of child caregivers enabled them to develop resilience which propelled them to move on even amid difficult situations. Pamela's study employed a qualitative approach using interview guides and focus group discussions to collect data. Purposive sampling method was adopted in selecting the samples.

The study by Pamela (2014) adopted a qualitative approach which is relevant when seeking to understand people's views, experiences and opinions regarding the topic being explored. However, this approach does not apply in establishing the relationship to discover the link that exists in two or more variables. Thus, to examine the relationship between prayer and SWB, the current study used a quantitative research design, specifically; the correlational technique was utilized to fill the gap that the previous study had left. Furthermore, the reviewed study used a purposive sampling design to select the study participants. However, the current

study used stratified random sampling design which offers respondents equal chance of participation and it ensures proper coverage of the population being studied.

In a qualitative study conducted by Onyango and Elliott (2020) among youth from Kisumu, Makueni, Nyandarua and Nairobi Counties in Kenya, it was discovered that unhappy and dissatisfied young people experienced psychological distresses which were as a result of academic pressure and ethnocentric politics. Onyango's and Elliot's findings seem to contradict Pamela's results which held that even amid struggles, subjective well-being still can be attained. However, in the researcher's view, it is worth noting that frustrations to some extent lead to meaningless encounter which may affect people's well-being. This contributes negatively to attainment of an individual's happiness and life satisfaction.

Onyango and Elliot (2020) used purposive sampling design to select samples for their study, however the current study will use stratified random sampling technique to choose respondents. Furthermore, unlike the previous study which used interview guides and focus group discussions, the current study will use standardized instruments, that is, The Prayer Type Scale and The Oxford Happiness Questionnaire to collect data. Finally, the reviewed study used a qualitative approach which is suitable for comprehending people's lived experiences. Nevertheless, for the purpose of assessing the relationship between prayer type and subjective well-being, the current study will use a quantitative research approach.

With reference to the literature reviewed, there are several studies that have been carried out on levels of subjective well-being among many social groupings in the world. However, most of these studies utilized qualitative approach which only enabled them to understand people's views, opinions and experiences. In Kenya, there is very scanty literature on prayer type and subjective well-being while no study has been conducted to find out the relationship between prayer type and SWB among students of faith-based high schools in Kiminini Sub-County, Kenya. The gap in the existing literature was filled by the current study which

employed other designs such as quantitative approaches in order to inspect the relationships between subjective well and other variables. Additionally, most of the reviewed studies used purposive sampling design to select participants for their studies. Since purposive sampling design does not offer chances of equal participation among respondents, it was necessary that other sampling designs such as stratified random sampling method be employed in selection of respondents.

2.3.3 Relationship between selected Demographic Factors and Subjective Well-Being Among Secondary School Students

Although a range of factors determine peoples' happiness and contentment in life, in this part, the researcher limited self to demographic factors only. Studies have established that socio-demographic factors such as age, gender, income or education levels predict life satisfaction among individuals (Agrawal et al., 2011). In their research, Agrawal and associates established that age, gender, level of education and individuals' income were significantly associated with positive affect and life satisfaction of adult Indians in the city of Bangalore. This means that individuals' levels of SWB are likely to be different in terms of age, gender, education level and income. In this section, the researcher attempted to review some studies endeavoured to investigate the association between demographic traits and SWB.

A study done by Santos et al. (2012) among 969 undergraduate Filipino students found out a gender difference in life satisfaction of $t = 1.107, p < 0.05$, among male ($N = 469, m = 25.3822, SD = 5.3785$) and female students ($N = 500, m = 23.8586, SD = 5.0909$) in the university. As per Santos' study, it seems that male students were more satisfied with their lives than female students. On age difference regarding life satisfaction, the same study reported the following variations: $f = 2.908, p < 0.01$. Additionally, fourth year students with age of 21 years and above scored high on life satisfaction than the rest of the students. The study also established that female students scored slightly higher on negative affect ($t = 1.1168, p < 0.05$;

Negative affect 17.8404, SD = 6.6081) as compared to male students (Negative affect 12.4196), SD = 6.6394). These variations indicated the association between demographic factors such as age and gender on individuals' well-being.

Santos et al. (2012) collected data from participants using the Life Satisfaction Scale, as well as the Positive and Negative Affect Scales. The current study, on the other hand, employed The Prayer Type Scale and The OHQ to collect data from students. Unlike the study of Santos and his companions, the current study only considered secondary school adolescents because as per literature reviewed, it seemed scholars had neglected this population. Furthermore studies have established that life satisfaction often tends to be low at the age of 16, which signifies that the transition period to adulthood is generally challenging and uncertain among many young people (Anand, 2016). Such reports justified the need to investigate issues affecting young people's well-being especially the adolescents.

Osamika and Ojasanya (2019) conducted a study to determine how demographic characteristics and reported psychological distress affected the LS of 302 government officials in the Nigerian state of Ibadan. Cross-sectional research approach was employed in the study. Data were gathered using the Kessler Psychological Distress Scale, the General Happiness Scale, and the Satisfaction with Life Scale. The participants were both men (48.7%) and women (51.3%) from Ibadan state. Their age bracket was between 22 to 59 years old. Out of these sample, 7.3% of the participants had certificates, 45.7% diploma holders, 40.4%-degree holders, 4.3% respondents had a Masters' degree and finally 2.3% participants had a Ph.D. The results of the study revealed that the age of participants correlated with LS while psychological distress negatively related with LS of civil servants, $P = 0.001$. This indicates that as the employees advanced in age, they also made sure that they led a happy and satisfying life. However, this experience was affected by occurrences of psychological distresses.

Just like other previously reviewed studies, Osamika and Ojasanya (2019) also focused only on civil servants from Ibadan State, Nigeria. Being aware of the challenges related to adolescent phase, the researcher thought that there was a need to focus on this population so as to yield important information concerning their well-being. Similarly, although the work of Osamika and Ojasanya investigated the influence of demographic factor of gender on employees' well-being, nothing has been reported on how this socio-demographic factor related to employees' happiness and life satisfaction. In the researcher's opinion, it seemed that the previous study did not pay attention to this factor of the adolescent age. As such, the current study strove to investigate the relationship between demographic factor of gender and subjective well-being of students among faith-based schools in Kiminini Sub-County, Kenya.

Thuku (2016) conducted a mixed research to investigate the association between socio-demographic characteristics and the quality of life of 447 Kenyan retirees. The stratified sampling approach was used to choose research participants. Data was analysed using descriptive statistics, correlational analysis, and theme analysis methodologies. The findings suggested that women experienced high levels of quality and satisfying life than men. Additionally, the study established that age and income correlated positively with quality of life among female respondents as compared to male retirees. According to Thuku's findings, it is clear that female respondents remained happy and contented even after they stopped engaging in government duties and responsibilities.

Thuku's (2016) study, used structured questionnaires, interview guides and focus group discussions to collect data among the participants. The current study used standardized questionnaires, that is, The Prayer Type Scale and The OHQ to collect data among the selected samples. The work of Thuku (2016) was conducted among retirees from Nyeri County, Kenya. The current study, on the other hand, was conducted among students at faith-based secondary schools in Kiminini.

A review of the literature found that several studies have been undertaken to examine the relationship between demographic variables and SWB in persons. However, most of the studies focused on other groups of individuals such as employees, retirees, college students among others. Limited studies had been carried out on young people especially the adolescents in secondary schools. Besides, no literature was found on the relationship between demographic factors and SWB among Kiminini Sub-County's faith-based secondary school students. Thus, the current study filled this gap by contributing some knowledge on the relationship between demographic factors and subjective well-being of secondary school students.

2.3.4 Relationship Between Prayer type and Subjective Well-Being Among Secondary School Students

While subjective well-being of learners depend on a variety of factors, it has been revealed that individuals resort to prayer or spiritual activities as a solution in their struggle to understand and handle their difficult moments (Greil, 1989; Segall & Wykle, 1989). Research has consistently shown a relationship between spiritual practices and subjective well-being of individuals. Fern (2021) for example, discovered that prayer of thanksgiving positively correlated with SWB of women in the U.S.A at a value of $p = .186$, $p < .001$. This seems to indicate that the prayer of thanksgiving was associated with happiness, LS and contentment of women in the U.S.A.

Based on the relationship that exists between prayer type and students' subjective well-being, the current study tended to agree with Fern's (2021) findings stating that a prayer of thanksgiving positively correlated with SWB . This is due to the fact that an act of giving gratitude to God implies a certain level of comfort, reassurance and satisfaction that may be as a result of a Higher Being's intervention and not an individual's efforts. In this case, comfort,

reassurance and life satisfaction statistically correlates with peoples' participation in religious activities.

Similarly, You and Yoo (2016) found out that religious support was positively associated with SWB of Korean adults. According to You's and Yoo's research, care offered by the church members and spiritual leaders contributed positively to peoples' well-being. In other words, You and Yoo arguments stated that the support offered by the congregants and their spiritual leaders positively correlated with the well-being of Korean adults.

Scholars have argued that spiritual exercises or practices are positively correlated with individuals' general well-being) for example, established that American women aged 50 to 64 years old prayed intensively when they encountered depression. Psychologically, Bingaman, (2013) affirmed Wachholtz's findings by stating that daily contemplative practice may be an efficient remedy to dysfunctional emotional reactions. In the same manner, Sedlmeier et al. (2014) maintained that mindfulness meditation aided in reducing stress, negative emotions, enhancing attention besides solidifying the learning process and memory. In other words, the above scholars justify the association that exists between prayer type and people's well-being. In this section, the author attempted to review some empirical studies aligned to the arguments of scholars such as Wachholtz, Bingaman, and Sedlmeier.

In an exploratory study conducted by Rubinart et al. (2017) among 10 people from Spain, it was found out that the Jesus prayer enhanced interpersonal sensitivity and moderation of anger as well as stress among the respondents. According to Rubinart's results, it seems that participants who recited Jesus prayer experienced considerable improvements in terms of interpersonal sensitivity and anger management. This in itself contributed positively to their well-being. The reviewed study used snowballing purposive sampling design to select participants. Data was gathered using interviewing guidelines.

The study by Rubinart et al. (2017) adopted a qualitative design with a snowballing purposive sampling design to collect data among the participants. This design is useful especially when seeking to understand people's lived experiences. Nevertheless, the current study used quantitative research design with stratified random sampling method to select the respondents. Furthermore, the existing study sought to establish the relationship between prayer type and subjective well-being among the students of faith-based secondary schools in Kiminini Sub-County, not necessarily those who used the Jesus Prayer.

In a similar study with 155 Muslim students from Ottawa University, Canada, it was discovered that pious students were optimistic, mindful and supportive (Albatnuni, 2020). The study focused at investigating the association between Muslim prayer (*salah*) and students' well-being. The findings of Albatnuni seems to support Prophet Muhammad's conviction which held that "trust in Allah leads to happiness and rest" (Quram 13:28). Based on this tradition, Muslims are likely to experience contentment and happiness whenever they engage in pious activities. The Mindful Attention Awareness Scale, The Life Orientation Test-Revised Scale, The Daily Spiritual Experience Scale and The Satisfaction with Life Scale were used to collect data.

Albatnuni's (2020) study, considered only muslim students from the University of Ottawa, Canada. However, the current study focused on students from faith-based secondary schools in kiminini Sub-County. With regard to samples, the researcher felt that a bigger sample could have been beneficial so as to facilitate generalization of the findings. Thus, unlike the study of Albatnuni, the current work filled that gap by taking a sufficient sample size.

Nell and Rothmann (2018) carried out a survey among 326 university students from Gauteng region, South Africa to find out the association between religiosity, hope and individuals' happiness. A cross-sectional research design was used by the study. The Adult Trait-hope Scale, the Religiosity survey and the Satisfaction with Life Scale were used to

collect data. The results showed that there is statistically significant association ($p < 0.05$) between religiosity and SWB. The findings of Nell and Rothmann seemed to support Chang et al. (2013) results, which revealed that religious elements such as hope correlated with higher levels of life satisfaction and positive emotions among primary care adults in the U.S.A. The researcher tended to agree with the above finding because religious practices are among factors that predict people's well-being.

Like the previous studies, the research by Nell and Rothman (2018) limited itself to university students only. Being aware that the needs and expectations of young adults are quite different from those of the adolescents in secondary schools, the researcher saw the need to investigate that phenomenon among the adolescents. Similarly, Nell and Rothmann (2018) used The Satisfaction with Life Scale to examine young adults' well-being. However, the current study used The Oxford Happiness Questionnaire to assess students' well-being.

Kowino et al. (2012) conducted a descriptive survey design among 343 form two students from Kisumu East District, Kenya, to examine the role of C.R.E and practices on students' development of critical thinking. Simple random sampling was utilized in the study to choose participants. A graphic observation rating scale and interview schedules were used to collect data. Data analysis was done through use of descriptive statistics and thematic analysis. The results showed that through approaches such as encouraging learners to reflect on moral issues enabled them not only to memorize socially needed values but also recognize their importance in one's personal life. The current study tended to agree with Kowino's argument in the sense that recognizing the worth of certain values in an individual's life results to change of attitude which in turn contributes to moral competence.

Kowino's et al. (2012) work employed simple random method to sample students for the study. Although this method offers equal opportunity for participants to take part in the study, it does not ensure proper representation of the population being studied. To have a proper

coverage of the population being investigated, stratified sampling method is usually recommended. Therefore, the current study used stratified random sampling method to select students from faith-based secondary school to take part in the study. Furthermore, as opposed to the reviewed study, the current work used descriptive statistics, inferential and correlational analysis to analyse data.

In conclusion, the literature reviewed in this part showed that studies that attempted to assess the connection between different types of prayer and SWB dealt more with university students as compared to secondary school students. Moreover, other studies used simple random method to select respondents. Though this method offers equal chance for respondents to participate in a study, it does not ensure proper representation of samples in the study. Thus, the current study used stratified random sampling to obtain respondents from secondary school students. The study also used The Prayer Type Scale and The Oxford Happiness Scale to examine the relationship between prayer type and subjective well-being.

2.4 Conceptual Framework

According to Kivunja (2018) a conceptual framework is a structure that the researcher utilises to more explicitly depict the phenomena of investigation. Similarly, Kitchen and Ball (2014) reach the conclusion that a conceptual framework shows the presence of a relationship between variables but does not explain why it exists. The current study looked at two factors: prayer style and subjective well-being. Figure 1 depicted a conceptual framework that demonstrated the association between prayer style and happiness.

