

Relationship between Positive Living and Social Support among Perpetually Professed  
Consecrated Women in the Archdiocese of Nairobi, Kenya.

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## DECLARATION

I, the undersigned do declare that this thesis is my original work and it is not attained through collaborative effort. It has not been previously presented to any other higher learning institution. The sources used in the document have been appropriately cited and duly acknowledged in full.

I do agree that this thesis could be accessible for references and duplication at the discretion of the University.

Dorothy Kweyu

Signature.....

Date.....

We hereby certify that this thesis is original peace of work, and fulfills all the University requirements.

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## **DEDICATION**

This work is a special dedication to the sisters of Grace and Compassion Benedictines for their moral and financial support, and to my family for their inspiration during my writing period.

## **ACKNOWLEDGEMENT**

I wish to take this golden opportunity to thank the almighty God for his total spiritual guidance throughout the writing period. I feel greatly indebted to my Supervisors Dr. Henry Tucholski and Dr. Catherine Mwarari for the enthusiasm with which they provided support, advice and constructive comments as well as the unconditional sacrifices they made towards the success of this work. The valuable and continuous guidance towards this work is highly appreciated.

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## ABSTRACT

Positive living and social support are crucial factors that possibly enhance the wellbeing of perpetually professed consecrated women as they endeavor to serve God and humanity. Enormous social support for consecrated women may likely not only heighten ministerial fulfilment but could also enhance self-actualization as a human person. This research investigated the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The study addressed four objectives, and two hypotheses. The sample size was 320 perpetually professed consecrated women. The study used proportionate stratified random sampling technique and simple random sampling technique for its sample size. Data was obtained by the use of standardized tools. The Berlin Social Support Scale and Positive Living Scale were used. Data was analyzed with the use of descriptive inferential statistics and correlational analysis using SPSS version 25. The study was informed by the Social Support theory and Four Stage theory of Organizational change. The study used the correlational research design, a quantitative technique for data collection and analysis. The findings revealed that 54.8% (n = 176) of the respondents scored a high level of positive living, 34.6% (n = 110) of the respondents scored a moderate level of positive living, while 10.6% (n = 34) had a low level of positive living. On social support, findings showed that 48.4% (n = 151) of the participants had a high level of social support, 44.6% (n = 144) scored a moderate level of social support, while 7% (n = 25) of the participants were at a low level of social support. The study established that there was a weak positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = .104$ ;  $P = .042$ ). The study recommended that the perpetually professed consecrated women who may be in low and moderate levels of positive living and social support, be helped through counselling to identify issues that could be responsible for this.

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## **ABBREVIATIONS AND ACRONYMS**

ACWECA:	Association of Consecrated Women of Eastern and Central Africa
AOSK:	Association of Sisterhoods of Kenya
CICLSAL:	Congregation for the Institutes of Consecrated Life and Societies of Apostolic life
CBRNG:	Computer-Based Random-Number Generator
EA:	Eastern African
NACOSTI:	National Commission of Science, Technology and Innovation
PTSD:	Post-Traumatic Stress Disorder
PPCW:	Perpetually Professed Consecrated Women
TUREC:	Tangaza University Research Ethics Committee

## **OPERATIONAL DEFINITION OF TERMS**

**Consecrated religious life:** This is a state of life in the Catholic Church practiced by the faithful dedicated to Christian life in a more defined and permanent way through strict induction.

**Consecrated women:** These are women bound by the vows of poverty, chastity and obedience. They choose to live a vowed life in order to serve God and humankind.

**Perpetually professed consecrated women:** Refers to the women who have dedicated their lives to serving the church, community and God. Within the Catholic Church, they take vows of chastity, obedience and poverty to the calling in championing the word of God for life.

**Archdiocese:** This is a Catholic religious jurisdiction headed by a religious leader called an “Archbishop.”

## OPERATIONALIZATION OF CONCEPTUAL VARIABLES

**Positive Living:** This refers to a situation where individuals live a fulfilling lifestyle as a result of the positive relationships they enjoy with the people around them and the benefits they receive from their social environment. In this study, positive living would mean scores ranging from 1-49 (low level of positive living), 50-95 (Moderate level of positive living), 96-140 (High level of positive living).

**Social Support:** This entails the emotional closeness individuals receive and the material gain they enjoy from their significant others. In this study, social support would mean scores ranging from 1-39 (low level of social support), 40-89 (Moderate level of social support), 90-120 (High level of social support).

# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

The chapter presents the background of the study, statement of the problem, purpose of the study, study objectives, hypotheses, significance of the study, scope and delimitations, assumptions of the study, and ends with the chapter summary.

### 1.2 Background of the Study

It is the desire of every individual to stay happy and healthy within an environment of hope, social support and positive living (Kubi & Korah, 2020). A network of social support plays a central role in helping individuals to improve their capacity to manage stressful situations. This may include alleviating emotional distress and promoting lifelong mental health (Adams et al., 2017). However, one's profession and social relationships are some of the common factors that may influence the kind of life to lead at any given time (Shaw et al., 2021). Social support is described as having a network of friends or relatives that an individual can seek assistance from during the time of need or crisis (Adams et al., 2017). Social support helps to improve quality of life as individuals are encouraged to face their challenges instead of running away from them. This can be done through emotional appraisal, and material provisions by people close to those undergoing stressful moments related to different situations in one way or the other (Bello, 2015). Effective social support also enhances self-esteem, and promotes healthy lifestyle routines.

A study according to Isingi (2019) indicated that 90% of individuals in the world mainly rely on social support for their happiness. In this sense, the social support system has an important

part in enhancing a better life for individuals and groups within any societal setting. Previous studies also confirmed that 90% of individuals in the world are absolutely dependent on social support so as to enhance their happiness in life (Adams et al., 2017; Bello, 2015). Evidence shows that different individuals have been positively impacted by social support. Among the 324 religious leaders who were interviewed across Poland, Sulkowski and Ignatowski (2020) found that more than 71% of the religious leaders suggested that congregants should be interdependent on one another for living positively. However, this study focused on different religious organizations in Poland where the respondents came from the Orthodox and Catholic churches, thus making the focus of the study broader and nonspecific.

In America, Chatters et al. (2015) in his study found that older churchgoers with strong social support networks led a more stress-free life as opposed to those who had weaker social support systems. In a study that comprised 201 African American dedicated churchgoers aged at least 55 years, findings showed that church and family played a critical role in providing social support to members of the community at any given time. However, the context of social support for perpetually professed consecrated women may be different from that of ordinary dedicated churchgoers in the USA, hence the justification for this study. In Iran, it was also noted in a cross-sectional study that involved 1,156 Iranian church members. Findings indicated that spiritual wellbeing and social support did not have a positive value on individuals suffering from depression and financial distress. Additionally, Nia et al. (2021) also reported that the effect of covid-19 pandemic aggravated depressive symptoms among members of the church due to massive job losses and collapse of businesses.

In Zambia, a study carried out by Bibiana and Wiggins (2017) showed that consecrated religious sisters often struggle to reconcile living out their vows fully, and having to meet the expectations of their families and friends due to different challenges they face. Consequently, this puts a burden on the sister in her efforts to seek concrete ways to take care of her orphaned siblings, nephews and nieces. Also, 14 sisters struggled with sick parents and siblings. There were consistent struggles among some religious sisters living out their vows, owing to the possible reason of lack of social support in the very community they belonged to. In terms of economic welfare, numerous religious communities lacked adequate funds to fully and adequately meet the academic needs of their sisters and that their respective communities did not adequately provide for their basic necessities. This challenge interfered with their positive living to a greater degree. The study pointed that temporary and perpetually professed sisters in Africa made up 11% of the world's women religious in 2015, totaling to 71,567 sisters. Africa is a place of rich apostolic activity. Women religious living together in communities bore witness that it is probable for people to live together in harmony regardless of ethnic origins, country, color or race. The study by Bibiana and Wiggins (2017) did focus on the temporary professed sisters, while this present study focused on the perpetually professed sisters in Nairobi, Kenya.