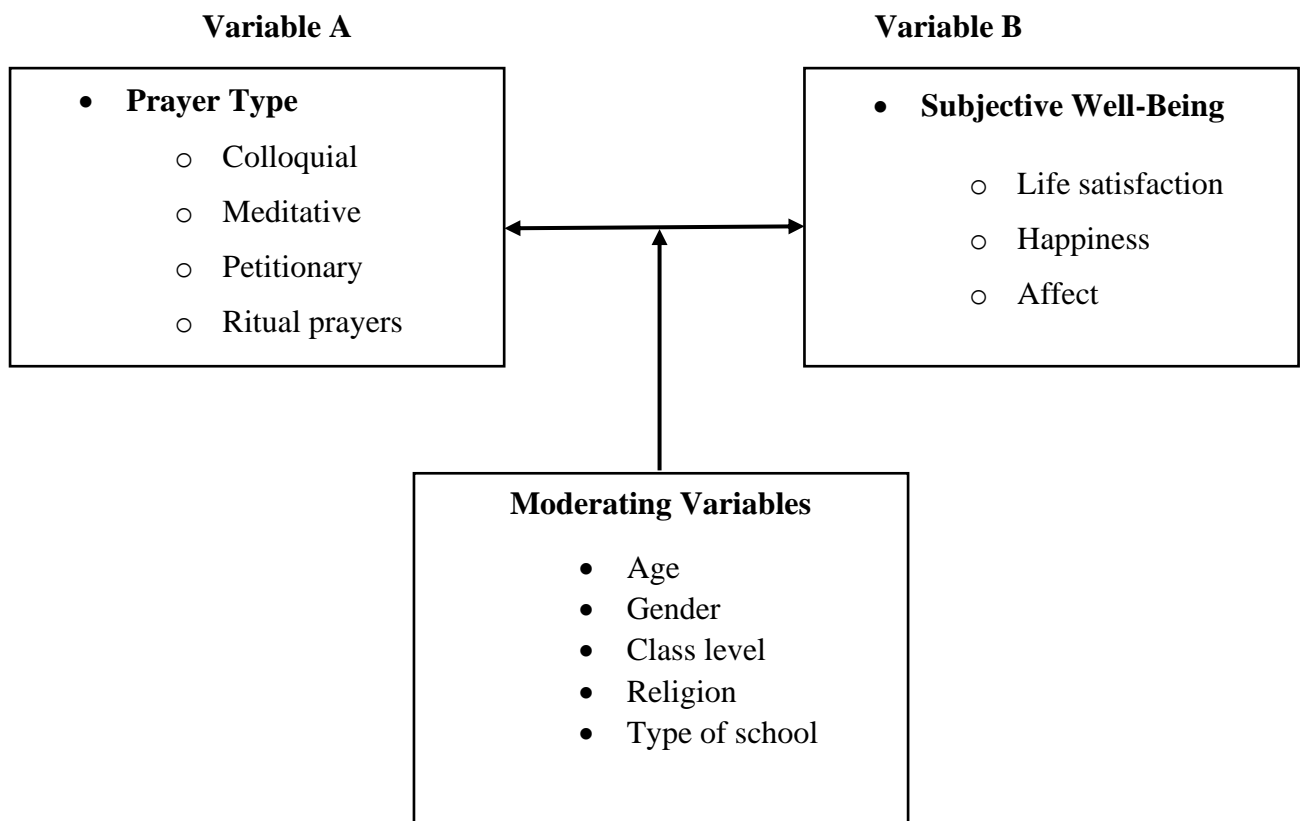


Figure 1:

Relationship Between Prayer type and Subjective Well-being

Figure 1 showed that the relationship between prayer type and SWB is intervened by socio-demographic factors. According to this conceptual framework, the horizontal arrow was pointing at the prayer type variable as well as subjective well-being. Prayer type was perceived to correlate with subjective well-being. The four components of prayer type included in the study were: colloquial prayer which includes speaking to God in one’s own words, petitionary prayer in which an individual asks God for personal needs or those of others, ritual prayer which includes reading from a book of prayer, reciting prayers or following a certain order in worship and finally meditative prayer in which an individual remains in silence in the presence of God. Thus, a prayer type was likely to affect an individual’s well-being either positively or negatively.

Similarly, subjective well-being could also determine one's engagement in prayer habits or practices. The components of SWB included LS, happiness and PA or negative affect. It was assumed that an individual satisfied with life would be happy and would engage more in prayer of thanksgiving. On the other hand, the vertical arrow suggested that the demographic factors like age, gender, class and religion were the moderating variables to prayer type and subjective well-being.

2.5 Summary

This chapter outlined the conceptualization of the study and theoretical review. Along with presenting the empirical literature review, the chapter also discussed the study's objectives. The studied material was then used to create a research gap. Finally, this part also included a summary of the chapter and it is the conceptual framework. The next chapter will deal with methodology.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter describes the methods employed in the study. The chapter began with an explanation of epistemology, followed by an overview of the study design, research site, target population, sampling design, and sample frame. It also went through sampling methods and sample size calculations. Pre-testing, data gathering procedures, data management, data analysis, ethical problems, and the study's expected impact were all investigated.

3.2 Epistemology

This study used positivism as a research method. An ontological perspective, according to Newman and Holzman (2013), sees the world as a separate entity that is not influenced by the actions of individuals or groups. Ontological realism claims that reality exists outside of the mind, implying that everything on earth is real even if we are not aware of it. This suggests that prayer may have a correlation with subjective well-being, whether individuals are conscious of it or not, and that the notion of prayer should be applied to all human activities in order to promote happiness in day to day live amidst challenges.

According to Chambliss and Schutt (2018) positivism holds that perception may be objectively measured, the impact specified, and accepted with certainty in the physical world. The technique used was serious realism, which believes that human research is unlikely to be absolutely devoid of bias and that; instead, potential sources of bias should be extensively analysed, isolated, and controlled as much as feasible. However, the use of quantitative instruments like questionnaires restricts respondents to only answering the questions that have been asked. This has one advantage: it allows individuals to compare their responses to a limited range of questions, allowing the results to be generalized. The goal of this study was to

investigate the association between prayer style and subjective well-being among students attending faith-based secondary schools in Kenya's Kiminini Sub-County.

The research inquiry focused on comprehending social constructs or phenomena in order to derive meaning from the individuals' own experiences in the study. As a result, the respondents' practices would be explained and shared in order to foster a common knowledge from a variety of perspectives and a global viewpoint. The study by Denzin and Lincoln (2003) aims to understand how people assign meaning to their circumstances. Through documentation of their views on the influence of prayer and prayer patterns that helped the researcher make conclusive recommendations and learning that emanated from the varying responses, the investigator understood diverse views of the respondents on the relationship between prayer type and happiness of learners. This allowed their feedback to take precedence over those from the literature, and through documentation of their views on how prayer affected well-being and prayer patterns that helped the researcher make conclusive recommendations and learning which emanated from the varying responses.

3.3 Research Design

A research design, according to Creswell (2013), is a systematic plan or sketch that specifies steps that will be taken to conduct the study including data collecting, data analysis, and findings reporting. In this part, the researcher explained and defended methodological choices. The research design is a strategy plot that outlines the overall scope and essential elements of the work that will be done in a research project (Mugenda & Mugenda, 2012). Quantitative research was employed to collect and analyse data from respondents in this study. When employing numerical forms to investigate phenomena, this strategy was applied. The study adopted a correlational survey design which investigates the association between two or more variables without the researcher manipulating any of the variables. The current study was intended to establish the relationship between the study variables; prayer type and SWB. At

the same time, the researcher conducted a cross-sectional study, in which she gathered data from faith-based secondary school pupils in various class levels all at once.

3.4 Location of the Study

Kiminini Sub- County in Trans-Nzoia County was the site of the study. Trans Nzoia County is located 380 kilometres north of Nairobi between the Nzoia River and Mount Elgon. Trans Nzoia West, Trans Nzoia East, and Kwanza are the three primary administrative sub counties of the county. Saboti is 323.6 kilometres long, Kiminini is 395.3 kilometres long, Kwanza is 466.9 kilometres long, Endebes is 680 kilometres long, and Cheranganyi is 629.8 kilometres long. The county is mostly agricultural, with large-scale dairy, wheat, and maize production. The county brags about its capacity to sustain farming as a source of income. The sub-county includes 63 secondary schools, 27 of which are faith-based institutions, which were the focus of the study.

The county was chosen by the researcher because it has many faith-based secondary schools. Besides, it had reported few cases of school unrest and had performed well in previous national assessments in terms of education. Although just a few public schools have remained peaceful and consistently produced excellent academic results, many of the institutions that have done well are faith-based secondary schools. The research took place in Kiminini Sub-County in faith-based Secondary Schools. (Kiminini Sub-County Education Office., n.d)

3.5 Target Population

Target population is the group to whom a researcher wishes to apply his or her findings (Mugenda & Mugenda, 2012). They might be individuals or objects that pique a researcher's attention. The population of the research was made up of individual male and female students from faith-based secondary schools in Kiminini Sub-County, Kenya. There are 27 faith-based secondary schools in Kiminini Sub-County with a total population of 14,606. Both boys and girls in the faith -based schools were among the respondents.

The sub-county has six girls' schools, three boys' schools and eighteen mixed secondary schools. Eleven of the schools are boarding while sixteen are day schools. Almost all the learners in the schools come from the locality apart from boarding schools that have few learners from the neighbouring counties of Bungoma and Uasin Gishu. St Antony and St Bridgit are extra county and national schools respectively and they have learners from across the country. Trans Nzoia County is unique because there is no one dominant tribe as many tribes have settled there. These include the Kalenjin, Luhya, Kisii, and Kikuyu tribes among other small communities. The dominant economic activity in the area is large scale farming which includes dairy farming, growing of crops like maize, wheat and beans. Students to participate in this study were chosen from a variety of faith-based secondary schools within the research zone and the result was representative of all faith-based schools in the area. This illustrated that the region has a varied range of faith-based schools, which aided in the collection of data for this study.

3.6 Sampling Design

According to Sahaya (2017), sampling is defined as the selection of a subset of instances from a broader population. This research applied probability sampling to guarantee that all participants had an equal chance of being picked, and this section discussed the sampling framework, methodology, and sample size computation.

3.6.1 Sampling Frame

According to Sahaya (2017), a sampling frame is a thorough list of the whole population from which samples will be drawn. This research used a list of faith-based secondary schools in Kiminini Sub-County as its sample frame.

Table 1

The population of the study

Name of The Ward	No. of Schools(N)	No. of students(N)	Percentage (%)
Waitaluka	5	1306	9%
Kiminini	5	2531	17.3%
Sikhendu	5	2179	15%
Nabiswa	5	2488	17.0%
Milimani	1	172	1.2%
Hospital	2	2524	17.2%
Sirende	4	3406	23.3%
TOTAL	27	14,606	100%

3.6.2 Sampling Size Determination

A sample size is a group of people who have been carefully chosen to fairly represent the entire population in terms of key characteristics. Kothari (2004), argues that a sample size should be adequate to produce reliable results, not unreasonably large or tiny. The constituent subjects for the sample were drawn from the faith-based secondary schools in Kiminini Sub-County. This study used Yamane’s (1967) formula to arrive at the sample population/sample size of the study.

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n= represents the sample size of the study

N= the target population

e= error margin which is usually 0.05². To determine the sample size of the current study, the researcher performed the following operations.

$$n = \frac{14606}{1 + 14606(0.05)^2} = 389.3$$

Thus, the sample size of this study was 389 secondary school students with 10% more (39) to cater for attrition. Therefore, the questionnaires prepared and distributed were 428.

3.6.3 Sampling Technique

The sampling methods are crucial in creating the link of a sample for generalization, addressing any given population (Kombo & Tromp, 2006). The sample allowed the researcher to work with convenient quantities and helped to minimize resources such as time and money.

Table 2

Proportionate Stratified Random Sampling Technique

Name of the Ward: Waitaluk	Sponsor	No. of Student	Sample	Percentage (%)
St. Thomas Aquinas Mixed	Catholic	409	11	2.8%
AIC Lolkeringet	AIC	184	5	1.2%
ACK Emmanuel	ACK	214	6	1.5%
St. James Mabonde Mixed	Catholic	320	9	2.3%
Mitoni Mixed	ACK	179	5	1.2%
Total		1306	36	9%
Kiminini	Sponsor	No. of Students	Percentage	Sample
St Brigid's Girls	Catholic	1109	30	7.7%
AIC Konoin	AIC	398	11	2.8%
Sabata Sec	PAG	266	7	1.7%
St. Raphael Big Tree	Catholic	686	18	4.6%
Hilario Mixed	S/A	72	2	0.5%
Total		2531	68	17.3%
Nabiswa	Sponsor	No. of Students	Percentage	Sample
St. Joseph Nyasi	Catholic	490	13	3.3%
Kiungani Sec	PCEA	859	23	5.9%
Nabiswa Sec	S/A	48	1	0.2%
Friends Masaba Mixed	Quakers	823	22	5.6%
St Andrews	ACK	268	7	1.7%
Total		2488	66	16.7%
Sikhendu	Sponsor	No. of Students	Percentage	Sample
Machara Secondary	Catholic	541	14	3.5%
Friends Kabuyefwe Boys	Quakers	413	11	2.8%
Friends Kabuyefwe Girls	Quakers	447	13	3.3%
Namanda Ack	ACK	501	13	3.3%
St. Michael	ACK	277	7	1.7%
Total		2179	58	14.6%
Sirende	Sponsor	No. of Students	Percentage	Sample
St. Teresa's Bikeke Boys	Catholic	953	25	6.4%
St. Teresa's Bikeke Girls	Catholic	1264	34	8.7%
St. John Sirende Girls	Catholic	543	14	3.5%
Friends Sirende Sec	Quakers	646	17	4.3%
Total		3406	90	23.3%
Hospital	Sponsor	No. of Students	Percentage	Sample
St. Antony's Boys	Catholic	1907	15	13.1%
AIC Kibomet	AIC	617	16	4.1%
Total		2524	67	17.2
Milimani	Sponsor	No. of Students	Percentage	Sample
AIC Naisaimbu Girls	AIC	210	5	1.2%
Total		210	5	1.2%
Total		14,644	428	100%

The sub-county has 27 faith-based schools. This study used a multi-stage sampling method. In the first step, simple random selection was used to choose seven schools from Kiminini Sub-County's seven wards, namely Kiminini, Sikhendu, Sirende, Waitaluk, Nabiswa, Hospital, and Milimani. All the names of the schools per ward were listed and placed on seven bowls representing the seven wards. The researcher picked one piece of paper from each bowl at random. The names of the schools on the seven pieces of paper picked thus qualified for the study. In the next stage, the researcher employed proportionate sampling technique to offer equal opportunities to all the 27 schools and to allow fair representation. In the third stage systematic sampling technique was adopted to get participants for the study from the seven selected schools. From the list of learners that was provided by the respective schools, the researcher picked on names of respondents systematically. Seven pieces of paper numbered one to seven were placed in a container. The researcher then picked one of the papers from the bowl. The number on the picked piece of paper became the position at which the researcher began counting on the list and also determined the interval between respondents. For instance, if the number on the paper was 2, then number two on the list became the first to be selected and after seven steps the next respondent followed. This method allowed each student equal opportunity for selection to participate in the study.

3.7 Research Instruments

A measurement device used to collect data from study participants is referred to as an instrument. A scale, according to Ranjit (2011), is a set of questions produced by an investigator and the responses provided by the participant. Information about the relationship between prayer type and SWB among secondary students was generated by use of the two questionnaires, that is, The Prayer Type Scale and The Oxford Happiness Scale.

The Praying Type Scale is a four-point Likert scale with fifteen components. There are four subscales that measure distinct styles of prayer: colloquial prayer (items 1-6), petitionary

prayer (items 7-8), ritual prayer (items 9-10), and contemplative prayer (items 11-15). The items are assessed using the response alternatives never (1), rarely (2), occasionally (3), and frequently (4). The potential answer range is 15 (lowest) to 60 (highest), and the higher the score, the greater the practise of prayer demonstrating involvement in various prayer kinds.

The OHQ is a 29-item, 6-point Likert scale with 12 reverse items based on the numbers 1,5,6,10,13,14,19,23,24,27,28, and 29. Strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5), and strongly agree (6) are the response alternatives. To determine an individual's happiness score, first score the 12 things in reverse, then combine the scores for the 29 items and divide the total by 29. In terms of interpretation, 1-2 implies that an individual is not happy, 2-3 that they are slightly dissatisfied, and 3-4 that they are neither pleased nor unhappy. A score of 3.5 is the precise numerical average of joyful and sad replies. A score of 4 indicates that a person is moderately happy, and this is the average score. A 4-5 score indicates one is pretty happy while 5-6 shows one is very happy. Besides feeling good, being happy has benefits of good health, better marriages and attainment of goals. The highest score is 6 and it is an indication of being too happy, a condition that may impact an individual's life negatively.

The scale was divided into three sections, namely: demographic data section, prayer type section and subjective well-being section. The first page of the scale had participant's informed consent form. The first section of the scale provided information on the participants' demographics. The second section of the test intended to collect information on secondary pupils' levels of prayer. The last section of the questionnaire sought to yield data on the levels of subjective well-being among secondary school students. The scale was utilized since it is simple, easy to use, and inexpensive (Fraenkel & Wallen, 2008). It presented stimulation potential to a large number of individuals at the same time, as well as inquiry with simple data

collection. Because questionnaires are anonymous, respondents had the flexibility to express their opinions and provide recommendations.

3.8 Validity and Reliability of Instruments

Creswell (2013) argued that reliability simply refers to consistency and stability of any instrument. As per Creswell's argument, an instrument can be termed reliable if it generates similar findings in different situations with common characteristics. With regard to validity of instruments, Marilyn and Goes (2018) established that an instrument can be considered valid if and only if it measures what it is meant to measure. According to Marilyn and Goes, an instrument that does not focus on the variables intended to be studied cannot be termed valid. In this section, the research discussed briefly the reliability and validity of both The Oxford Happiness Scale and The Prayer Type Scale.

3.8.1 Validity of instruments

"Validity is the belief that a particular discovery demonstrates what it claims to demonstrate" (Sahaya, 2017, p. 53). This study performed a pilot survey on selected respondents with comparable characteristics who filled out the questionnaires and were asked to provide feedback and ideas on the issue in order to guarantee delivery of reliable findings. The results were used to assess if the instrument accurately represented the study's aims and, ultimately, would provide a solution to the research problem.

Researchers like Liaghatdar et al. (2008) asserted that among types of validity, such as construct, content and predictive validity, content validity is an important aspect that a researcher should consider in a particular study. This is because it aims at finding out whether items in the instruments are in line with variables being researched on. Being influenced by the sentiments of Liaghatdar and his companions, the current study applied this type of validity so as to ensure that the items of both The Oxford Happiness Scale and The Prayer Type Scale only focused on the variables that were being studied.

3.8.2 Reliability of the Study Instruments

The degree to which a measurement equipment generates consistent and predictable results in research is referred to as dependability. According to Trochim (2006), a metric is only regarded credible if it consistently delivers comparable findings. The researcher assumed that since the instruments utilized in this study were standardized questionnaires generated by experts in the concerned fields, they were reliable for the current study. Scientifically, Liaghatdar et al. (2008), investigated the reliability of The Oxford Happiness Scale among 50 students from University of Iran and found out an alpha of 0.92. Similarly, Breslin et al. (2010), examined the reliability of The Prayer Type Scale among Irish adults and found an alpha of .89 for colloquial prayer, .76 for petitionary prayer, .60 for ritual prayer and .86 for meditative prayer. In accordance with the above findings, it is definite that the two instruments are reliable and suitable for this study. Furthermore, after collecting data for pre-testing of the instrument, the researcher performed a statistical operation yielded a Cronbach alpha of .769 and .731 for prayer Type Scale and OHQ scale respectively. This result confirmed that the two instruments were reliable.

3.9 Pre-testing of Instruments

Pilot or pre-testing is a type of preliminary research that is carried out before the report's full study is carried out (Mugenda & Mugenda, 2012). Participants who took part in the pre-testing of the instruments were 10 % of the study's sample size as recommended by Mugenda and Mugenda, (2012). Pre-testing of the research tools was done prior to the start of the research process to allow the investigator to verify instruments and acquire a sense of reality in which the actual study would be conducted but this sample was not included in the final report. In Nairobi County's Langata Sub County, a pre-test was conducted. Thirty-nine (39) students from St. Gonzaga Secondary School participated in the pre-testing. Because they all come from a faith-based secondary school, which was the study's focus, these respondents were presumed

to have comparable characteristics to pupils in Tran Nzoia County. Pre-testing verified the correctness, clarity, and applicability of instruments in order to determine their validity and reliability.

3.10 Data Collection Procedures

Data was obtained after gaining permission from Tangaza University College's Research and Ethics Committee (TUCREC). After gaining permission from the National Commission for Science, Technology, and Innovation (NACOSTI), the researcher proceeded to the field to collect data from faith-based schools in Kiminini Sub-County. The questionnaires were produced by the researcher and given to respondents picked from the sample frame's list. Prior to the actual day of data collection, the researcher made a pre-visit to the study site to obtain class rosters and determine school samples using systematic random sampling. The researcher sought permission from the County Commissioner, the County Director of Education (CDE) in Trans Nzoia, and the Kiminini Sub-County Education Officer at the outset, and later scheduled appointments with school administrators and other relevant authorities in the study area, as well as other stakeholders. The researcher went to the field to collect data directly from the several sampled schools after receiving a consent letter from the necessary authorities. By the help of the school administration, all the participants in a given school were assembled in a hall to receive instructions from the researcher. They were ensured of their anonymity and the ability to choose whether to participate or not. The researcher and research assistant delivered questionnaires after explaining the goal of the study and how to fill out the questionnaire. The participants were allowed a minimum of 15 minutes to fill the questionnaires which were later collected. Afterwards, the researcher took about 10 minutes with the students for debriefing.

3.11 Data Analysis

According to Kothari (2004), this is the calculation of measurements while looking for patterns or relationships between sets of data. It is done so that the hypothesis may be evaluated and results produced, allowing the researcher to make conclusions and provide advice. The field data was analysed using the SPSS version 23. The first purpose of this study, to determine the level of prayer among students, was measured using descriptive statistics. Descriptive statistics are used to collect data on participants' demographic parameters such as age, gender, religious background, and kind of school. The respondents' level of prayer was expressed using frequencies, percentages, and measures of central trends. The second objective, which examined students' subjective well-being in Kiminini's faith-based secondary schools, was measured using the same procedure

With regard to inferential statistics, one-way ANOVA was used to measure objective number three to yield information on the relationship between of type of school, class, religious background, parent/guardian and prayer frequency and subjective well-being of learners. Correlational analysis was used to establish the relationship between age and SWB. The same test was used to yield information on how gender is related to the subjective well-being of the students. Similarly, The Pearson r coefficient was used to test H_02 . The testing of hypothesis was meant to examine the statistical significance of relationship between demographic characteristics and SWB so that the research presuppositions could either be rejected or adopted.

In order to determine the relationship between prayer type and subjective well-being, Pearson's r coefficient was utilized. Similar to this, the first null hypothesis was tested using the same statistical test.

3.12 Ethical Considerations

TUCREC granted authorization for the researcher to gather data. NACOSTI approval was requested with Tangaza's consent. Additionally, the researcher received official approval from the County Commissioner and CDE, Trans-Nzoia, which was sent to the study's participating institutions, including the Kiminini Sub-County Education Office.

The researcher prepared the participants consent form from the beginning of the investigation to assign as an abiding document that would be utilized to direct the study and as a control tool to assess the research replies. This is because the permission form covered some of the most important ethical concerns that may arise from the study. The students in secondary schools are below the age of 18 and therefore considered minors thus their parents were supposed to give consent for the research participation. However, some students were boarders and others come from far and getting their parents was not easy. Therefore, the consent forms were signed by the class teachers, deputies and head teachers of respective schools who are entrusted with the care of these students except for a few students who were above the age of 18. The participants were made aware of the contents of the consent form. Individual secrecy, privacy, and voluntarism were the primary issues. For confidentiality, codes were used instead of names to conceal participants' identities. Similarly, information given was kept confidential and will not be shared by the researcher to any parties. It also clarified the research's goal and protected the participant's right to privacy.

To safeguard the final study report, all reading material references were recognized and attributed appropriately, and participants were only identified by codes or pseudonyms. Before the actual research began, study participants were made aware of their right to accept or reject to participate in the study as well as other pertinent information. After collection of data from the students, the researcher had a session with them for debriefing in order to clear any anxiety that may have arisen from the exercise. In the reference listing part, the many literature sources

used in the review were recognized and mentioned. The document was run through a plagiarism test by Tangaza University and the recommended similarity index is fifteen percent failure to which the work is rejected.

3.13 Summary

This chapter examined epistemology, research design, study site, target population, and sample design. It also evaluated the research tools, including their reliability, validity, and pre-testing. It also examined data gathering processes, data analysis, ethical issues, and the study's anticipated impact. The next chapter looks at the findings of the study.

CHAPTER FOUR

RESULTS

4.1 Introduction

The study's findings are presented in this chapter. It begins with the response rate, the dependability of the scales, the demographic features of the respondents, and the study findings in accordance with the objectives. Finally, the chapter ends with the summary.

4.2 Response Rate

This study had a sample size of 401 respondents who filled the questionnaires as recorded in Table 3.

Table 3

Response Rate

Sample size	distributed questionnaires	Returned questionnaires	Not Returned	Spoiled questionnaires	Properly filled
389	428	412	16	11	401

As presented in Table 3, 428 respondents were given the questionnaires to fill. This included 10% of the sample size, 389, (n = 38) to cater for attrition. After cleaning of the 412 questionnaires returned, the researcher was able to obtain a sample size of 401 based on the number of questionnaires returned and properly filled. The respondents were drawn from faith-based high schools in Kiminini sub- County in Trans- Nzoia County found in Trans-Nzoia Coounty, Kenya.

4.3 Reliability of the Scales

Before conducting the main study, the researcher tested the reliability of the Prayer Type Scale and the Oxford Happiness Scale using the SPSS Version 22 in order to determine their consistency. Cronbach's Alpha Analysis was used to perform the test.

The Cronbach's Alpha for the Prayer Type and Subjective Well-being subscales of the questionnaire had an Alpha (α) values of moderate reliabilities of .761 and .731, respectively. According to Field (2013) if the value of Cronbach's Alpha is within the range of 0.60 to 0.80, it means that the value Cronbach's Alpha is moderate and acceptable. The statistics of the study indicates that the questionnaire used in this research met the threshold of consistency and is acceptable. Additionally, a good scale denotes that the instruments used to acquire the data are internally consistent. Two academics who endorse these metrics, stated that "a Cronbach alpha of 0.6 is acceptable while 0.7 is said to be good." The results are presented in table 4.

Table 4

Reliability of the Scales

Scale	No. of Items	Mean (M)	SD	Cronbach	Scoring
Prayer type	15	45.91	6.85	.761	1 to 4
Oxford Happiness Scale	29	119.89	17.79	.736	1 to 6

Table 4 shows that the Prayer Type Scale which has 15 items had an alpha of .761 while Oxford Happiness Scale which consisted of 29 items had an alpha of .736. The two alpha indicated that the questionnaires were reliable hence fit for data collection.

4.4 Demographic Characteristics of Respondents

This study sought to comprehend the demographic characteristics of respondents through age, gender, class level, religious background, type of school and frequency in prayer. Results are recorded in Figure 2 and Table 5.

To study the age of respondents, participants were asked to declare their age. The results are presented in Figure 2.

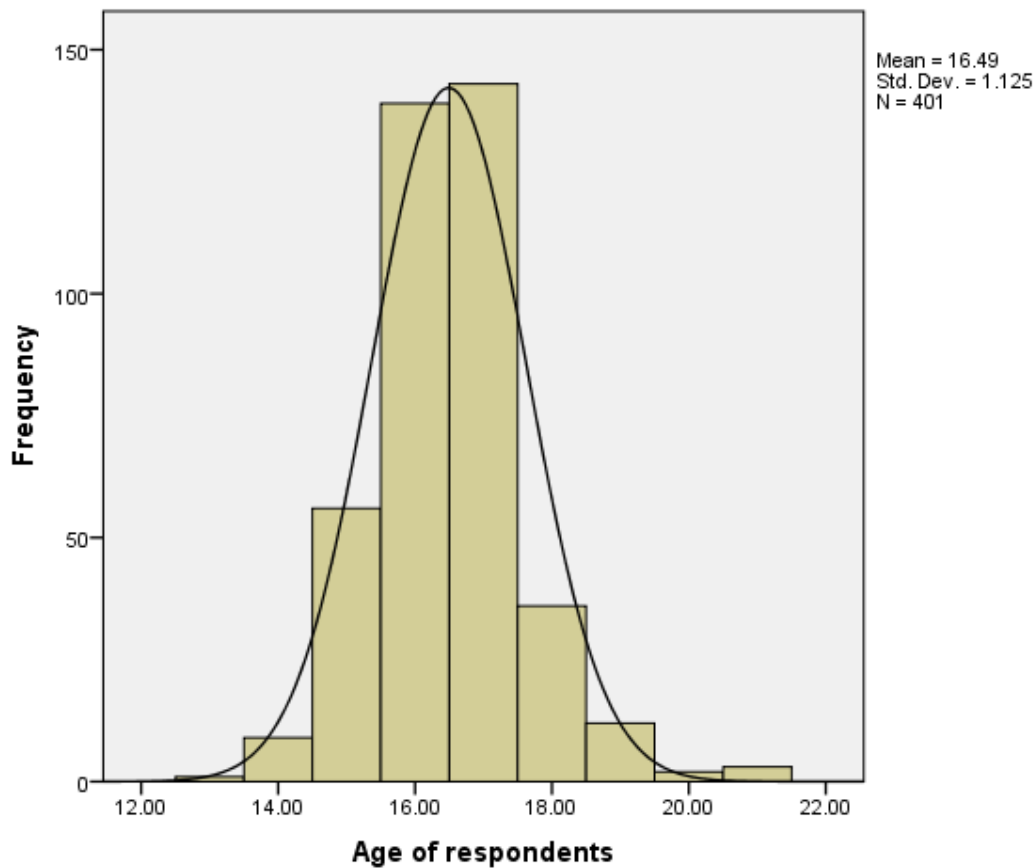


Figure 2
Age of Participants

As shown in Figure 2, the total number of participants was $N = 401$. The age of responders varied from 13 years to 21 years old ($M = 16.49$, $SD = 1.125$). The average age of respondents was 16.49 years.

This study also focused on understanding other demographic details of participants such as gender, religious background, type of school, class level, participants ‘parents/guardians and their frequency in prayer. The results are shown in Table 5.

Table 5**Demographic characteristics of Participants**

Variable		Frequency(n)	Percent (%)
Gender	Male	138	34.4
	Female	263	65.6
Religious Background	Catholic	138	34.4
	Lutheran	21	5.2
	Anglican	34	8.5
	Another Christian Church	200	49.9
	Muslim	4	1.0
	No religious affiliation	4	1.0
Type of School	Boy's day/boarding	81	20.2
	Girls' day/boarding	199	49.6
	Mixed day/boarding	11	2.7
	Mixed day	110	27.4
Class Level	Form 2	129	32.2
	Form 3	154	38.4
	form 4	118	29.4
Guardian/Parent	Both parents	266	64.8
	Mother	73	18.2
	Father	18	4.5
	Other	50	12.5
Frequency in Prayer	Not at all	29	7.2
	Once	92	22.9
	Twice	149	37.2
	Thrice	56	14.0
	Many times	75	18.7
	Total	401	100%

Table 5 shows that female respondents were the majority at 65.6 % (n = 263) while male respondents were 35.4% (n = 138). Respondents from other Christian churches had a higher representation of 49.9% (n = 200) followed by the Catholics at 34.4% (n = 138). On the other hand, respondents with no religious affiliation and the Muslims were the least with 1.0% each (n = 4) Respondents from girls' day and boarding schools were the most at 49.6% (n = 199) and mixed boarding schools produced few participants at 2.7% (n = 11). Respondents in form 3 were the majority in the study at 38.4% (n = 154). Form fours had the least representation of 29.4% (n = 118). Respondents staying with both parents were the majority in the study at 64.8% (n = 260) whereas those staying with their fathers had a representation of

4.5% (n = 18). Lastly, respondents that pray twice a day were the majority at 37.2% (n = 149) and those that do not pray at all were the least at 7.2% (n = 29).