Meyer (2020), a missionary who had worked for many years with organizations supporting Catholic sisters globally, conducted a survey in Eastern African (EA) countries where it emerged that a number of nuns did not live positively. Further, about 72% of the sisters noted as unsatisfactory, and conflicted their relationships with bishops, clergy and the rest of the church community. The controversial relationship was defined by the nuns' unclear roles in the church, including the fact that bishops and priests commonly expected them just to pray for lay parishioners. The demands denied sisters the opportunity to engage in social or pastoral endeavors, and some of

them led unfulfilled lives due to the frustrations they encountered from within and outside the church environment. This challenge was a strong block to positive living among the sisters.

Positive living is the practice of living a lifestyle based on a positive attitude and taking positive actions for the ultimate outcome of an individual's wellbeing (Kubi & Korah, 2020). This is focusing on solutions as opposed to complaining about problems. At the same time, positive living calls for individuals to learn through past mistakes and failures in order to lead a more meaningful life that can impact others in a positive way. For instance, Francis (2020) postulated that some of the benefits of positive living included; refining an individual's capability to manage stressful situations and improving good mental wellbeing.

The nature of religious life demands certain sacrifices, and as well encourages members to spend most of their time on duties related to Church services, as opposed to personal commitments (Isingi, 2019). Hence, positive living and social support may be needed so as to help devoted religious servants psychologically and socially cope in their roles. Studies have indicated that consecrated people without sufficient social support may not be in a good position to cope with the pressure they face in their line of duty (Francis, 2020; Izang & Yusufu, 2020). In the context of perpetually professed consecrated women, social support and positive living would be essential for them. However, there are inadequate empirical studies regarding the relationship between positive living and social support among perpetually professed consecrated women in Nairobi-Kenya, hence the justification for this current study. According to Shaw et al. (2021), there are indications that lack of encouragement from fellow sisters, interpersonal conflicts, jealousy and inadequate support as well as favoritism by superiors could be some of the factors that deny the perpetually professed consecrated women the opportunity to fully live positively. Too much pressure from family and

relatives has also been viewed as significantly contributing to sadness and stress among perpetually professed consecrated women (Kubi & Korah, 2020). Despite the position taken by the foregoing past studies regarding the relationship between social support and positive living by consecrated people, perpetually professed consecrated women in the Archdiocese of Nairobi could be having different experiences.

Proeschold and Byassee (2018) held that individuals usually lead this kind of profession by choice. Consecrated women often face pressure from within the society that could make them unhappy and sometimes frustrated. Therefore, social support in many dimensions becomes necessary, requiring the church, colleagues in the ministry, and the society at large to play a good role (Isingi, 2019). Francis (2020) affirmed that the necessary support may not always be readily available. For instance, instrumental support such as money and housekeeping, emotional support, and informational support may not be readily forthcoming. This dilemma can ultimately lead to more frustrations to the individuals involved.

In Kenya, Mwikali et al. (2021) did a study involving 138 participants from various pastoral programs in Karen and was guided by cognitive behavior and emotional intelligence theories. The study established that 69% of newly perpetually professed consecrated women were not able to easily adjust to community living. It was noted that failure to effectively adjust to community living negatively affected perpetually professed consecrated women in Karen, Nairobi. Furthermore, it was also revealed that some consecrated women abandoned religious life immediately after consecration due to emotional crisis. It recommended the need for emotional maturity for consecrated women founded on self-awareness and self-management. The study was carried out among mixed religious sisters who were perpetually professed (69%), while the others were the

temporary professed sisters. This current study was determined to focus specifically on the perpetually professed consecrated women in Nairobi, Kenya.

### **1.3 Statement of the Problem**

Social support is very crucial in every kind of life and for humans of all ages. It entails being surrounded by family, friends, and professional colleagues who one can turn to during times of need or crisis for improving their self-worth and promoting lifelong good mental health (Isingi, Nyandiwa & Ngundo, 2021). However, according to Francis (2020), a number of consecrated women may not be receiving adequate social support which is an important contributing factor to positive living, and this has resulted in different consequences. Mutuku et al. (2021) amplified this by asserting that the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life sees the issue of consecrated women abandoning religious life after initial stages of formation as an emotional crisis from remote disappointments instigated by an inauthentic community living. Lack of social support structures for some consecrated women has caused some of the perpetually professed consecrated women to be detached from reality (Izang & Yusufu, 2020).

According to Mutuku (2021), some perpetually professed consecrated women in different communities in Karen are observed to struggle with a number of issues that have possibly affected their positive living. They include: family backgrounds, wounded childhood, experience of rejection, issues of unforgiveness, persecution complex, intercultural and personality differences that create anxiety because of the human inclination to evaluate one another through one's culture, are some of the issues that hamper quality adjustment in community living. These are some of the obstacles to positive living among some of the perpetually professed consecrated women within Karen and Nairobi at large.

Consequently, these obstacles have made some sisters to experience unfulfilled choice of being a religious. Lack of social support and positive living were manifested in several behavioral issues among some perpetually professed sisters such as bitterness, jealousy, regret, aggressiveness, unforgiveness, quarrelling, fighting, bullying, and constant gossiping among themselves. Limited study has been conducted on the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Hence, the justification for this study in filling the gaps, by investigating the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. It is hoped that the results may be essential in formulation of informed position to enhance the wellbeing of perpetually professed consecrated women through sufficient social support structures.

#### **1.4 Purpose of the Study**

The purpose of this research was to find out the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

#### **1.5 Objectives of the Study**

This study was grounded on one general objective and four specific objectives.

##### **1.5.1 General Objective**

The main objective of the study was to investigate the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

### **1.5.2 Specific Objectives**

The specific objectives of the study were;

- i. To examine the levels of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.
- ii. To investigate the levels of social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.
- iii. To examine the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.
- iv. To establish the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

### **1.6 Research Questions**

This study answered the following research questions;

- i. What are the levels of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya?
- ii. What are the levels of social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya?
- iii. What is the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya?
- iv. What is the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya?

## **1.7 Hypotheses**

The research was guided by two hypotheses;

**H<sub>01</sub>:** There is no significant relationship between demographic characteristics and levels of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

**H<sub>02</sub>:** There is no significant relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

## **1.8 Significance of the Study**

This refers to the importance of research, and unique contribution of the research to specific individuals or entities (Crewell, 2011). This study may be helpful to a number of individuals or groups. Perpetually professed consecrated women may benefit from this study by gaining insight on how to consolidate their social support systems from within the church fraternity and the public for their personal and professional wellbeing in a general sense. Secondly, Superiors of female religious congregations may gain from this study in terms of church leadership skills especially regarding improving the social environment of perpetually professed consecrated women. It is also anticipated that the findings will be generalizable to other churches to inform them on how to improve the working and living environment for women church servants with respect to living positively through strong social support structures. In addition, authorities of associations of female religious congregations may also significantly benefit from this study by gaining insight on how to formulate more effective rules of engagement regarding perpetually professed consecrated women. Finally, counseling psychologists would gain much understanding on the crucial nature of social

support and positive living in order to render effective counseling services whenever they encounter the perpetually professed consecrated women.

### **1.9 Scope and Delimitations of the Study**

This is an extent to which a study will be explored and the specific elements to be covered in a research project, while delimitation of the study entails the boundaries of the research in terms of geographical location, and the study population among other inclusion characteristics (Kothari, 2011). In terms of scope, the study was specifically confined to three variables based on four specific objectives. These were: level of social support, level of positive living, relationship between demographic characteristics and positive living and the relationship between social support and positive living among perpetually professed consecrated women in Nairobi Archdiocese.