4.5 Level of Prayer among Secondary School Students

To respond to objective one, this study investigated the level of prayer among faith-based students in Kiminini Sub-County, Trans Nzoia County. By means of descriptive data, the mean and standard deviation of the scores were computed using the 15- item 4 Likert Prayer Type Scale by Poloma and Pendleton (1989). The levels ranged from low at a score between 15-29 and very high between 54 - 60. The total score of the scale is 60 which represents 100%.

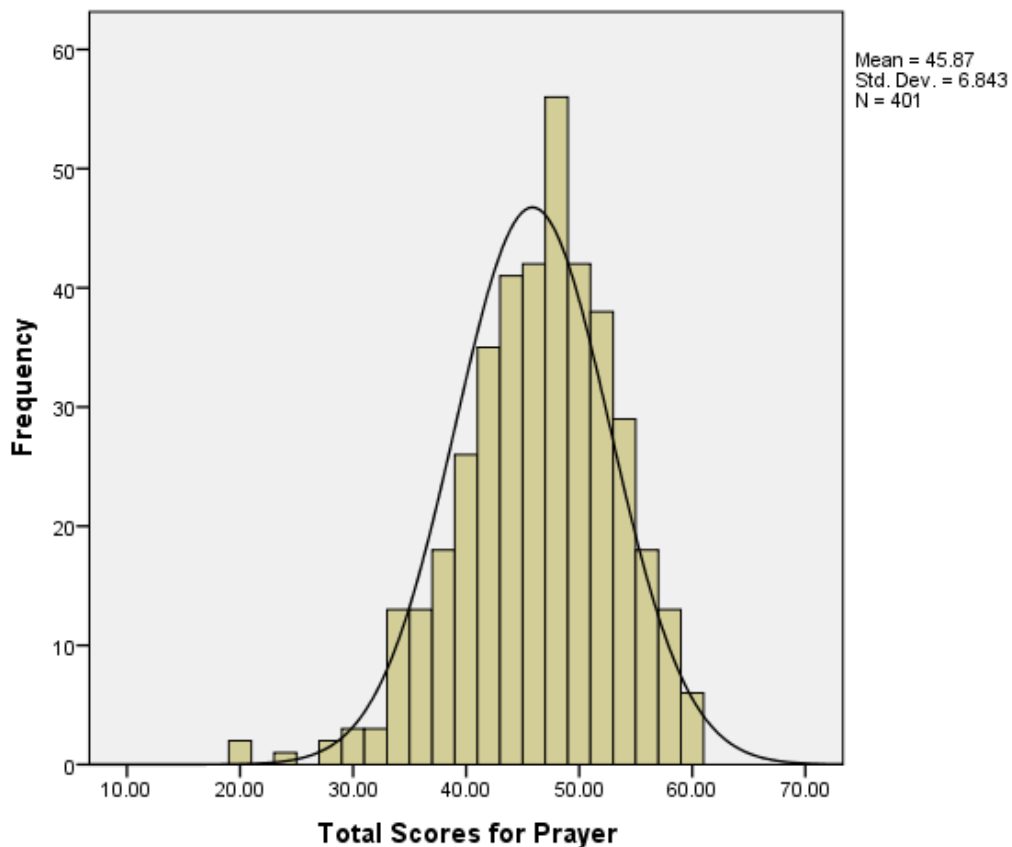


Figure 3

Total of Respondent's Prayer

The result from Figure 3 on the prayer scale reveal that the overall sample size of responders was N = 401. The levels of prayer of the participants was measured by a 15 item 4 Likert Prayer Type scale ranging from 1 (never) to 4 (often). The total prayer level of this scale ranged from a minimum of 20 and a maximum of 60 (M = 45.87, SD = 6.843). The average level of prayer was 45.87.

Data was subjected to Shapiro Test to determine normality of prayer type sub scales. The results are reported in Table 6.

Table 6

Normality Test for Prayer Type Sub-Scales

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Colloquial Prayer	.132	401	.000	.946	401	.000
Petition Prayer	.201	401	.000	.885	401	.000
Ritual Prayer	.134	401	.000	.936	401	.000
Meditative Prayer	.083	401	.000	.980	401	.000

a. Lilliefors Significance Correction

The data is regarded as normal when the Shapiro-Wilk test value is larger than 0.05, whereas when the value is lower than 0.05, the data considerably diverges from a normal dispersal. (Creswell, 2017). According to the above test, for all the sub scales, df = 401, p = .000 is less than 0.05. Therefore, the data is not normally distributed.

This study assessed the levels of prayer of the respondents. As such, descriptive statistics was conducted by means of frequencies and percentages in order to achieve this aim. Table 7 presents the results of the respondents' levels of prayer.

Table 7

Level of Prayer of respondents

Levels	Frequency (n)	Percent (%)
Low level of prayer	6	1.5
Moderate level of prayer	95	23.7
High level of prayer	248	61.8
Very high level of prayer	52	13.0
Total	401	100.0

The statistical test on the level of prayer among faith-based secondary school students was performed on N = 401 (100 % participants). The prayer Type scale was a 15 –item 4 Likert scale that assesses prayer by gauging, (1) Never, (2) Rarely, (3) Sometimes, (4) Often. After summing up the total scores of the 15 items, the lowest score was 20 while the highest score was 60. Table 7 findings show that 61.8% (n = 248) of respondents at faith-based secondary schools in Kiminini Sub-County reported high levels of prayer, followed by 23.7% (n = 95) who reported a moderate level of prayer, and 13.0% (n = 52) who reported a very high level. Low level of prayer was reported by only 1.5% (n = 6).

4.6 Level of Subjective Well-Being of Respondents

This section dealt with the second objective, to examine the level of subjective well-being among faith-based students in Kiminini Sub County, Kenya. The Oxford Happiness Scale, a 29 item, 6-point Likert scale with three subscales by Hills and Argyle (2002), was used to examine the objective using descriptive statistics, and its mean and standard deviation were computed.

The total score of the scale, 174, which is 100% is the highest score while 29 is the lowest score. This means that an individual who scores 1 in the 29 items will get a total of 29

while one who scores 6 for all the 29 items gets a maximum score of 174. The findings are presented in Figure 4.

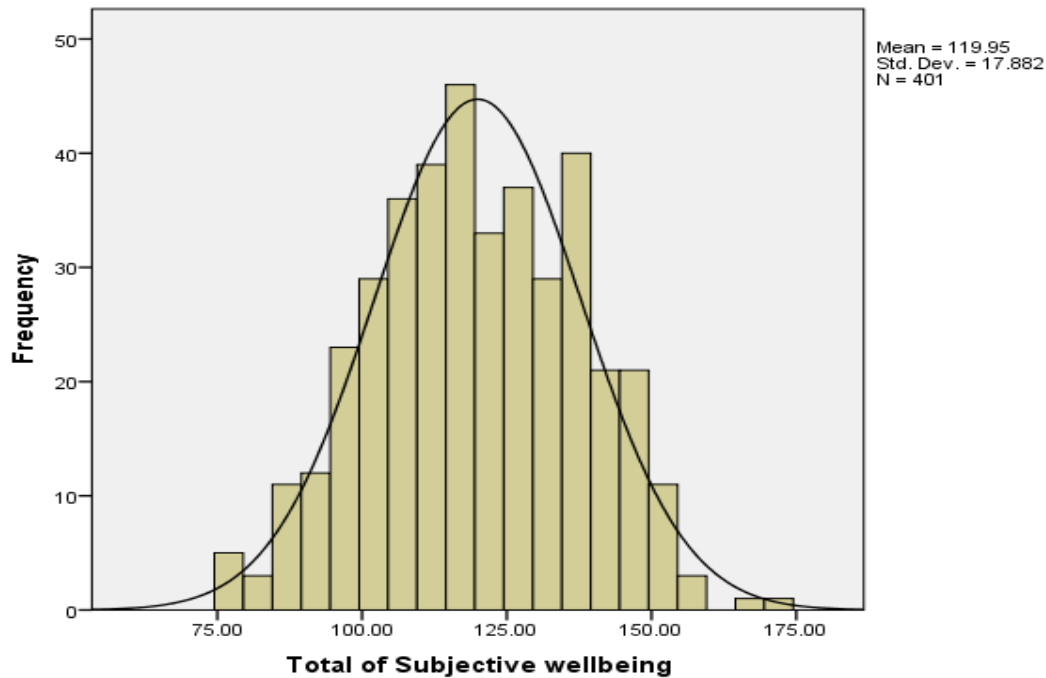


Figure 4

Total Subjective Well-being

The result from Figure 4 reveal that the total number of respondents was N = 401. The levels of subjective well-being of the participants was measured by a 29 item 6 Likert Oxford Happiness Scale ranging from 1 (strongly disagree) to 6 (strongly agree). The total subjective well-being of this scale ranged from a minimum of 77 and a maximum of 174 (M = 119.95, SD = 17.88). The median subjective well-being score was 119.95.

In this section also, the researcher subjected data to Shapiro test in order to test the normality of subjective well-being sub scales. Findings are presented in Table 8.

Table 8

Normality test for SWB Sub Scales

		Kolmogorov-Smirnov ^a			Shapiro-Wilk		
		Statistic	df	Sig.	Statistic	df	Sig.
Total Scores for Happiness	for	.059	401	.003	.992	401	.028
Total Scores for Affect		.047	401	.036	.995	401	.204
Total Scores for satisfaction	for	.066	401	.000	.991	401	.018

a. Lilliefors Significance Correction

Table 8 presents the Shapiro- Wilki test of normality of data between the subjective well-being sub-scales. The results suggest that the data for total score of happiness, df 389, $p = .028$ and total score of satisfaction df 401, $p = .018$. The total score of affect, df 401, $p = .204$ is greater than .05 and therefore is normally distributed.

Table 9

Level of Subjective Well-being of Students

Levels	Frequency	Percent %
Somewhat happy	69	17.2
Pretty happy	274	68.3
Very happy	58	14.5
Total	401	100.0

Examining Table 9 the statistical test on the level of SWB among faith-based secondary school students show that $N = 401$ (100 %). The scores of the 29 items in the subjective well-being scale were summed up and the lowest score was 45 while highest score was 174. The results further showed that the majority of the respondents in faith-based schools in Kiminini were pretty happy 68.3% ($n = 274$). The number of respondents who were somewhat happy was 17.2 % ($n = 67$) while 14.5 % ($n = 58$) were very happy. No respondent reported somewhat unhappy.

4.7 Relationship Between Subjective Well-being and Demographic Characteristics

Objective three of the research was to look at the connection between respondents' demographic traits and subjective well-being. The H₀₂ hypothesis, according to which there is no statistically significant correlation between demographic traits and subjective well-being, was also examined by the objective. The Oxford Happiness survey was distributed to the participants. The Pearson moment correlation coefficient was used to evaluate the relationship between SWB and respondents' ages and the relationship between subjective well-being and gender of respondents. ANOVA was used to test the relationship between subjective well-being and other demographic characteristics.

The study examined the relationship between subjective well-being and age of participants. Pearson Correlation analysis was done. Results are presented in Table 10.

Table 10

Relationship Between Subjective Well-being and Age of Respondents

		Total Subjective wellbeing	of Age of respondents
Total of Subjective well-being	Pearson Correlation	1	-.095
	Sig. (2-tailed)		.058
	N	401	401
Age of respondents	Pearson Correlation	-.095	1
	Sig. (2-tailed)	.058	
	N	401	401

The results from Table 10 show a negative correlation between the age of the respondents and SWB ($r = -.095$, $p = .058$). This indicates that the correlation is insignificant.

This study sought to establish the relationship between gender and subjective well-being of the respondents. In order to attain this aim, a Pearson moment correlation analysis was done. Table 11 presents the findings.

Table 11

Relationship Between Gender and SWB of respondents

		Gender of respondents	Total of Subjective wellbeing
Gender of respondents	Pearson Correlation	1	
	Sig. (2-tailed)		
	N	401	
Total of Subjective wellbeing	Pearson Correlation	-.253**	1
	Sig. (2-tailed)	.000	
	N	401	401

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

Table 11 shows the results of the relationship between subjective well-being and gender of the respondents. This was a Pearson Product Moment Correlation test conducted to determine whether there was a relationship between subjective well-being and gender of the respondents. The findings indicate a significant correlation between respondents' gender and SWB, $r = -.253$, $p = .000$).

This study also strove to understand students' subjective well-being with regard to different religious backgrounds, type of school, class level and prayer frequency of students. One-Way ANOVA test was carried out in order to meet this aim. The results are presented in Tables 12,13,14,15,16 and 17.

Table 12

Relationship between SWB and Religious Background

Religious background					
Score	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	846.877	5	169.375	.520	.761
Within Groups	124854.290	383	325.990		
Total	125701.167	388			

The result of Analysis of variance test of Table 12 illustrates that there was an insignificant relationship between religious background and SWB, $F = .520$, $p = .761$.

Table 13

Relationship between SWB and Type of School

Type of School					
Score	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	18883.107	3	6294.369	22.687	.000
Within Groups	106818.060	385	277.450		
Total	125701.167	388			

Table 13 presents the analysis of variance for the relationship between type of school and subjective wellbeing. The results of the test indicate that there was a significant relationship between type of school and subjective wellbeing, ANOVA was significant $F = 22.687$, $p = .000$. Therefore, to identify where the difference occurred within the groups of school the researcher performed the Scheffe test for difference.

Table 14

Scheffe test of difference between groups

	Type of school of respondents	N	Subset for alpha = 0.05	
			1	2
Scheffe	Mixed day	105	114.8381	
	Mixed day/boarding	11	115.0000	
	Girls' day/boarding	192	117.5313	
	Boys' day/boarding	81		133.4444
	Sig.		.931	1.000

The ANOVA test performed in Table 13 showed that there was a significant relationship between the type of school and SWB of respondents ($F = 22.687$, $p = .000$). Therefore, the researcher performed the Scheffe test to identify where the difference occurred among the groups of type of school. The results of Scheffe show that the difference occurred

between the group of boys' day/boarding (Sch = 1.000, $p = .05$) and girls' day/boarding (Sch = .931, $p = .05$). Thus, type of school correlated differently with subjective wellbeing.

Table 15

Relationship between SWB and Class Level

Class Level					
Score	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1851.823	2	925.912	2.886	.057
Within Groups	123849.344	386	320.853		
Total	125701.167	388			

Table 15 presents the results of the ANOVA test which indicated that there is no significant relationship between class level and subjective well-being of respondents. ($F = 2.886, p = .057$).

Table 16

Relationship between SWB and Parent/ Guardian

Living with					
Score	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1716.583	3	572.194	1.777	.151
Within Groups	123984.584	385	322.038		
Total	125701.167	388			

The Analysis of variance test results on Table 16 indicate that there is no significant relationship between the individual the student lives with and subjective well-being. ($F = 1.777, p = .151$).

The study sought to establish whether there was any relationship between the number of times an individual prayed and their subjective well-being. Table 17 displays the findings

Table 17***Relationship between SWB and Prayer frequency***

Prayer Frequency					
Score	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	161.840	4	40.460	.124	.974
Within Groups	125539.327	384	326.925		
Total	125701.167	388			

The results of the ANOVA in Table 17 demonstrate an insignificant relationship between religious background and subjective well-being; $F(4, 384) = .124, p = .974$.

Using the Pearson Moment correlation, and ANOVA, the second null hypothesis (H_02) of this study which said that there is no meaningful relationship between demographic characteristics and subjective well-being was examined. The relationship between respondents' ages and SWB is negative, as shown by the Pearson correlation analysis employed to assess this relationship ($r = -.091, p = .072$). Following this finding, the researcher concludes that there is no significant relationship between respondents' ages and SWB among high school students in Kiminini Sub-County. Based on this, the researcher adopts the supposition that among high school pupils in Kiminini Sub-County, there is no significant relationship between SWB and age of respondents.

The Pearson moment correlation analysis used to determine the relationship between SWB and respondents' gender revealed that there is a significant relationship between subjective well-being and respondents' gender ($r = -.253, p = .000$).

As a result, the researcher rejected the null hypothesis and chose the alternative that there is a strong link between respondents' subjective well-being and gender. Regarding the respondents' religious backgrounds, the ANOVA test results showed that there was no correlation between SWB and respondents' religious backgrounds, $F = .520, p = .761$, so the researcher adopts the null hypothesis that there is no relationship between religious

backgrounds and respondents' SWB. The findings of the ANOVA revealed a significant correlation between respondents' SWB and the type of school they attended ($F = 22.687$, $p = .000$). As a result, the researcher rejected the null hypothesis and adopted the alternative hypothesis that there is a substantial association between respondents' school type and SWB.

The ANOVA findings revealed no significant relationship between respondent class and SWB ($F = 2.886$, $p = .057$), hence the researcher chose the null hypothesis that there is no significant relationship between respondent class and SWB. According to the ANOVA results, there was no relationship between the individual with whom the respondents resided and their SWB. As a result, the researcher accepted the null hypothesis, which states that there is no significant relationship between the individual with whom the respondents resided and their SWB. Finally, the ANOVA results revealed an insignificant relationship between prayer frequency and respondents' SWB, hence the researcher chose the null hypothesis that there is no significant relationship between prayer frequency and respondents' SWB.

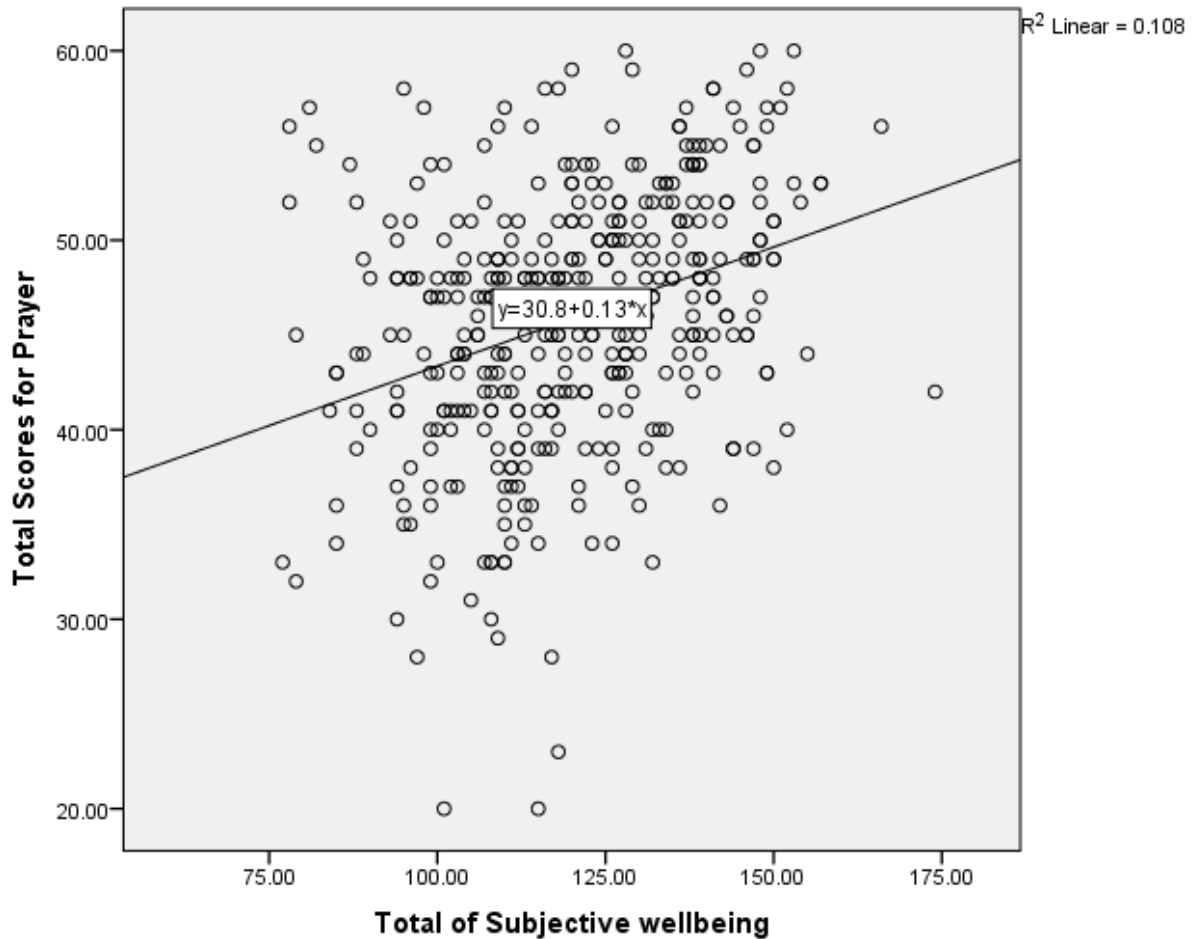
4.8 Relationship between Prayer and Subjective Well-being

The fourth objective of this study was to investigate the relationship between prayer type and subjective wellness among secondary school students in Kiminini Sub-County, Kenya, who attend faith-based institutions. This goal was put to the test in conjunction with H_01 , which stated that there is no significant connection between prayer and SWB. The Oxford Happiness Questionnaire by Hills (2002) and the Prayer Type Questionnaire by Poloma and Pendleton (1989) were given to the respondents. The association between the respondents' subjective well-being and the respondents' kind of prayer was examined in this section using the Pearson correlation coefficient. Figure 5 and Table 18 exhibit the results.

The study's objective was to discover the relationship between respondents' subjective well-being and their favourite kind of prayer. Correlation analysis was employed to accomplish this purpose. Figure 5 and Table 18 depict the findings.

Figure 5

Relationship Between Prayer Type and Subjective Well-being of Respondents



To determine the relationship between prayer and the respondents' SWB, a Pearson Product- Moment Correlation Coefficient was calculated.

The predictive relationship between the variables is graphically represented by the linear regression in Figure 5. According to the analysis of the scatterplots, there is a linear association between prayer and subjective well-being, with the following values: $r = .328$, $n = 401$, and $p = .000$.

Table 18

Correlation for the relationship between prayer type and SWB

		Prayer1	Total of Subjective wellbeing	Colloquial Prayer	Petition Prayer	Ritual Prayer	Meditative Prayer	Total Scores for Happiness	Total Scores for Affect	Total Scores for satisfaction
Prayer1	Pearson Correlation Sig. (2-tailed)									
Total of Subjective wellbeing	Pearson Correlation Sig. (2-tailed)	.328**								
Colloquial Prayer	Pearson Correlation Sig. (2-tailed)	.821**	.263**							
Petition Prayer	Pearson Correlation Sig. (2-tailed)	.497**	.172**	.298**						
Ritual Prayer	Pearson Correlation Sig. (2-tailed)	.620**	.294**	.339**	.389**					
Meditative Prayer	Pearson Correlation Sig. (2-tailed)	.811**	.232**	.473**	.200**	.389**				
Total Scores for Happiness	Pearson Correlation Sig. (2-tailed)	.206**	.644**	.133*	.220**	.200**	.143**			
Total Scores for Affect	Pearson Correlation Sig. (2-tailed)	.301**	.809**	.243**	.222**	.220**	.237**	.350**		
Total Scores for satisfaction	Pearson Correlation Sig. (2-tailed)	.267**	.826**	.230**	.147**	.222**	.169**	.392**	.476**	

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

*. Correlation is significant at the 0.05 level (2-tailed).

Table 18 shows the results of a study examining the relationship between prayer type and subjective well-being. The Pearson r coefficient was performed between the scales and sub-scales. The total scores in each scale were computed by adding the responses given to each item. The prayer type scale is a four Likert scale with fifteen items that can give a minimum and maximum score of 15 and 60 respectively. The Oxford Happiness Scale used to measure SWB is a 6 Likert scale with 29 items and the possible minimum and maximum score is 29 and 174 respectively. An assessment of a histogram suggested that the assumption of normality was met while the inspection of the scatterplot suggested the existence of a linear relationship between prayer types and SWB. Figure 5 above confirms the assumption of homogeneity.

The results show that there is a high positive and significant correlation between all prayer types and all dimensions of subjective well-being as follows, prayer type and SWB, $r = .328$, $p = .000$. prayer type and happiness, $r = .206$, $p = .000$, prayer type and affect, $r = .301$, $p = .000$, prayer type and satisfaction, $r = .267$, $p = .000$.

The strongest correlations were found between the ritual type of prayer and all four dimensions of subjective well-being as follows, correlation between ritual prayer and SWB, $r = .274$, $p = .000$, ritual and happiness, $r = .200$, $p = .000$, ritual and affect, $r = .220$, $p = .000$, ritual and satisfaction $r = .222$, $p = .000$.

The colloquial and meditative types of prayer showed moderate correlations with all four dimensions of subjective well-being, with correlation coefficients ranging as follows, colloquial prayer and SWB, $r = .263$, $p = .000$, colloquial prayer and happiness, $r = .133$, $p = .010$, colloquial prayer and affect, $r = .243$, $p = .000$, colloquial prayer and satisfaction, $r = .147$, $p = .000$, meditative prayer and SWB, $r = .232$, $p = .000$, meditative prayer and happiness, $r = .143$, $p = .000$, meditative prayer and affect, $r = .237$, $p = .000$, meditative prayer and satisfaction, $r = .169$, $p = .001$

The petitionary type of prayer showed the weakest correlations with all four dimensions of subjective well-being, with correlation coefficients distributed as follows, petitionary prayer and SWB, $r = .172$, $p = .001$, petitionary prayer and happiness, $r = .220$, $p = .008$, petitionary prayer and affect, $r = .222$, $p = .004$, petitionary prayer and satisfaction, $r = .147$, $p = .004$.

The result also reveals very high correlation within the sub scales, colloquial prayer and prayer scale, ($r = .821$, $p = .000$). Ritual prayer and prayer scale ($r = .620$, $p = .000$). Petition prayer and prayer scale ($r = .497$, $p = .000$). Meditative prayer and prayer scale ($r = .810$, $p = .000$). on the other hand, for the SWB and happiness ($r = .644$, $p = .000$) and Affect and SWB ($r = .809$, $p = .000$).

The Pearson product moment correlation coefficient was used to assess the first null hypothesis (H_{01}), which indicated that there is no significant relationship between prayer type and subjective well-being among students in Kenya's Kiminin Sub-County's faith-based high schools. The researcher rejects the null hypothesis and accepts the alternative hypothesis that there is a substantial relationship between prayer and subjective well-being based on the outcomes of this study. This is because the total scores of the prayer types correlated positively with the total scores for SWB ($r = .328$, $p = .000$) illustrating that respondents who engaged more in spiritual exercises reported higher scores of SWB. In addition, all the prayer type components correlate positively with the SWB components as shown in Table 18 for instance, ritual and happiness ($r = .200$, $p = .000$), ritual and affect ($r = .220$, $p = .000$) and finally ritual and satisfaction ($r = .222$, $p = .000$).

4.9 Limitations of the Study

This cross-sectional study's objectives were to inform the general population about the frequency of prayer, measure subjective well-being, and determine any potential links between the two variables. The experience and sentiments of the participants were not quantified when measuring the research variables. In this instance, the researcher was unable to record the

participants' thoughts and feelings in the course of study. The researcher indorses another similar study utilizing the qualitative technique in order to look at the participants' experiences, feelings, and emotions.

Another limitation was that the research was conducted in early January when the form one students had not reported to the schools. The researcher was forced to collect data from forms two, three, and four because waiting for them would mean spending more time on the study. The researcher thus recommends that a similar study is conducted to include all class levels to see whether the form ones could yield different results.

The timing of the study was not so favorable. Some of the schools were doing beginning of term exams and did not give quality time to the questionnaire as their interest was to study for exams. In one particular school, the researcher had to leave the questionnaires behind for the participants to respond to them after the exam which took three days. Therefore, the questionnaire was not administered by the researcher and a proper explanation may not have been given to the participants. Besides, some of the participants lost some questionnaires. However, this was sorted by the 10% inclusion of attrition. The researcher recommends that further researchers consult the school calendar for proper timing.

CHAPTER FIVE

DISCUSSION

5.1. Introduction

The findings of the study, which are in line with the study's objectives, are discussed in the chapter. The conceptual and theoretical underpinnings of the investigation are also reviewed in this chapter. Finally, the chapter contrasts the study's findings with the literature it has evaluated.

5.2. Demographic Characteristics of the Respondents

The current study looked at a few participant demographic characteristics. This helped in understanding well the population under study. The findings suggested that most of the secondary school students from faith-based schools were within age bracket of 13 to 21 years old with a mean age of 16.50, $SD = 1.137$. In other words, it is evident that most of the participants ($M = 16.50$) were adolescents. According to Erik Erikson's theory, adolescence stage is characterised by identity concerns and therefore enlightening this category of individuals on their faith or rather religious identity contributes positively to their well-being.

Similarly, the study also revealed that majority of the responders were female 263 (65.6%) and male participants were the least 138 (34.4%). Considering these findings, it seems that the region has paid great attention on girl child education. Furthermore, as already outlined in chapter three about non-mixed schools, the county has many girl schools (6) as opposed to the former gender which has 3 schools only. This justifies well why most of the participants were female.

The study also revealed that participants from other Christian churches had a representation of 200 (49.9%) followed by Catholics who were 138 (34.4%) and finally Muslims and respondents with no religious affiliation were the least ($n = 4$, 1. % each). These findings could be due to other denominations found in the region. Kiminini Sub-County has 63

secondary schools, 27 of them are faith-based institutions which includes PCEA, AIC, PAG, SDA, ACK, Quakers, Muslims and Catholics. This explains why other Christian churches had a higher representation as compared to Catholics, Muslims or those with no religious affiliation.

The study found out that participants from girls' day and boarding schools were the majority at 49.4% (n = 199) and mixed boarding schools produced few participants at 2.7% (n = 11). As already noted in the previous section, the study region had many girls' schools. This can justify the why girls' day and boarding schools had high representation in comparison with other type of schools in the research site. Relatedly, the study established that respondents in form 3 were the majority (n = 154, 38.4%) while those in form 4 had the least representation of 29.4% (n = 118). Though there were some variations in terms of class-wise representation of participants, there is a minimal range between respondents from the two forms that took part in the study.