Regarding delimitation of the research, the study was undertaken in the Archdiocese of Nairobi in Nairobi County, and was focused on the relationship between social support and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi. Perpetually professed consecrated women formed the research participants, and were interviewed using a structured questionnaire. The study was delimited to the perpetually professed consecrated women in the Archdiocese of Nairobi since the archdiocese has several departments, which may provide different working conditions and work experiences. Consecrated women usually work in a fairly confined environment, thus likely negatively affecting their social lives. The study was delimited to the perpetually professed consecrated women within the ages of 30 years and above.

### **1.10 Assumptions of the Study**

Assumptions make an important part of an empirical study. According to Kuckartz (2014), assumptions are part and parcel of the study as they help to form the problem of the study and state

predictions to be tested by the study. These are the things that a researcher takes for granted yet they must be explicitly explained in the research. The study was based on the following assumptions:

1. Participants were affected by the phenomena.
2. The participants were a representative sample of all consecrated women in the Archdiocese of Nairobi, Kenya.
3. The respondents were interested in the study.
4. The respondents answered in an honest and sincere way all the questions included in the questionnaire.
5. Data collected had adequately answered the research questions.
6. The results of the research were generalizable to similar people.

### **1.11 Chapter Summary**

This chapter captured the background of the study from global, regional, and local perspectives of social support among perpetually professed consecrated women. The introduction gave an overview of how social support had worked or not worked for women of the church in different geographical areas under different circumstances. It identified the statement of the problem which illustrated the existing knowledge gaps to be addressed. Also, the chapter outlined the purpose and specific objectives. Additionally, it identified significance, scope and delimitations, and assumptions of the study. The next chapter focused on literature review.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

The chapter focuses on theoretical literature review appropriate for the study, an empirical literature review in line with the objectives and the conceptual framework.

#### **2.2 Theoretical Literature Review**

According to Blumberg et al. (2011) a theory is a set of statements that describes and explains the association between human behavior and the factors that have an effect on the behavior. This research was guided by two theories consisting of; social support theory and the four-stage theory of organizational change.

##### **2.2.1 Social Support Theory**

Social support theory was initiated by Francis Cullen in the year 1994 (Cullen et al., 1994). The theory borrowed heavily from other social theoretical models and was centered on the argument that instrumental, informal, and emotional support are essential in helping people live in less stressful environments. The theory postulates that social support is an essential theoretical concept that influences individual social behaviours, including one's criminal conduct. The theory argues that the more humans get social support from their social networks, the less likely they will engage in antisocial or criminal behaviours (Ko et al., 2013). Cohen et al. (2005) further maintains that social support enhances relationships, helping people to stay away from negativities, such as angry reactions, irritating or undermining others. For example, in the religious communities of the perpetually professed consecrated women, regular and sufficient social support may enhance good

relationships. When this need is lacking in the religious communities, negative energies and feelings could be built up among the members. A lack of social support among the perpetually professed sisters may obstruct positive living, and this could be consequential on effective ministering in pastoral encounters. This view relates well with the underlying objective of this study, which is about the relationship between positive living and social support among perpetually professed consecrated women in the Church.

According to Leahy-Warren (2014), social support can be viewed from a broad perspective, where relationships and interactions form the basis for health and wellbeing of individuals. Hence, social support may involve five fundamental kinds of support, namely informational, emotional, esteem, social support, and tangible support. Social support therefore may refer to any process through which social relationships make people live the way they would have wanted to (Collins & Feeney, 2004). Within the context of this study, the theory is relevant in the sense that consecrated women would lead a more purposeful life if they are supported by social institutions around them, including the Church, the church community, family and friends, and the general public.

Lahey and Cohen (2000) claim that social theory draws a lot from stress and coping theory which holds that people undergo stress whenever they interpret situations negatively. Furthermore, stress leads to worse health outcomes if it is not addressed on time through effective coping mechanisms, such as using the right problem solving or emotional regulation strategies. On the other hand, social support promotes people's wellbeing by protecting them against adverse situations such as stress and negativities (Kaul & Lahey, 2003). Regarding practical application of the social support theory, perpetually professed consecrated women would need emotional, instrumental, informational, and appraisal elements of social support.

Furthermore, the theory prescribes different aspects that make up each of the social support elements. Emotional support entails receiving expressions of empathy, love, trust and caring from family and friends. Instrumental support is about tangible and service aid; informational support concerns advice, suggestion, and useful information; while appraisal is about useful information for self-evaluation (Okun & Lockwood, 2003). From the foregoing, the theory seems to emphasize the need for social support to match the demands of the stressor and help the individual to cope (Uchino, 2004). The perpetually professed consecrated women are participants in the gospel mission of Christ. Participating in the mission of Christ in this contemporary human society comes with several challenges and risks involved, such that some of the perpetually professed consecrated women have confronted temptations, threats in standing for the truth and taking the side of the oppressed. These situations call for social support in the interest of vitality of life in the community. This theory helped this study understand whether the perpetually professed consecrated women live positively as a result of social support.

The strength of social support theory is that it motivates humans to be industrious in all their life engagements, and this enhances mental wellbeing. A human person who feels supported could thrive in life amidst inevitable life circumstances one may encounter. The weakness of social support theory is that it encourages dependency on other humans, and this could weaken a person's resiliency, as one may be constantly looking up to other people for support. Due to this reliance, when such is lacking it may lead one to mental health issues like depression.

### **2.2.2 The Four Stage Theory of Organizational change**

The Four Stage theory of Organizational change was developed by John Westerhoff in the year 1976 to explain growth and development of faith as the cornerstone of positive living within

different social environments in society. According to Westerhoff (1976), the development of faith can be based on four stages. Notably, Baham (2020) established that faith is the cornerstone of the Christian worldview. For example, in the context of the religious life in the Catholic Church, the four stages such as experience, affiliation, searching, and owned faith are paramount for the religious sisters. Many of the religious sisters are attracted to the religious life at personal experience of Christ, whereby through affiliation, searching and possessing of faith occur. Hence, individual experience of Christ is a core invitation to becoming a witness of the gospel as a religious sister.

Furthermore, the theory equates growing of faith to rings of a tree, with each ring building on the previous one without necessarily eliminating or replacing that which came before the current one. A favorable environment must be provided for the growth of faith to occur. A favorable and conducive environment according to Rogers (1987), is an environment of congruence, unconditional positive regard (UPR), and empathic understanding of a human person. For example, a religious community where such qualities are lacking may prevent the perpetually professed consecrated women from positive living in the community. Like a tree which grows on its own thereby presenting unique features, individuals tend to exhibit different levels of faith where they progress from one level to the other with the support of the significant others in a good environment.

The four-stage theory of organizational change as developed by (Westerhoff, 1976) considered family and the community as the main institutions or channels through which to inculcate and grow individuals' faith. In this sense, individuals must learn to trust institutions and people they work with in order to establish collaborative relationships for mutual social growth and development. Within the context of this study, the theory helped to explain how perpetually

professed consecrated women are guided by faith in pursuit of career in the ministry and in learning to be resilient as they derive satisfaction from their work environment. Based on the rite of religious profession (RRP, 2011), it was further stated that religious who come forward to make their perpetual profession have learned to keep their eyes fixed on Jesus crucified. They have understood the meaning of a God who died on the cross for the salvation of souls. The perpetually professed consecrated women belong only to God, who calls and sends them to the people. In line with the argument by the four-stage theory of organizational change, the transitional journey of faith is expected to help the consecrated women to learn how to adjust to every new life experience and try to realign their hopes and aspirations to various realities of life for the sake of living a more fulfilled life.