The study also established that respondents who were staying with both parents were the majority in the study at 64.8 (n = 260) while those staying with their fathers had a low representation of 4.5% (n = 18). Keeping in mind that adolescence stage requires adequate accompaniment and support for the adolescent to establish their identities and avoid confusions, the researcher feels that staying with the significant others was beneficial. Finally, the study found out that participants who prayed twice a day were the majority at 37.2% (n = 149) and those that do not pray at all were the least at 7.2% (n = 29). As per the findings, it seems that secondary school students from faith-based schools who prayed twice a day were the majority in the study. With regard to these findings it can be concluded that most of the secondary school students that took part in study are inclined to religious practices. In accordance with Mendolia et al. (2018), arguments, such individuals are likely to experience high levels of subjective well-being. According to these assertions, the researcher assumes that

the same situation is likely to happen to students in faith-based high schools in Kiminini Sub-County, Kenya who are inclined to religious practices.

5.3 Level of Prayer Among Secondary School Students

The first objective of the present study was to assess the degree of prayer among secondary school pupils in faith-based secondary schools in Kiminini Sub-County, Kenya. The Prayer Types Scale was used to measure this objective. The levels ranged from low at a score between 15-29 and very high between 54-60. Findings indicated that majority of the responders in faith-based secondary schools in Kiminini Sub-County reported high levels of prayer at 61.8% (n = 248), moderate level of prayer was reported by 23.7% (n = 95) while very high level of prayer was reported by 13.0% (n = 52). Low level of prayer was reported by only 1.5% (n = 6). These findings may be as a result of frequently adhering to prayerful practices by the respondents as noted in the last demographic feature.

These findings are in line with Shiah's et al. (2014) results which found out that Buddhists and Taoists scored high in religious practices (that is; 20% and 25% respectively) as compared to other groups of believers in Taiwan. The findings also confirmed findings of Fruehwirth et al. (2019) which established that most of the adolescents in North Carolina reported high frequencies of engaging in prayerful activities. The commonalities between the findings of the reviewed literature and those of the current study may be due to the fact that respondents in all the studies had strong involvement in religious activities. Both the Buddhists and the Taoists are known for their strict observance of their religious practices.

Similarly, many of the faith-based secondary schools in Kiminini have designed their curriculums in a manner that students are offered opportunities to observe their faith. This is through creation of movements such as Young Christian Students (YCS), Christian Union (CU) and other Christian devotions. This explain why respondents of both studies reported high levels of prayer.

Eryilmaz, (2015) also had similar results with those of the existing study when he reported that Muslim students from Turkish high schools scored high in the following religious duties while in school, that is; praying ($f = 23$, $\% = 38.33$), performing religious duties ($f = 19$, $\% = 31.67$) and fasting ($f = 6$, $\% = 10$). Relatedly, Abdel-Khaleka and Lester (2018) agreed with the findings of the current study when they established that had high attachment to religious activities with a mean score of $M = 9.39$, $SD = 2.3$. The commonalities between the reviewed study and the current study may be due to strong belief that respondents have in their faiths. Muslims, for instance, frequently practice their faith through praying *salat* and reading five times daily prayers. Similarly, most of faith-based secondary schools in Kiminini Sub-County have ensured that students have frequent moments of practicing their faith through establishment of religious movements, frequent prayer services especially during assembly times among others. All these justify existence of high levels of prayer among the respondents.

The findings of the current study contradicted those of Chesaro (2012). For example, Chesaro's work established that students from Rongai Division, Nakuru County, Kenya scored high Christian religious activities. On the contrary, the current study reported that 1.5% ($n = 6$) of the respondents had low levels of prayer among the respondents. However, the differences between the study and Chesaro and the current study may be based on the target populations of the two studies. Chesaro considered only Catholic students from Rongai Division while the current study included students from different Christian denominations including Catholics, Quakers, AIC, ACK, PCEA, SDA and Muslim religious groups. Furthermore, the study also considered students who have no religious affiliation. This explains well the difference between the current study and that of Chesaro.

5.4. Level of Subjective Well-Being among Secondary School Students

The study's second goal was to look at the degree of subjective well-being among students in Kenya's Kiminini Sub-County who attend faith-based secondary schools. This goal

was assessed using the Oxford Happiness Scale. This scale's total subjective well-being was measured between 77 to 174 ($M = 120.05$, $SD = .912$). The findings of the study revealed that majority of the respondents in faith-based secondary schools in Kiminini were pretty happy 68.3% ($n = 274$). The number of respondents who were somewhat happy was 17.2 % ($n = 69$) while 14.5 % ($n = 58$) were very happy. No respondent reported somewhat unhappy.

Medvedev and Landhuis (2013) found out that subjective well-being correlated with life satisfaction and positive affect among 180 university students in New Zealand implying that university students who were happy and satisfied with their lives in New Zealand led a good and quality life compared to those who experienced difficult moments and frustration in their lives. In short, higher levels of subjective well-being presupposes presence of happiness and contentment with life.

According to these findings, it seems that most of the respondents who took part in the study were pretty happy at 68.3% ($n = 274$). This would mean that the students in faith-based secondary schools in Kiminini are happy and may be experiencing more positive feelings with minimal negative feelings.

The above findings are consistent with those of Dogan's et al. (2012) who found out that students in Sakarya University in Turkey reported high levels of subjective well-being ($R^2 = .34$, $F = 59.281$, $p < .001$). The similarity between the findings of Dogan et al. (2012) and those of the current study may be based on the fact that individuals yearn to encounter happiness and contentment in life (Diener et al., 2002). Due to this reality, people strive to experience positive emotions, low levels of negative emotions and higher levels of satisfaction in life. This justify the existence of high levels of SWB portrayed in the two studies.

Findings of the current study also confirmed the findings of Pamela (2014) study which found out that youth from rural households in southern Malawi had high level of subjective well-being. The assumption in this section could be that both the respondents of Pamela and

those of the current study felt satisfied with their lives and that the conditions of their lives were excellent. Dissatisfied young people or rather youth mostly express a variety of developmental issues such as role confusion and isolation which manifest presence of low level of subjective well-being. In the study of Pamela and the current study, this is not the case, hence high levels of SWB.

Lastly, the study by Onyango and Elliot (2020) agree with the findings of the current study. For example, Onyango's and Elliot's study found out that youth from Kisumu, Makeni, Nyandarua and Nairobi counties registered high levels of subjective well-being. As per the findings, it seems that both the respondents in the two studies encountered fulfillment and sense of purpose in their lives. This justify the commonalities that exist in these studies.

5.5 Relationship Between Demographic Factors and Subjective Well-Being

The third objective of the study was to look at the relationship between selected demographic factors and subjective well-being among secondary school students from faith-based secondary schools in Kiminini Sub-County, Kenya. Demographic features of respondents helped in investigating subjective well-being in wider view.

In relation to age, the study found out that there was a negative correlation between the age of respondents and subjective well-being ($r = -.091$, $p = .072$). This implies that age was negatively related to students' well-being. These findings disagree with findings of Osamika and Ojasanya (2019) who established that ages of civil servants in Ibadan State, Nigeria significantly correlated with their life satisfaction ($p = 0.001$). The differences in terms of significance of relationship among the two variables may be due to age differences. The study conducted by Anand, (2016) is useful in understanding these differences. It established that life satisfaction often tends to be low at the age of 16, which signifies that the transition period to adulthood is generally challenging and uncertain among many young people. As opposed to Osamika and Ojasanya (2019) who included civil servants from Ibadan State, Nigeria, the

current study only considered adolescents from faith-based schools in Kiminini Sub-County, Kenya. This explains the differences in terms of significance of relationship among the two variables.

With regard to gender, findings suggested that there is significant relationship between gender of the respondents and their subjective well-being ($r = -.253, p = .000$).

This means that gender of the participants played a role on their levels of subjective well-being. The findings of Thuku, (2016) concur with the results of the present study. The research showed that retired women from Nyeri County, Kenya experienced high levels of quality and satisfying life than men. Similarly, this study agrees with Santos' et al. (2012) study which found gender differences in life satisfaction of $t = 1.107, p < .05$ among male ($N = 469, M = 25.38, SD = 5.37$) and female students ($N = 500, M = 23.85, SD = 5.09$) from Filipino University. In general, the common assumption among the above studies is that subjective well-being of individuals can be significantly determined by their gender.

With reference to religious background of the respondents, the study revealed that there was no significant difference between religious background and subjective well-being of respondents ($F = .520, p = .761$). This means that religious background of respondents did not determine their levels of subjective well-being. It therefore follows that whether one was a Muslims, Christians or even a member of ACK, all were likely to experience same levels of subjective well-being.

In relation to type of school of respondents, results showed that there was a substantial distinction between type of school and SWB of Kiminini Sub-County faith-based high school students ($F = 22.68, p = .000$). The significant difference was due to boys' day/boarding ($Sch = 1.000, p = .05$) and girls' day/boarding ($Sch = .931, p = .05$). These results are in agreement with the study by Eryilmaz (2019) among 421 adolescent Muslim students from Turkish high schools which revealed that students scored high in the following religious

duties while in school: praying ($f = 23$, $\% = 38.33$), performing religious duties as a whole ($f = 19$, $\% = 31.67$), fasting ($f = 6$, $\% = 10$), reading five times daily prayers ($f = 5$, $\% = 8.34$) and going to the mosque on Friday ($f = 3$, $\% = 5$) where f refers to the frequency. The qualitative results also revealed that learners had better subjective well-being especially when engaged in religious practices, ranging from individual prayers to going to mosque on Fridays and other Holy days within the school premises.

These findings suggest that students from boys' day and boarding schools as well as those from girls' day and boarding schools encountered high levels of subjective well-being as compared to the rest of the participants. It can be argued that the above-mentioned type of school contributed to students' levels of subjective well-being.

With regard to class level of participants, findings indicated that there was no significant difference between class level and subjective well-being of respondents ($F = 2.886$, $p = .057$). This means that whether the respondents were from threes or fours, this did not determine their levels of subjective well-being. In fact, all of them are likely to experience same level of subjective well-being. The findings of this study contradicted the findings of Santos et al. (2012) who discovered that education level led to differences in terms of subjective well-being of Filipino University students, whereby the fourth-year students scored high on life satisfaction than the rest of the students. The differences between the findings of Santos et al. (2012) and the findings of this study may be due to developmental concerns. For instance, the needs of adolescents' mostly dwell around identity formation. However, this may not be the case with university students of which most of them are in adulthood stage. They are likely to experience issues related to intimacy and isolation. Thus, this explains well why the two studies differ from each other.

In relation to people whom the respondents resided with, findings revealed that there was no significant difference between the individual the students lived with and their subjective

well-being. Respondents who stayed with both parents and those who resided with their fathers only or significant others were likely to exhibit same levels of subjective well-being. Finally, in terms of prayer frequency, findings showed a substantial disparity between subjective well-being and prayer frequency, $F(4, 384) = .124, p = .974$. In other words, those who frequented the places of worship as well as respondents who frequently practiced their faith encountered similar level of subjective well-being with their counterparts who did not show much inclination on religious practices. With reference to demographic features addressed in this paragraph, it seems that no known study had addressed them before and more specifically among faith-based secondary school students in Kiminini Sub County. As a result, the researcher feels that the current study has filled this gap.

5.6. Relationship Between Prayer and Subjective Well-Being

The study's final objective was to determine the relationship between the type of prayer and subjective well-being among faith-based secondary school students in Kiminini Sub-County, Kenya. The Oxford Happiness Questionnaire and The Prayer Type Questionnaire were used to measure this objective. Using the Pearson Correlation coefficient, the relationship among the variables was tested.

Findings indicated that there is significant correlation between all prayer types and all dimensions of subjective well-being as follows, prayer type and SWB, $r = .328, p = .000$, prayer type and happiness, $r = .206, p = .000$, prayer type and affect, $r = .301, p = .000$, prayer type and satisfaction, $r = .267, p = .000$. These findings are in line with You and You (2016) findings which found out that religious activities positively associated with SWB of Korean adults. Similarly, findings of the current study uncover the importance of Sedlmeier's et al. (2014) study which reported that mindfulness meditation aided in reducing stress, negative emotions, enhancing attention besides solidifying the learning process and memory. Lastly, Bingaman, (2013) affirmed the findings of the current study by arguing that daily contemplative practices

may be an efficient remedy for dysfunctional emotional reactions. In short, the results of the reviewed study and the present investigation both indicate that there is an association between prayer types and SWB.

The strongest correlations were found between the ritual type of prayer and all four dimensions of subjective well-being as follows, correlation between ritual prayer and SWB, $r = .274$, $p = .000$, ritual and happiness, $r = .200$, $p = .000$, ritual and affect, $r = .220$, $p = .000$, ritual and satisfaction $r = .222$, $p = .000$. The current findings agree with those of Rubinart's et al. (2017) study which confirmed that Jesus' prayer enhanced interpersonal sensitivity and moderation of anger among adult individuals in Spain. As per the findings, it seems that the respondents of both studies believed that connecting themselves with the supreme being through ritual prayers leads to encounter of ultimate happiness and contentment.

In relation to the above findings, the following correlations were noted; colloquial prayer and SWB, $r = .263$, $p = .000$, while colloquial prayer and affect, $r = .243$, $p = .000$. Similarly, with regard to meditative prayer; meditative prayer and SWB, $r = .230$, $p = .000$, while meditative prayer and affect, $r = .237$, $p = .000$. These findings have been supported by Albatnuni, (2020) who found out that pious Muslim students from Ottawa University, Canada were optimistic, mindful and supportive. Nell and Rothmann (2018) also reported similar findings when they established a statistically significant association ($P < 0.05$) between religiosity and SWB.

Lastly, the correlations between petitionary prayer and SWB, $r = .172$, $p = .001$ petitionary prayer and happiness, $r = .220$, $p = .008$, petitionary prayer and affect, $r = .222$, $p = .004$, petitionary prayer and satisfaction, $r = .147$, $p = .004$. These results concur with Chang et al. (2013) who conducted a study among primary care adults in U.S.A and found out that religious elements such as hope correlated with high levels of life satisfaction and positive emotions among the respondents.

In accordance with the findings of the reviewed study and current work, it seems that respondents in each study strongly depend on the Supreme Being in order to acquire their needs. This could be the reason behind similar findings outlined. The findings also enlighten the researcher as to why the students of faith-based secondary schools in Kiminini report high levels of SWB which is an important aspect of life.

5.7. Revisiting Theoretical Framework

This study was guided by two theories namely Religious/Spiritual Coping Theory by Kenneth Pargament, (1997) and the Life Circumstance Theory by James E. Maddux, (2013). These theories helped the researcher to explain the variables of the study by providing clear revitalized ideas. The Religious/Spiritual Coping theory was useful in explaining how spiritual exercises are related to individuals' well-being. This facilitated the process of analyzing prayer type variable from a wider view.

The second theory of the study was Life Circumstance Theory which aimed at explaining how people's status and life encounters contribute to subjective well-being. The theory also aided in investigating subjective well-being variables in a more detailed manner. In short, the two theories provided relevant information with regard to relationship between prayer type and subjective well-being of secondary school students in faith-based schools in Kiminini Sub-County, Kenya. Furthermore, findings of the study supported the effectiveness of the theories by confirming that there is a relationship between prayer types and subjective well-being of secondary school students in faith-based schools in Kiminini Sub-County, Kenya.

This study sought to test two null hypotheses; there is no significant relationship between demographic characteristics and subjective well-being (H_02) and there is no significant relationship between prayer type and SWB (H_01). According to the Pearson correlation analysis used to determine the relationship between respondents' ages and subjective well-being (SWB), there is an inverse relationship between SWB and respondents'

ages. ($r = -.091, p = .072$). ANOVA test outcomes revealed no relationship between SWB and religious background of respondents, $F = .520, p = .761$, class of respondents and SWB ($F = 2.886, p = .057$), individual the respondents lived with and their SWB and finally prayer frequency and the SWB of respondents. Thus, the researcher adopted the null hypothesis that there is no significant relationship between SWB and age, SWB and religious background, SWB and class level, SWB and prayer frequency of respondents.

However, the Pearson Moment Correlation Analysis conducted to find out the relationship between SWB and gender of the respondents disclosed that there is a significant relationship between subjective well-being and gender of the respondents, ($r = -.253, p = .000$).

Therefore, the researcher rejected H_{02} and adopted the alternate that there is a significant relationship between subjective well-being and gender of the respondents. The ANOVA results showed that there is a significant relationship between type of school and SWB of respondents ($F = 22.687, p = .000$). This prompted the researcher to reject H_{02} and adopt the alternate that there is a significant relationship between type of school and SWB of respondents.

ANOVA results showed a significant relationship ($F = 22.687, p = .000$) between respondents' SWB and the type of school they attended. Since there is a strong relationship between respondents' SWB and the type of school they attended, the researcher opted to adopt the alternative hypothesis.

In relation to H_{01} , findings reveal a high positive and significant correlation between all prayer types and all dimensions of subjective well-being, prayer type and SWB, $r = .328, p = .000$. prayer type and happiness, $r = .206, p = .000$, prayer type and affect, $r = .301, p = .000$, prayer type and satisfaction, $r = .267, p = .000$. Therefore, the researcher rejects H_{01} and adopts the alternate that there is a significant relationship between prayer and subjective well-being. This is due to the fact that the total scores of the prayer types correlated positively with the

total scores for SWB ($r = .328, p = .000.$) illustrating that respondents who engaged more in spiritual exercises reported higher scores of SWB. In addition, all the prayer type components correlate positively with the SWB components for instance, ritual and happiness ($r = .200, p = .000$), ritual and satisfaction ($r = .2, p = .000$). These two theories are thus relevant and they informed this study appropriately.

5.8. Conceptual Framework Revisited

Figure 6 shows the conceptual framework that has been reviewed which shows the correlational between prayer types and subjective well-being.

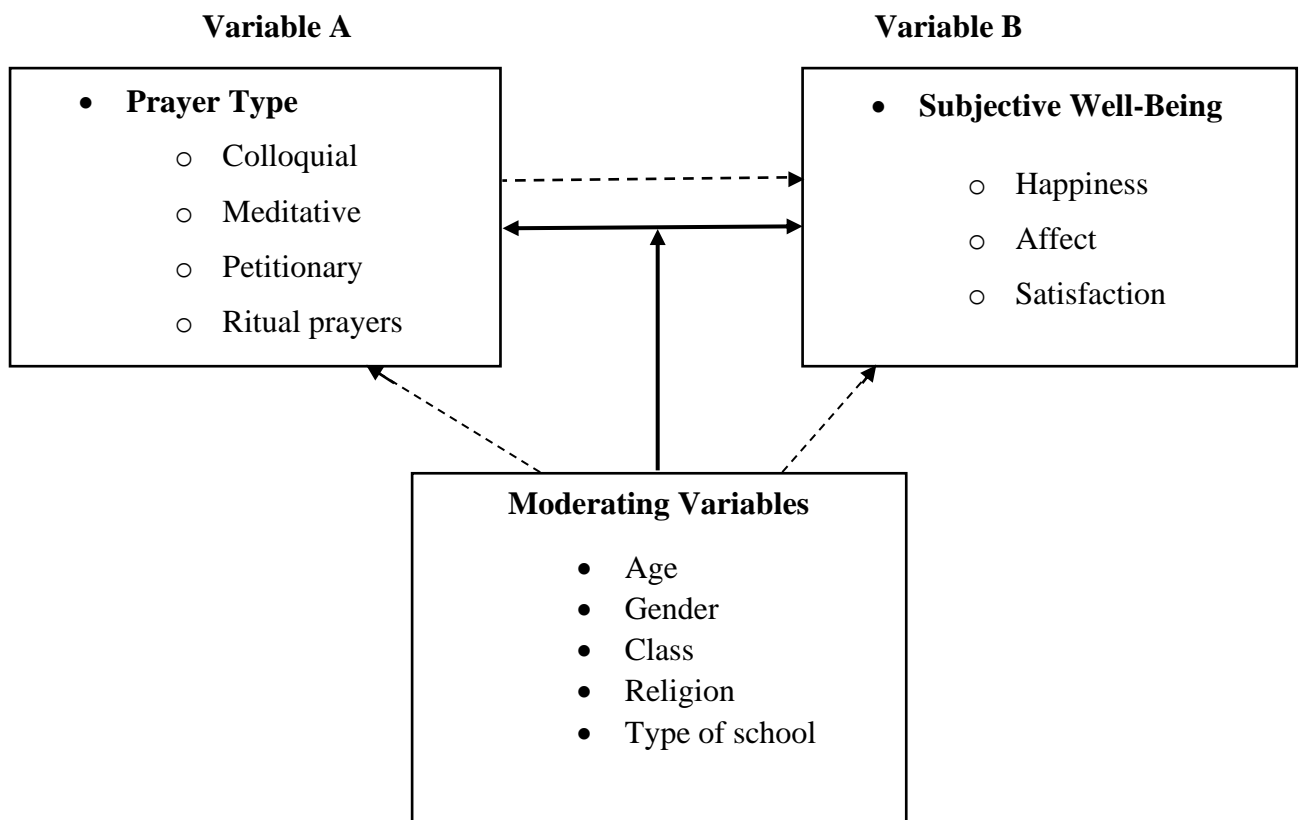


Figure 6

Revisiting Conceptual Framework

It was argued (in figure 1) that there is a relationship between prayer type and SWB. According to this conceptual framework, the horizontal arrow is pointing at the prayer type variable as well as subjective well-being. Prayer type was perceived to correlate with subjective well-being. The four components of prayer type included in the study are: colloquial prayer

which includes speaking to God in one's own words, petitionary prayer in which an individual asks God for personal needs or those of others, ritual prayer which includes reading from a book of prayer, reciting prayers or following a certain order in worship and finally meditative prayer in which an individual remains in silence in the presence of God. Thus, a prayer type is likely to affect an individual's well-being either positively or negatively.

Similarly, subjective well-being was also perceived to determine one's engagement in prayer habits or practices. Life satisfaction, happiness, positive affect, and negative affect were among the SWB's constituents. It was assumed that an individual satisfied with life will be happy and may engage more in prayers of thanksgiving. In conclusion, a dotted line was introduced to show the relationship between prayer type and SWB. On the other hand, the vertical arrow suggests that the demographic factors like age, gender, class and religion are the moderating variables to prayer type and subjective well-being. In the current study, the researcher decided to check the association between demographic variables and prayer types as well as subjective well-being. Thus, two dotted lines were introduced from demographic variables to prayer types and subjective well-being variables respectively.

5.9. Chapter Summary

The findings of the study were discussed in this chapter. It went over the study's objectives, theoretical foundation, and conceptual framework. It also contrasted its results with those from the literature review. According to the study, there is a substantial correlation between the different forms of prayers and the respondents' perceived well-being in Kenya's Kiminini Sub-County. The conclusion, recommendations, and summary will be covered in the next chapter.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

The study's key conclusions are summarized in this chapter. Additionally, it includes conclusions and recommendations to different researchers with an intention of establishing the relationship between prayer types and SWB among secondary school learners from faith-based schools in Kiminini Sub-County, Kenya.

6.2 Summary

The current study sought to establish the relationship between prayer types and subjective well-being among secondary school students from Kiminini Sub-County, Kenya. In regard to the study's objectives, the summary of the results is presented.

In line with objective one which aimed at assessing the level of prayer among high school students from faith-based school in Kiminini Sub-County, results showed that the majority of responders in faith-based secondary schools in Kiminini Sub-County reported high levels of prayer at 61.6% (n = 240) while Low level of prayer was reported by only 1.5% (n = 6). These findings indicate that majority of the respondents practiced their faiths by engaging in regular spiritual exercises.

With regard to objective two, the study revealed that majority of the respondents in faith-based schools in Kiminini were pretty happy 68.1% (n = 265). No respondent reported somewhat unhappy. According to these findings, it appears that most of the secondary school students from faith-based schools in Kiminini Sub-County were happy and contented with their lives.

The third objective was to find out how participant demographics and subjective well-being related to one another. Age of respondents and subjective well-being were shown to be negatively correlated by the study ($r = -.091$, $p = .072$). When it comes to gender, the results

indicated a significant relationship between the respondents' gender and their subjective well-being ($r = -.253, p = .000$). Religious background and respondents' subjective well-being were not significantly different ($F = .520, p = .761$). Secondary school students from faith-based schools in Kiminini Sub-County showed a statistically significant difference between school type and subjective well-being ($F = 22.687, p = .000$). There was no statistically significant relationship between participant's class level and subjective well-being, according to the results ($F = 2.886, p = .057$). Finally, results regarding prayer frequency showed that there was no correlation between prayer frequency and subjective well-being, $F(4, 384) = .124, p = .974$.

The last objective investigated the relationship between prayer types and subjective well-being of secondary school students in faith-based schools in Kiminini Sub-County, Kenya. Results show that there is significant correlation between all prayer types and all dimensions of subjective well-being as follows, prayer type and SWB, $r = .326, p = .000$, prayer type and happiness, $r = .206, p = .000$, prayer type and affect, $r = .301, p = .000$, prayer type and satisfaction, $r = .267, p = .000$. The strongest correlations were found between the ritual type of prayer and all four dimensions of subjective well-being for instance, correlation between ritual prayer and SWB, $r = .274, p = .000$ while ritual and satisfaction $r = .222, p = .000$.

In relation to colloquial prayer, the correlations between colloquial prayer and SWB, $r = .263, p = .000$ while colloquial prayer and affect, $r = .243, p = .000$. Similarly, with regard to meditative prayer, the correlation between meditative prayer and SWB, $r = .232, p = .000$ while meditative prayer and affect, $r = .237, p = .000$. Finally, correlation between petitionary prayer and SWB, $r = .172, p = .001$ while petitionary prayer and satisfaction, $r = .147, p = .004$.

6.3. Conclusions

In this section the researcher deals with conclusions to the study based on the objectives of the study. With reference to the first objective, the researcher concluded that most of the responders in faith-based secondary schools in Kiminini Sub-County had moderate, high and very high levels of prayer. Relatedly, the study also found out that there were low levels of prayer among some of the secondary school students from faith-based secondary schools in Kiminini Sub-County, Kenya. This small percentage of students that scored low in prayer level came from those that were not affiliated to any religious group.

In line with objective two, the study concluded that most of the secondary school students from faith-based schools in Kiminini Sub-County were pretty happy and very happy.

As per objective three, the study concluded that age had a negative correlation with students' subjective well-being. Gender, type of school and prayer frequency caused significant differences on students' level of subjective well-being. On the other hand, the study concluded that religious background and class level did not determine students' level of subjective well-being.

Lastly, with regard to the fourth objective, the study revealed that there was a relationship between prayer type and SWB of high school pupils in faith-based schools in Kiminini Sub-County, Kenya.

6.4. Recommendations

The researcher has made the following recommendations that can be implemented by various groups to help students improve the subjective well-being.

Religious Leaders:

The current study recommends that religious leaders who are in charge of the spiritual welfare and promoters of faith in the schools they sponsor to come up with programs that encourage and strengthen spiritual exercises in the school. These may include programs like

Christian Union for protestants and Young Christian Student for Catholics. This is because the results of this study have revealed a positive and significant relationship between prayer and SWB.

Researchers: Many researchers to consider doing more studies on the relationship between prayer type and SWB among students so as to help policy makers in the education sector to make informed decisions that can uplift education standards and student well-being in the secondary schools.

Counsellors: Counsellors especially those working in faith-based secondary schools in Kiminini Sub-County, Kenya may use these findings to help students who reported low levels of prayer and subjective well-being discover how to address their conditions. Furthermore, the practitioners may use these findings to educate students in faith-based schools in Kiminini Sub-County, Kenya on how prayer contributes to individuals' well-being.

Teachers: The current study recommends that head teachers and assistant teachers design school timetables in a manner that will offer students opportunity to practice their faith by engaging in more in spiritual exercises. In doing so, they will positively contribute to students' well-being. The study's findings showed that type of school and prayer frequency determined students' level of subjective well-being. In other words, these findings indicate that the two demographic variables influenced students' subjective well-being in faith-based schools in Kiminini Sub-County, Kenya.

Students: The researcher recommends that students strengthen their prayer life in order to raise their subjective well-being which may result in peaceful co-existence in the faith-based secondary schools. These study findings have exposed the value and benefits of prayer in the life of students and these will provide more insights to the student population.

6.5 Recommendation for Future Studies

The researcher recommends that in future qualitative research methods is employed.

The methodology used in this study was correlational quantitative and cross sectional. The study did not allow the respondents to express their feelings and experiences.

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APPENDIX A

Request for Informed Consent

Dear Respondent,

My name is Philomena Momanyi, and I'm a counselling psychology master's student at Tangaza University College in Langata, Nairobi, Kenya. The university has given me permission to do research on the association between prayer and students' subjective well-being at secondary religious schools in Kiminini Sub-County, Kenya. This study's goal is to satisfy a prerequisite for the master's degree course.

This letter's goal is to ask you to take part in the study by responding to a set of questions that will be sent. You'll need roughly 15 minutes to do this. I advise you to read the questions carefully before replying. The study is optional, and there are no financial rewards for taking part. Your provided information will only be used for academic reasons. There are no consequences if you withdraw from the study. All provided information will be kept private, and participants' identities won't be made public because names will be replaced by codes. Participation has no negative effects.

Signed by the researcher: Date:

INFORMED CONSENT FORM

The undersigned affirms that the researcher has provided a comprehensive explanation of the study's objectives and the range of duties that would be required of me. I hereby affirm that I have been provided with sufficient opportunities to seek information pertaining to this project. The author acknowledges that their involvement in the project is completely voluntary and that they retain the right to withdraw from the project at any point without providing any justification. I hereby consent to partake in this particular study.

Signature: Date:

APPENDIX B

Questionnaire for Students

Section A. Demographic Features of respondents

Please answer the following questions by ticking in the right box.