Social support remains an essential ingredient in every individual's life, with family and community playing a critical role in making this happen. As committed servants of the church, which is a very important institution when it comes to shaping lives, the perpetually professed consecrated women look up to the church leadership to provide needed guidance for the former's achievement of career and life goals (RRP, 2011). However, as some studies have indicated, sometimes the church fails to strongly come out to offer the much-needed assistance to the consecrated women. There have been several concerns where different members of the clergy holding superior positions sometimes frustrate the consecrated women, either knowingly or unknowingly. To address this problem, the four-stage theory of organizational change recommends homogeneity of groups where individuals have common understanding of the kind of challenges any of the group members could be going through so that quick solutions may be rendered.

Although there is an assumption that perpetually professed consecrated women understand one another's needs and aspirations hence making it easier to assist one another at any given time, they do not operate in isolation. Other key players within the church environment, worshippers, and the external community exert certain pressures on consecrated women despite the latter's busy schedules. But, the four-stage theory of organizational change would expect consecrated women to seek practical solutions through practical actions, such as nurturing their faith through enhanced faith initiatives. The four-stage theory of organizational change generally helps to explain the relationship between faith, social support and living a socially fulfilling life (Kreider (1996).

Based on the strength of the four-stage theory of organizational change, it vividly articulated the sense of meaning in life in a faith-journey that humans embark upon. One who is grounded in faith stands firm amidst life struggles. However, critics of the theory argued that it was more applicable in a homogeneous community as opposed to culturally diverse communities.

### **2.3 Empirical Literature Review**

This section attempts to carry out literature review in line with the research objectives which are: levels of positive living among perpetually professed consecrated women, levels of social support among perpetually professed consecrated women, relationship between demographic characteristics and positive living among perpetually professed consecrated women, and relationship between positive living and social support among perpetually professed consecrated women.

### **2.3.1 Levels of Positive living among perpetually professed consecrated women**

In the theology of religious life in the context of the women, members who feel called by the Divine live a form of consecrated life to God in total service of God and others. Appiah (2019) argued that the life of consecrated women is usually marked by full dedication to church matters, sometimes at the expense of personal life. Positive living amidst challenges is hereby essential. Vitorino et al. (2018) stated that positive living is one factor that keeps the religious attached to their services, and this comes with several indications like satisfaction with life, meeting one's needs, opportunities to learn, and realization of goals. Positive living among the religious is very crucial in the divine mandate as they strive to be partakers of being witnesses to the gospel of Christ.

Globally, a study was conducted by Kim-Prieto and Miller (2018) on the intersection of religion and subjective well-being in the United States of America. It was established that religion provides people with the opportunity to closely interact and share their problems with those around them. This enhanced the level of happiness and hence enabled them to live positively. Among the fundamental contributors to positive living among religious and consecrated women included meaning in life, coping, social support, and emotional regulation. More than 62% of the study participants in the research by Kim-Prieto and Miller (2018) declared that religiosity significantly contributed to individuals' level of happiness and positive living by reducing the amount of distress they would otherwise encounter. Some indications of positive living may include some of the following: satisfaction with life, life prospect, church support, meaningful engagements, faith in the future, and realization of goals. More findings indicated that the strength of positive living was higher and stronger for the participants who were experiencing distress due to recent inevitable life events, such that those studies that considered severe life stress found weighted mean ( $r = -.152$ ),

compared to minimal life stress ( $r = -.071$ ). Thus, positive living enhanced productivity and fruitfulness among the consecrated religious women.

Also, in the USA, Mwikali et al. (2022) in their research stated that Cardinal Donald Wueri's reflection during an inaugural Mass for the year of consecrated life in the Archdiocese of Washington (February, 2015) maintained the idea that religious life is a social unit, a family of its kind whereby challenges can emerge that could need some levels of self-awareness as well as emotional management for smooth adjustments for one who has to enjoy communal life and the gift of her vocation. In some cases, some of the disappointments and frustrations arise when issues to do with equality and provision of equal opportunities arise among Consecrated Women Religious. The challenges lowered their levels of positive living. Ahmad, Anwar and Khan (2017) confirmed the importance of having high self-efficacy levels for significant healthier social adjustment in life. In reference to this adjustment for a consecrated woman with low self-efficacy in the community is likely to be challenging simply because her perception of her abilities is assumed to play a key part in her adjustment. Lack of adjustment in life could either hinder positive living or reduce the levels of positive living.

Almajali et al. (2016) noted that diversity of character in different people, including their readiness to disclose their personal problems to others denied them an opportunity of getting help or advice from close relatives, friends, or workmates. In this assertion, a religious sister may be confronted with the challenge of positive living due to unreadiness and unwillingness to disclose a very personal disturbing issue. Further, according to Singh and Sharma (2018), while religion life positively contributed to the lives of the youth, ironically those committed to religious service, such as consecrated women, were sometimes seen overwhelmed by their responsibility, thereby turning

to live an unhappy life. The study by Kim-Prieto and Miller (2018) revealed very little about positive living as well as social support. This further showed that from the global perspective, there are very limited studies in this area. This present study looked at the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

Eze, Lindegger and Rakoczy (2016) stated that a number of religious sisters placed themselves as accepting the community status quo of being subordinates to others, even though they are unhappy. Due to these, they view themselves as obedient. The religious sisters' stances were presented in four sub-units representing the sisters' major individual experiences as follows: religious life as space for status and power relations, construction of self as angry and disappointed, the use of submission and resistance as strategies to deal with interpersonal relationships, particularly with leaders of religious life. Their experiences in the religious community was a strong hindrance to positive living.

In Uganda, a study was conducted by Kersteins and Muasa (2023) on pastoral burnout and meaning in life among catholic religious men and women in Mbarara Archdiocese, Uganda. The result showed that the majority of the participants (n=109; 77%) had a higher presence of meaning in life. Thus, correlation analysis showed that presence of meaning in life has no correlation with personal accomplishment ( $r = -0.19$ ;  $p > 0.05$ ) and emotional exhaustion ( $r = -0.15$ ;  $p > 0.05$ ). Based on the levels of meaning in life, it was found that 77% of the religious men and women had a high level of meaning in life, 14.1% had an average level of meaning in life, and 8.9% of the religious men and women had a low level of meaning in life. Some other findings of the study revealed that lack of meaning in life was a contributing factor to low levels of positive living among religious

men and women. Meaning in life was seen as an important factor that played a beneficial role in preventing or decreasing the negative symptoms of burnout and being a possible precursor to a low level of positive living.

This study by Kersteins and Muasa (2023) did not specifically investigate the levels of positive living as well as investigating the relationship between positive living and social support. It also concentrated on the religious men and women. This current study intended to focus specifically on the religious women, and further find out whether there was a relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Also, the researcher of this study admitted that there was scarcity of studies with regards to the “relationship between positive living and social support among perpetually professed consecrated women” from the regional perspective, hence more justification to carry out this study.

In Kenya, Kiplagat et al. (2019) conducted a research among consecrated religious women in Nairobi County, Kenya. Findings indicated the challenges faced by consecrated women religious who faithfully practiced expected religious values struggled with several challenges. They experienced rejection from other community members who did not uphold the values. They were thought to be holier than others, and many times they were branded names and mocked (ACWECA, 2014), leading to bitterness and hurtful feelings. They were observed to live a very unhappy life; others were reported losing their vocation and were seen by the society as failures in life. This revealed a low level of positive living in the community.