1. Your Age:
2. Gender: Male Female
3. Religious background
 - Catholic
 - Lutheran
 - Anglican
 - Another Christian Church
 - Muslim
 - No religious affiliation
4. Type of school
 - Boys' day/ boarding
 - Girls' day/boarding
 - Mixed day/boarding
 - Mixed day
5. Class Level
 - Form 1
 - Form 2
 - Form 3
 - Form 4
6. With whom do you live?
 - Both parents
 - Mother
 - Father
 - Other
7. How many times do you pray in a day?
 - Not at all
 - Once
 - Twice
 - Thrice
 - Many times

Section B. Prayer Type Questionnaire

Please indicate the most suitable point on the scale for each of the given statements, regarding your prayer life. 1 Never 2 Rarely 3 Sometimes 4 Often

<i>Colloquial Prayer</i>					
8	Ask God to provide guidance in making decisions	1	2	3	4
9	Thank God for His blessings	1	2	3	4
10	Ask God to forgive you your sins	1	2	3	4
11	Talk with God in your own words	1	2	3	4
12	Ask God to lessen world suffering	1	2	3	4
13	Telling God how much you love Him	1	2	3	4
<i>Petitionary prayer</i>					
14	Ask God for material things you may need	1	2	3	4
15	Ask for material things friends or relatives may need	1	2	3	4
<i>Ritual Prayer</i>					
16	Read from a book of prayers	1	2	3	4
17	Recite prayers that you have memorized	1	2	3	4
<i>Meditative Prayer</i>					
18	Spend time being in the presence of God	1	2	3	4
19	Just quietly thinking about God	1	2	3	4
20	Worshipping or adoring God	1	2	3	4
21	Reflecting on the Bible	1	2	3	4
22	Ask God to speak then listen to His answer	1	2	3	4

Source: Poloma and Pendleton (1989)

Section C: Subjective well-being questionnaire (OHQ)

Please indicate how much you agree or disagree with each of the following statements by circling a number in the box after each statement according to the following scale: 1 strongly disagree

2 moderately disagree 3 slightly disagree 4 slightly agree 5 moderately agree 6 strongly agree

Happiness							
23	I find most things amusing	1	2	3	4	5	6
24	Life is good	1	2	3	4	5	6
25	I laugh a lot	1	2	3	4	5	6
26	I am very happy	1	2	3	4	5	6
27	I often experience joy and elation	1	2	3	4	5	6
28	I don't have particularly happy memories of the past ®	1	2	3	4	5	6
Affect							
29	I am intensely interested in other people	1	2	3	4	5	6
30	I have very warm feelings towards almost everyone	1	2	3	4	5	6
31	I don't think I look attractive ®	1	2	3	4	5	6
32	I always have a cheerful effect on others	1	2	3	4	5	6
33	I can fit in (find time for) everything I want to	1	2	3	4	5	6
34	I feel that I am not in control of my life ®	1	2	3	4	5	6
35	I feel fully mentally alert	1	2	3	4	5	6
36	I don't find it easy to make decisions ®	1	2	3	4	5	6
37	I feel I have a great deal of energy	1	2	3	4	5	6
38	I usually have a good influence on events	1	2	3	4	5	6
39	I don't have fun with other people	1	2	3	4	5	6
40	I don't feel particularly healthy	1	2	3	4	5	6
Satisfaction							
41	I don't feel particularly pleased with the way I am ®	1	2	3	4	5	6
42	I feel that life is very rewarding	1	2	3	4	5	6
43	I rarely wake up feeling rested ®	1	2	3	4	5	6
44	I am not particularly optimistic about the future ®	1	2	3	4	5	6
45	I am always and committed and involved	1	2	3	4	5	6
46	I do not think that the world is a good place ®	1	2	3	4	5	6
47	I am well satisfied about everything in my life	1	2	3	4	5	6
48	There's a gap between what I would like to do and what I have done ®	1	2	3	4	5	6
49	I find beauty in some things	1	2	3	4	5	6
50	I feel able to take anything on	1	2	3	4	5	6
51	I don't have a particular sense of meaning and purpose in my life ®	1	2	3	4	5	6

Source: Argyle and Hills (2002)

APPENDIX C:

Scoring of Instruments.

The prayer Type Scale is 4 Likert scale with 15 items.

There are four sub scales that measure different prayer types, that is, colloquial prayer from item 1-6, petitionary prayer, 7-8, ritual prayer, 9-10 and finally meditative prayer, 11-15. The items are scored with response options of never (1), rarely (2), sometimes (3) and often (4). The possible response range is 15-60 and the higher the score, the higher the practice of prayer showing engagement in different prayer types.

The OHQ is a 29 item 6 Likert scale with 12 reverse items on numbers 1,5,6,10,13,14,19,23,24,27,28 and 29. The response options are: strongly disagree (1), moderately disagree (2), slightly disagree (3), slightly agree (4), moderately agree (5) and strongly agree (6). To calculate an individual's happiness score, first the 12 items are scored in reverse and all the scores for the 29 items are added and the sum is divided by 29. For interpretation, 1-2 indicates that an individual is not happy, 2-3 somewhat unhappy, 3-4 not particularly happy or unhappy. A score of 3.5 would be an exact numerical average of happy and unhappy responses. A score of 4 indicates an individual is moderately satisfied and this is what the average person scores. A score of 4-5 indicates one is pretty happy while 5-6 shows one is very happy. Besides feeling good, being happy has benefits of good health, better marriages and attainment of goals. The highest score is 6 and it is an indication of being too happy, a condition that may impact an individual's life negatively.

APPENDIX D

Permission to use the Prayer Type Scale

Brian F Pendleton

7:00 PM (59 minutes ago) to me

Permission granted.... but I've been retired for 8 years and don't have the scale questions.

I doubt Dr. Poloma has them either because she would send me any requests...

Good luck!!!

Brian F. Pendleton, Ph.D

Professor Emeritus

Department of Sociology

The University of Akron

Akron, OH 44325-1905

Research Professor in Family

and Community Medicine

Northeast Ohio Medical University (NEOMED)

APPENDIX E

Permission to use the Happiness Scale

REQUEST FOR PERMISSION TO USE YOUR OHQ

Philomena 9:15 PM (0 minutes

Momanyi <2000869@tangaza.ac.ke> ago)

to Peter Hills

I am Philomena Momanyi, a master's degree student at Tangaza University College, Nairobi, Kenya and I am currently writing a research proposal for my thesis on the relationship between prayer and subjective well-being among students in faith-based secondary schools in Kiminini sub-county, Kenya. Having read some of your work, I have realized that your happiness questionnaire will positively contribute to my study.

I, therefore, write to humbly seek your permission to use the OHQ in my study. Meanwhile, I greatly appreciate your contribution in the field of psychology.

Yours faithfully,

Philomena Momanyi.

20/00869 Tangaza University.

APPENDIX F

Ethics Clearance by Tangaza



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

OFFICE OF THE DIRECTOR OF RESEARCH & POST-GRADUATE STUDIES

E-mail: dir.pgsr@tangaza.ac.ke

Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ER/01/2023

Date: 17th January 2023

Philomena Moraa Momanyi
Institute for Youth Studies
School of Arts & Social Sciences
Tangaza University College

Dear Philomena,

RE: ETHICS CLEARANCE FOR PHILOMENA M. MOMANYI, REG. NO. 20/00869

Reference is made to your letter dated 11th January 2023 requesting for ethical clearance of your research proposal to carry out a study on “*Relationship between prayer type and subjective well-being among students of faith-based secondary schools in Kiminini Sub-County, Kenya*”.

I am pleased to inform you that, your research proposal has been reviewed and you can now apply for research permit. You are advised to submit your proposal to the National Commission for Science, Technology and Innovation (NACOSTI), for the issuance of research permit and further guidance before commencing the data collection for your study. You are also advised to adhere to the code of ethics as regards the protection of human subjects during the entire process of your study.

This approval is valid for one year from 17th December 2023.

Please, ensure that after the data analysis and final write up, you submit a soft copy of the thesis to the Director of Research & Post-Graduate Studies – Tangaza University College for records purposes.

Yours sincerely,



DR. DANIEL M. KITONGA (Ph.D.)
Director, Research & Post-Graduate Studies
Tangaza University College

CC: **Rev. Dr. Hubert Pinto** – Programme Leader, M.A. Counselling Psychology (IYS)

APPENDIX G

Application for Research Permit



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

OFFICE OF THE DIRECTOR OF RESEARCH & POST GRADUATE STUDIES

E-mail: dir.pgsr@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ER/01/2023

Date: 17th January 2023

To The Commission Secretary,
National Commission for Science, Technology and Innovation
P.O. Box 30623,
Nairobi – Kenya.

Dear Sir/Madam,

Re: Research Permit for Philomena Moraa Momanyi

This is to confirm that the person named in this letter is a student at Tangaza University College (TUC). She is registered in the Institute for Youth Studies (Reg. No. 20/00869) and she is pursuing M.A degree in Counselling Psychology.

Philomena has met all our provisional academic requirements leading to data collection. However, she cannot proceed to the field before getting a Research Permit from the National Commission for Science, Technology and Innovation (NACOSTI). Kindly assist her to process the permit for data collection for her M.A. Thesis.

Thanking you in advance for your cooperation

Yours sincerely,



Dr. Daniel M. Kitonga (Ph.D.)






Director, Research & Post-Graduate Studies

CC:

Rev. Dr. Hubert Pinto – Programme Leader, M. A. Counselling Psychology (IYS)

APPENDIX H

NACOSTI Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 498919	Date of Issue: 28/January/2023
RESEARCH LICENSE	
	
This is to Certify that Sr. philomena Moraa momanyi of Catholic University of Eastern Africa, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Transzoia on the topic: RELATIONSHIP BETWEEN PRAYER TYPE AND SUBJECTIVE WELL-BEING AMONG STUDENTS OF FAITH-BASED SECONDARY SCHOOLS IN KIMININI SUB-COUNTY-KENYA for the period ending : 28/January/2024.	
License No: NACOSTI/P/23/23344	
498919 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
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See overleaf for conditions	

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)
Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

The National Commission for Science, Technology and Innovation, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

CONDITIONS OF THE RESEARCH LICENSE

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way;
 - i. Endanger national security
 - ii. Adversely affect the lives of Kenyans
 - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), Chemical, Biological, Radiological and Nuclear (CBRN).
 - iv. Result in exploitation of intellectual property rights of communities in Kenya
 - v. Adversely affect the environment
 - vi. Adversely affect the rights of communities
 - vii. Endanger public safety and national cohesion
 - viii. Plagiarize someone else's work
3. The License is valid for the proposed research, location and specified period.
4. The license any rights thereunder are non-transferable
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
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9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
12. Research, findings and information regarding research systems shall be stored or disseminated, utilized or applied in such a manner as may be prescribed by the Commission from time to time.
13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and
Innovation(NACOSTI),
Off Waiyaki Way, Upper Kabete,
P. O. Box 30623 - 00100 Nairobi, KENYA
Telephone: 020 4007000, 0713788787, 0735404245
E-mail: dg@nacosti.go.ke
Website: www.nacosti.go.ke

APPENDIX I

Permission from the County Commissioner



THE PRESIDENCY

MINISTRY OF INTERIOR
AND
NATIONAL ADMINISTRATION

Telephone: 054 – 30020
Fax No: 054 – 30030
E-mail: cctransnzoiacounty@yahoo.com
When replying please quote:

COUNTY COMMISSIONER'S OFFICE
TRANS NZOIA COUNTY
P.O Box 11
KITALE

TNZC/CONF/ED/12/2/VOL.IV(191)

30th January, 2023

DEPUTY COUNTY COMMISSIONER
KIMININI SUB-COUNTY

RESEARCH AUTHORIZATION

This is to confirm to you that Sr. Philomena Moraa Momanyi of Catholic University of Eastern Africa has been authorized by National Commission for Science, Technology and Innovation to carry out research on: "Relationship between prayer type and subjective well-being among students of faith-based secondary schools in Kiminini Sub-County - Kenya" for the period ending 28th January, 2024.

Kindly accord her the necessary assistance that she may require.



SARAH NAIBEI
FOR: COUNTY COMMISSIONER
TRANS NZOIA

C.C.

County Director of Education
TRAN NZOIA

County Secretary
COUNTY GOVERNMENT OF TRANS NZOIA

APPENDIX J

Permission from the County Director of Education



REPUBLIC OF KENYA
Ministry of Education
State Department of Early Learning and Basic Education

Telegrams:
Telephone: Kitale 054-31653 - 30200
Fax: 054-31109
Email: transnzoiacde@gmail.com
When replying please quote:

County Director of Education
Trans Nzoia
P.O. Box 2024 - 30200
KITALE.

Ref. No. TNZ/CNT/CDE/R.GEN/1/VOL.II/181

Date: 30th January, 2023

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION - SR. PHILOMENA MORAA MOMANYI

This office acknowledges receipt of a letter Ref. No. **498919** dated 28th January, 2023 from National Commission for Science Technology & Innovation on the above referred subject matter.

Sr. Philomena Moraa Omanyi, of Catholic University of Eastern Africa has been authorized to carry out research on "**Relationship between Prayer type and Subjective Well-being among students of Faith-Based Secondary Schools in Kiminini Sub-County Trans-Nzoia County Kenya**" for a period ending 28th January, 2024.

The purpose of the letter is to request you to accord her the necessary assistance.


LUKA C. KANGOGO
COUNTY DIRECTOR OF EDUCATION
TRANS-NZOIA COUNTY



APPENDIX K

Plagiarism Test


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 Catholic University of Eastern Africa,
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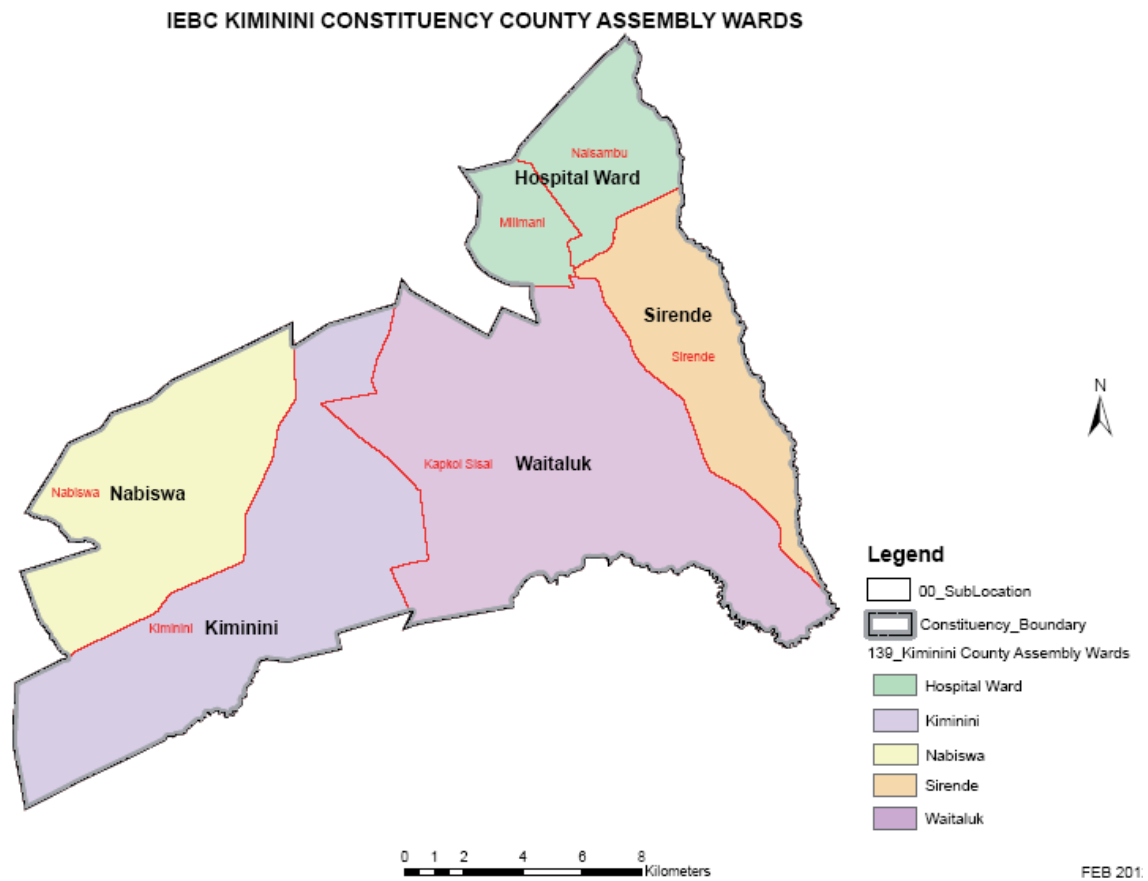
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https://www.turnitin.com/newreport_printview.asp?eq=1&eb=1&esm=5&old=2089974455&sid=0&p=0&nr=2&sv=0&r=71.93727923004887&lang... 1/29

APPENDIX L

Map of Kiminini Sub County



Source: IEBC 2013.