Also, a study by Muringo, Tucholski and Mwarari (2021) focused on the influence of social support on meaning in life among teenagers in boarding schools. It was found that lack of social

support and positive living led a number of students to suffer mental health problems and lose hope in life as they considered their lives meaningless. These findings resonated with a number of previous studies which have shown that social support is important for positive living among different social groups in the society (Vishkin, Bloom & Tamir, 2019; Diener, Oishi & Tay, 2018). Despite the findings that social support is essential in helping to lead a positive life, the dynamics in a secondary school that could influence students' life may be totally different from that experienced by the perpetually professed consecrated women. There is scarcity of study in Kenya with regards to levels of positive living, and the relationship between positive living and social support among perpetually professed consecrated women in Nairobi Archdiocese, Kenya. The current study therefore was essential in helping to bridge this gap.

### **2.3.2 Levels of social support among perpetually professed consecrated women**

A consecrated person in the Catholic Church refers to an individual who has chosen to walk in the footsteps of Christ, having taken the vows of poverty, chastity, and obedience (Schrein, 2017). Such an individual is expected to adapt to the beliefs and traditions of a diocese or a religious congregation in which he or she belongs. Singh and Sharma (2018) amplify this by alluding that a life of a consecrated person requires commitment in a continuous process that involves the person's inner and spiritual growth and development, as well as endless service to the rest of the community. This momentous task comes with a number of challenges, such as expected unwavering efforts directed towards helping other people deal with their daily struggles, addictions, and defenses. All these commitments must be backed with the motivation to serve God through evangelical counsels, with the consecrated person being ready and willing to always navigate what happens every other day. However, the consecrated person's service may not last long without guaranteed social support from the significant others, such as family, friends, and the church fraternity. Moeini, Farhadian

and Ara, (2018) further made it known that social support has some indications or features such as being liked, availability of helper, being listened to, cheered up, and being cared for.

In the UK, Brewer et al. (2015) conducted a study on the influence of religious coping and religious social support on health behaviour among British Christians. It was noted that there was 4.8 % moderate level of social support among the participants of the study. However, the study did not reveal the specific aspects of religion that influenced social support. On the other hand, negative religious coping and lack of social support were likely to lead to increased alcohol consumption. Furthermore, overall social support from the church and negative religious coping significantly contributed to ill health of the Christians. The study noted few indications of social support: being liked, being cared for, availability of helper, empathy, listening, advice, and cheered up. The study concluded that there was a need to increase social support levels for individuals to live a healthier and more promising lifestyle.

Despite the findings of the study by Brewer et al. (2015) indicating moderate level of social support among the participants of British Christians, it is imperative to note that the study was carried out in the United Kingdom. This created a big variation in terms of the study sites of the previous and the current research. Moreover, the previous study did not directly tackle social support for consecrated women and its likely influence on their level of happiness or living positively in general. However, like it was confirmed in the study by Akyoo et al. (2019), Brewer et al. (2015) revealed that family and friends play a central social support role in enhancing the social wellbeing of individuals who have dedicated their lives to church service.

A study conducted by Chatters et al. (2015) on the influence of church and family members' social support on positive living among a sample of 686 older African American frequent

churchgoers showed that social support from the church contributed to positive psychological and mental health of the older Christians. Similarly, according to Chirico (2021), low levels of social support led to negative mental health of different categories of people in the society, with manifestation of depressive symptoms and psychological distress. To the Christians, emotional support from family emerged as a protective element while their negative interaction with family appeared to be a risk factor that led to depressive symptoms and emotional anguish (Lew et al., 2020). Other previous studies have concluded that overall high social support from church networks and the family protected churchgoers against psychological problems and depression (Kamara et al., 2019; Akyoo et al., 2019). The study by Chatters et al. (2015) however focused on older African American church goers, who were non-religious. The sets of respondents and the study settings were different from that of the current study. The levels of social support among the participants of the study were not examined. This present study therefore, was critical in concentrating only on the perpetually professed consecrated women. In one of its specific objectives, the study was to find out the levels of social support among the consecrated women in the Archdiocese of Nairobi, Kenya.

In Central and Eastern Africa, research was carried out through the initiative of the Association of Consecrated Women of Eastern and Central Africa (ACWECA, 2014) on the need to improve fraternal life quality among consecrated women religious communities. It was found that some members of the consecrated women have experienced deeper emotional wounds in their various communities. It was also noted that there was low social support for the members, and this reality was visible in high numbers of departure of women from consecrated life both after initial formation and in their advanced age in spite of the thorough religious formation.

Also, in a deeper exploration of these situations, it was further revealed that, apart from the affective crisis, the cognitive dissonance that existed between elderly and young consecrated women religious, power-related issues, a very low social support, disappointments with community life without authenticity, seem to have contributed to emotional unrest among the consecrated women religious, and this drastically affected the quality of life over all. Social support is essential for humans, as they contribute productively and fruitfully in the Church and in the human society. Social support for the consecrated women hereby becomes a core need, based on the fact of their big sacrifice of not getting married, so as to be fully available for the service of God and humanity. The study carried out by Association of Consecrated Women of Eastern and Central Africa (ACWECA, 2014) unraveled critical issues affecting the consecrated women. However, there was no substantive report on the levels of social support, and therefore, this study investigated the levels of social support among the perpetually professed consecrated women in the Archdiocese of Nairobi.

In Kenya, a study was done by Mwikali et al. (2021) among 138 respondents from various religious programs in Association of Sisterhoods of Kenya (AOSK) Chem-Chemi ya Uzima institute in Nairobi, and the study was focused on “the relationship between positive living and social support among consecrated women leaving religious life midway in Kenya.” It was found that consecrated women who had decided to leave the service experienced higher levels of stress. The findings of this study concurred with another study by Kim-Prieto and Miller (2018) which revealed that most of the previously consecrated women who had left religious life faced emotional crisis immediately they started living the life outside the church. Their emotional crisis was associated with lack of social support structures. Inability to effectively adjust to consecrated life caused mental anguish and other related mental health issues to the consecrated women; thereby

pushing them out of religious life (Villani et al., 2019). Also, Akpan-Idiok and Ackley (2018) noted that consecrated women who suffered high levels of social isolation exhibited signs and symptoms of depression, suicidal ideation, and other psychological issues. As part of the recommendations, Akpan-Idiok and Ackley (2018) suggested the need to emphasize on the psychological wellbeing of consecrated women to improve the level of their happiness and subsequently enable them to live positively.

Despite inspiring findings by the previous studies that were carried out in different study environments, there was no substantive investigation on the level of social support, thus the need for the current study within the context of perpetually professed consecrated women in Nairobi, Kenya. Also, the study conducted by the Association of Sisterhoods of Kenya (AOSK, 2021) was focused on 138 sisters who had left religious life midway. The findings of the study may not be generalized based on the reason that their participation in the study was carried out outside the religious communities, and outside the context of perpetual profession. This current study focused on the sisters who were still present in the religious life and were in the religious communities, making use of 320 of the sisters as participants of the study in Nairobi. There was a very scanty empirical research in relation to the levels of social support among the perpetually professed consecrated women in Nairobi Archdiocese. It was upon this justification that this study aimed at filling the gap.

### **2.3.3 Relationship between demographic characteristics and positive living among perpetually professed consecrated women**

The Roman Catholic Church regards certain elements as fundamental to consecrated life, like a stable form of community life, and age of initial recruitment, among others (Mutuku et al.,

2021). There could be a possible relationship between demographic features of age, level of education and years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

Globally, Stuber (2000) conducted a qualitative study in the USA, with the Catholic religious community. This was an attempt to understand how participation in the religious community formed the individual life of the sisters to experience positive living. A dialogic retrospection approach was used, which was explained as a process where participants are cross-examined, and later review the analysis of data. It was found that respondents presented themselves as being “strongly shaped,” and that many values were embraced such as self-giving, care, hospitality, love of work and family spirit, and all these indicate positive living. There was no further inquiry on the relationship between age and positive living among consecrated women, and hence the need to carry out this investigation on this current study. Mutuku et al. (2021) stated that the Congregation for the Institutes of Consecrated Life and Societies of Apostolic life (CICLSAL) views the issue of consecrated women of different age brackets abandoning religious life after initial stages of formation as an emotional crisis from remote disappointments caused by an inauthentic community living, and lack of positive living among the sisters. Due to some of these circumstances, many of the consecrated women suffered from sadness and depression, consequent to frustrations.

In Nigeria, a qualitative study was done by Eze et al. (2016) among 18 sisters, a study of intersubjective exchange in religious community living and its impact on positive living. Finding showed that 30% of the sisters experienced religious life as space for rank or class distinctions, and as a result, this affected their living positively in the community. It was further reported that their

experience of religious life continuously involved being reminded of the distinctions between temporary and finally professed (duration in religious life), formator or superior and others, young and old; with power belonging to the finally professed sisters. This discrepancy shows both the silenced voice and the ones that are heard. Eze et al. (2016) noted that some of the participants; both the temporary professed and the perpetually professed voiced their concern that, in contrast to the ideals of a happy family and communion with one another, they find the reality of community life marked with constant humiliations and that individuals find themselves forced by circumstances to choose either to be submissive or resistant to authority. At times, this relationship is marked with heavy emotions, especially when authority feels disrespected and the subject feels demoralized. These experiences affected positive living in the community (Eze et al., 2016).

For a better understanding, the temporary professed sisters (short duration of membership) are not considered worthy of attention as well as respect due to their short duration as members. Consequently, they share a common plight of being taken advantage of (Armstrong, 2005; Okure, 2009; 2010). Also, among the finally professed sisters, positive living has been a dream yet to be met. Situations like this may become an obstacle to positive living. Possibly, positive living in religious life depends on ones' duration in the religious life. This study by Eze et al. (2016) made use of a qualitative method in which it had a smaller sample size of 18 participants, and this could hardly be generalized. Also, there was no empirical proof whether there was a relationship between positive living in religious life and duration in religious life. The relationship between age and positive living among perpetually professed consecrated women appears to be underexplored. This further called for investigation whether there was a relationship between age and positive living among the participants of this study. Therefore, this present study adopted the quantitative method, in which a bigger sample size of 320 was used for generalization, and this carried out empirical

investigation using Pearson correlation analysis to ascertain the relationship between positive living in religious life and duration in religious life.

The education and formation of the consecrated women is very integral in religious life, because they are called to evangelization. Since they cannot give what they do not have, educating the women is paramount, as they hope to carry out the mandate of evangelizing others (Schrein, 2017). One important factor in the education of the consecrated women is the notion of self-discovery, self-knowledge and self-edification. Tangmunkungvorakul et al. (2019) made it known that happiness and positive living are significantly ( $P < 0.001$ ) associated with the level of education but not significantly associated with age and years spent in religious life.

In Kenya, research further revealed the involvement of consecrated women in different levels of education. A recent study by Kiplagat et al. (2019) on correlation between psycho-spiritual wellbeing and happiness among 238 consecrated religious women in Nairobi County, Kenya, the levels of education were investigated and the results showed that the majority had a Diploma (78, 32.8%) with undergraduate degree holders at (78, 32.8%). This was followed by Certificate holders (36, 15.1%) and Masters holders (35, 14.7%), and lastly, Doctoral degree holders (9, 3.8%). This is an indication that the consecrated religious women have the opportunities of being abreast educationally. Additional investigation was carried out on the correlation between psychological wellbeing and level of education. Based on the findings, the correlation between psychological wellbeing and level of education was not significant. Kiplagat et al. (2019) in their study found a negative and insignificant relationship between happiness and age ( $r = -.069$ ,  $p = > .01$ ). A significant relationship between happiness and level of education ( $r = .184$ ,  $p = < .01$ ) was established. The findings submitted that happiness is not influenced by age ( $r = -.069$ ,  $p = > .01$ ),

but the level of education had some effect on an individual's happiness ( $r = .184$ ,  $p = < .01$ ,  $n = 238$ ).

The study by Kiplagat et al. (2019) on the correlation between psycho-spiritual wellbeing and happiness among 238 consecrated religious women in Nairobi, was interesting. However, there was no report from the study on the relationship between level of education and positive living, hence calls for a further investigation, and there was scarcity of studies in Kenya in this regard. Therefore, this current study's objective attempted to examine the relationship between level of education and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

#### **2.3.4 Relationship between positive living and social support among perpetually professed consecrated women.**

Consecrated life has been defined as a gift from God, with the most divine characteristics, including resilience to withstand even the most trying situations (Schwartz & Sortheix, 2018). Different servants of God in religious service exhibit different levels of these characteristics. According to Magnavita et al. (2021), social support is imperative for positive living regardless of the social group. In order for individuals to make meaning out of their situations, this calls for strong social support networks in order to cope with the pressures of life and possibly live positively (Abeyta & Routledge, 2018). Yet, there was no obvious relationship between positive living and social support among perpetually professed consecrated women.

In Italy, Chirico (2017) conducted a study among the lay and consecrated religious men and women. The study found that teachers and the consecrated religious men and women were commonly stressed in their careers. Stress negatively affected their positive living. This was a

comparative cross-sectional study among lay and consecrated teachers, who were religious men and women. The study recorded a participation rate of 88%, and the findings revealed that lay teachers were mostly affected in terms of job strain and burnout. These findings echoed that of Agwu et al. (2017) which indicated that religiousness had a positive correlation with job satisfaction, personal achievement, and perceived performance. In contrast, Akanni and Oduaran (2018) noted that religiousness presented a negative relationship with emotional exhaustion, work output, and mental health state of freshmen. Consequently, Akyoo et al. (2019) concluded that family support and religious community support must be encouraged to enable individuals to live positively. The relationship between positive living and social support exist. The study recommended personal prayers and church attendance as the most preferred ways to prevent job strain and frustration that may affect their positive living among the lay and religious men and women. These studies however focused on different occupations, thus necessitating the current study which focused on perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

Aldrup et al. (2018) noted that social support was important in helping people to deal with anxiety. He focused on social support and classroom management among 227 participants. It was pointed that classroom management and social support relate to student achievement in the teacher's subject domain, but also to more general outcomes such as overall school satisfaction, truancy as well as self-esteem. The findings emphasized on prayers and social support as possible remedies of anxiety and social strain among teachers and learners to subsequently lead to good performance. This position was supported by Alorani and Alradaydeh (2018) who noted that there was a correlation between spiritual wellbeing, social support and life satisfaction among university

students. The current study may be important for highlighting the situation of consecrated women in Kenya on the relationship between positive living and social support.

In Nigeria, Mayungbo and Sunmola (2016) conducted a study among 1100 participants, where some were lay and the others were religious men and women. They argued that to be satisfied with life (which is a strong indication of positive living) is the ultimate goal that human beings strive to achieve in life, yet life satisfaction and positive living seem to be beyond the reach of some of the religious men and women, and even lay people. Life satisfaction refers to the degree to which an individual positively evaluates the overall quality of his or her life as a whole or has contentment with, or acceptance of one's life circumstances. Being in this state of mind requires that one is living positively and as well receiving enormous positive support, and these are essential variables that are interconnected. Social support and positive living are some of the determinants of life satisfaction ( $>.05$ ). It was found that there was a relationship between religious commitment and life satisfaction ( $F(1,237) = 10.79; p < .05$ ). It was also found that social support enhances wellbeing on a consistent basis irrespective of whether an individual is undergoing stress or not. Increase in social support has been associated with increase in subjective overall well-being. This study was carried out among mixed groups (for example, the lay and religious men and women). This particular research targeted the perpetually professed consecrated women, and it investigated the relationship between positive living and social support.

In Kenya, a research was conducted by Mutuku (2021) among consecrated religious women in Chemchemi ya Uzima Institute - Karen, Nairobi County- Kenya. The researcher claimed that community living for Consecrated women Religious (CWR) in Chemchemi ya Uzima Institute (CCUI) was anticipated to be a home of joy, happiness and fulfillment as it was also projected in

their respective religious communities. Astonishingly, individuals in different programs were perceived to struggle with a number of problems of adjustment at diverse levels. At times opposition to different issues took place. Some of the sisters resisted to be trained as pastoral ministers, while the others tussled with their resistance to clinch to formation ministry. They held that the formation ministry was demanding and full of reproaches. Some of the sisters felt they were forced to attend sabbatical renewal programs which were not their liking. Family backgrounds, wounded childhood, experience of rejection, issues of unforgiveness, persecution complex, intercultural and personality differences created apprehension because of the human tendency to evaluate one another through one's culture, are some of the problems that interfered not only with the quality of adjustment in community living but also positive living (Mutuku, 2021). Globally, regionally, and locally, there was scarcity of literature review as well as empirical findings with regards to the relationship between positive living and social support among perpetually professed consecrated women. It was in light of this scarcity that this current research carried out an investigation on the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

## **2.4 Research Gap**

Positive living and social support are critical factors that may enhance the possibility of attaining a great sense of fulfilment in the course of humans' meaningful encounters. Social support could play an important role in determining the level of positive living among different categories of social groups of humans. It is hardly refutable that some perpetually professed consecrated women are yet to realise the experience of positive living as community members.

The research carried out in the USA by Kim-Prieto and Miller (2018), established that religion offered people the opportunity to closely interact and share their problems with those

around them. This enhanced the level of happiness and hence enabled them to live positively. The study was focused on the Christians who were lay participants. Also, the study revealed very little about positive living as well as social support. This was indicative that from the global perspective, there was scarcity of studies with regards to positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi.

In Nigeria, Eze et al. (2016) found that a number of religious sisters placed themselves as accepting the community status quo of being subordinates to others, even though they were unhappy and were not experiencing positive living as well as social support. The study was conducted among 18 religious' women, utilizing an in-depth open-ended narrative interview (This suggests a qualitative research design). The study did not point out the levels of positive living among the religious sisters. This current study filled this gap by investigating the levels of positive living among the perpetually professed consecrated women in Nairobi, Kenya. It further used the quantitative method of research.

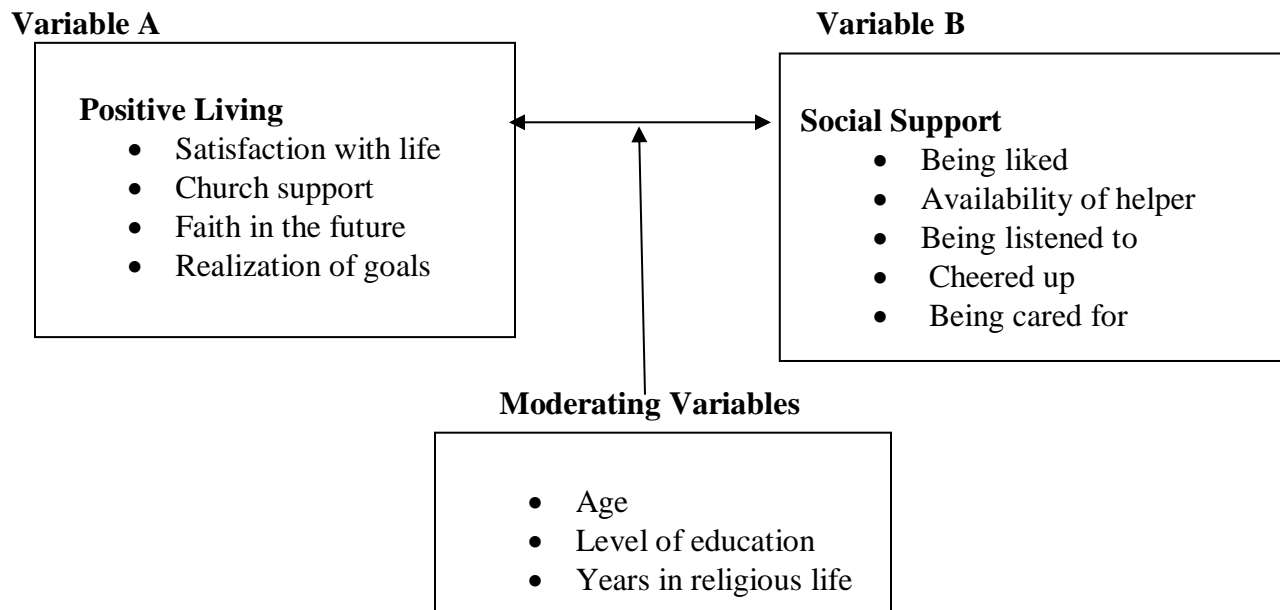
In Kenya, Mwikali et al. (2021) conducted a research among 138 respondents from various religious programs in Association of Sisterhoods of Kenya (AOSK), and the study was focused on “the relationship between positive living and social support among consecrated women leaving religious life midway in Kenya”. The study did not investigate the levels of positive living as well as the levels of social support among the consecrated religious women. This further gave a more justification to carry out this research; investigating the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya, and was concentrated on the consecrated women who were still present in religious communities.

## 2.5 Conceptual Framework

Conceptual framework is a structure that attempts to show how the key concepts in research are organized and how the variables could be influencing each other. It explains and helps in understanding the phenomenon under study (Shikalepo, 2020).

**Figure 1**

*Relationship between positive living and social support*



Source: Researcher (2023)

According to Figure 1, this study hoped to find out whether there was a relationship between positive living and social support, and it consisted of variable A and variable B. The conceptual framework was presented on the reason that variable A, which is positive living, had a possible relationship with variable B, which is social support, and the likely influence of moderating variables such as age, level of education and years in religious life.

Positive living is a situation where individuals lead a fulfilling lifestyle as a result of the positive relationships one enjoys with the people around and the benefits one receives from the

social environment. It comprises of the following indications: satisfaction with life, meeting needs, opportunities to learn, and realization of goals; while social support is seen as the emotional closeness individuals receive and the material gain one enjoys from the significant others, and it comprises of the following indications: being liked, availability of helper, being listened to, cheered up, and being cared for.

## **2.6 Chapter Summary**

This chapter presented a theoretical literature review suitable for the study. It was guided by two theories namely; social support theory that was initiated by Francis Cullen in the year 1994, and the four-stage theory of organizational change developed by John Westerhoff in the year 1976. The theoretical framework was presented. It further carried out empirical literature review, in line with the research objectives which were: to examine the levels of positive living among perpetually professed consecrated women, to investigate the levels of social support among perpetually professed consecrated women, to examine the relationship between demographic characteristics and positive living among perpetually professed consecrated women, and finally to establish the relationship between positive living and social support among perpetually professed consecrated women; and this paved way for the conceptual framework. The next chapter focused on the methodologies appropriate for this study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Introduction**

The chapter provides explanations of the study's epistemology, research design, study location, target population, sampling design, sampling technique, and sample size determination. The chapter also covers research tools, pre-testing of tools, validity, reliability, and methods for gathering and analyzing data. The chapter concludes with ethical considerations and lastly the envisaged impact of the study.

#### **3.2 Epistemology of the Study**

According to Oliver (2010), the scientific study of knowledge and the foundations of belief is known as epistemology. He added that epistemology is a set of principles that focuses on what qualifies as educational information and how it is acquired, separating it from preconceptions, opinions, and ideologies (Garrow & Hasenfeld, 2015). Due to its objectives, which demand a quantitative method, this study aspires to use the positivist approach as its compass. This research strategy offers the advantage of having universal principles and observable facts that could be recorded (Crowther & Lancaster, 2012). Positive lifestyle choices and social assistance are both human inventions that help people understand themselves. In light of this ontological viewpoint, the focus for the study was neither positive living nor social support, but the relationship between the two variables.

### **3.3 Research Design**

Research design refers to the roadmap used by the researcher to get objectives of the research (Walliman, 2017). This research adopted a quantitative paradigm, where human experiences are reduced to numbers. The quantitative method deals with numbers. The human experience can be reduced to measurable units (Sahaya, 2017). This method of research design enabled the measurement of this research instruments by the use of a software such as SPSS version 25, and in so doing, the research objectives were realized. This study applied correlational survey design where quantitative data was measured, then used to address the research problem and following thorough study, statistical conclusions about the population were drawn from the data acquired. This technique enabled data collection, processing, presentation, and interpretation while providing some insight into the overall issue (Rose & Shevlin, 2016). Since it focused on the connection between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya, this design survey was used. Furthermore, a correlational survey shows the degree of the association between the research variables rather than a causative connection.

### **3.4 Location of the Study**

The Archdiocese of Nairobi was the place of this study; with more than 4,000 small Christian Communities spread across 14 deaneries and 115 Parishes. The Archdiocese covers an area of around 3,721 square kilometers. Moreover, 7 million people including about 4.1 million Catholics are living in the Archdiocese's highly diverse service area such as Thika Municipality, Kiambu, Ruiru, Juja, Kikuyu, and Limuru are some of the other cities in the Archdiocese of Nairobi. The Archdiocese has 253 diocesan clergy, 230 women religious institutions and congregations, 90 men

religious institutions and congregations, 8 universities, 11 major seminaries, 1 minor seminary, 30 lay groups and organizations affiliated with the Catholic Church, 15 spiritual retreat centers and 9 catechetical pastoral centers (Archdiocese of Nairobi, 2022). Specifically, the research was carried out in five locations within the Archdiocese of Nairobi which are Adams, Bogani, Comboni, Hardy and Langata and are inhabited by several consecrated religious men and women by virtue of the heavy presence of religious Congregations. The area was therefore the ideal for the study which targeted perpetually professed consecrated women.

### **3.5 Target Population**

The term "target population" describes all components, people, subjects, or entities that are being studied and have a similar or related nature (Quinlan et al., 2019; Walliman, 2017). The target population must have distinct characteristics that allow all the units in the sum total to be eligible for involvement in the study. The target population for this research was 1,900 perpetually professed consecrated women serving in the Archdiocese of Nairobi, Kenya (Archdiocese of Nairobi, 2022). The perpetually professed consecrated women came from different countries such as Kenya, Uganda, Tanzania, Congo, Nigeria and South Africa. Some of them were studying, while the others were in their various places of apostolate ministering to people. They were within the age range of 30 years and above. The participants were drawn from five communities; the Holy Rosary, the sisters of Notre Dame, the Little sisters of Saint Joseph, the Franciscan Sisters, and Assumption Sisters of Nairobi.

### **3.6 Sampling Design**

This section focuses on the sampling procedures which encompasses sampling technique, the sample size determination and sampling frame.

#### **3.6.1 Sampling Techniques**

This study involved multi-stage sampling techniques. As this research sought to have a representative sample from diverse sub-groups that come from different parts of the world, proportionate stratified random sampling approach was used in the first stage. The perpetually professed consecrated women in each of the communities were categorized based on their age and nationalities, using stratified sampling technique. The five locations were randomly selected, since every community had an equal chance of participating.

In addition, the second stage involved a simple random sampling method to get sample sizes. This approach was used as a first step to map out and understand approximately how many consecrated women were there in the study area before the final sample could be calculated. Aggarwal and Ranganathan (2019) stated that simple random sampling allows the researcher to randomly select a subset of individuals from a target population where each member of the group has an equal chance of being selected for participation during the study. Simple random technique is usually used in quantitative research, and this permitted the researcher to select a suitable number of participants for statistical analysis of the study. Data came from five locations and their respective target population; Adams (450) had a sample size of 76, Bogani (500) with a sample size of 84, Comboni (250) had the sample size of 42, Hardy (300) with a sample size of 51, and Langata (400) utilized a sample size of 67. Here, in order to select the research participants, the researcher employed a computer-based Random Number Generator (Stat Trek, 2012). The predicted and

precise number of respondents who took part in the survey was provided by Computer-Based Random-Number Generator (CBRNG) at random. Therefore, 352 participants (including 10% of 320, for addressing attrition) who were consecrated women were chosen when the appropriate numbers of participants from each site had been chosen, and they were asked to fill the questionnaires.

### **3.6.2 Sample Size Determination**

This refers to the number of research respondents, observation elements or items that a researcher intends to examine in order to allow generalization of the findings to the bigger population (Bryman, 2016). The formula of Krejcie and Morgan (1970) was used to figure out the sample size of the study. It applied a 95% confidence interval and an approximate error of 5%.

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

Where;

S = stands for the requisite sample size

$x^2$  = the table value of Chi-square for 1 degree of freedom at the desired confidence level (i.e. 3.841)

N= the population size

P= the population proportion (0.50 is used to provide the maximum sample size)

1 – P = estimated percentage of failures

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

Hence, based on the target population of study 1,900 and applying a 95% confidence interval with an approximate error of 0.05, the results are processed in the calculation as; -

$$S = \frac{1.96^2 \times 1900 \times 0.5(1-0.5)}{0.05^2 \times 1900 + 1.96^2 \times 0.5(1-0.5)} = \frac{1140475}{3569} = 319.55$$

Therefore, the sample size of this research was rounded up to 320 respondents.

In order to address the concern of attrition in data collection within sample size, 10% of the participants and questionnaires was added in this regard. According to Mugenda and Mugenda (2003), attrition in sample size is the loss, withdrawal of a participant, misplacement or damage of a research questionnaire during data collection or during data analysis. Mugenda and Mugenda (2003) recommends that 10% is enough to address attrition. Due to this, additional 32 participants were included, and 10% of 320 = 32. Thus, with the concern of attrition, the total sample size for this research was 352 participants.

### 3.6.3 Sampling Frame

This entails the list of the entire population of a researcher's interest from which the sample is picked (Bryman, 2016). Thus, Table 1 showed the sampling size for the perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

**Table 1**

*Proportionate Stratified Random Sampling Technique*

<b>Locations</b>	<b>Target Population</b>	<b>Percentile</b>	<b>Sample Size</b>
Adams	450	23.7%	76
Bogani	500	26.3%	84
Comboni	250	13.2%	42
Hardy	300	15.8%	51
Langata	400	21.0%	67
Total	1,900	100%	320

In Table 1, the target population of this study was perpetually professed consecrated women in Nairobi Archdiocese, drawn from five locations with their respective target population. The percentiles were drawn from the target population from each location after carrying out the following calculations; the target population of each location was divided by the total target population (1900) and then multiplied by 100% in order to get the percentile of each location. After getting the percentile of each location, five percentiles were added in order to get a total of 100% as shown in the table above. The sample sizes from all the locations were determined using the formula of Krejcie and Morgan (1970). Therefore, in order to arrive at the sample size of each location; the target population of each location was divided by the total population of the study (1900) and then multiplied by the total sample size (320).

In this regard, the target population at Adams is 450, whereby its percentile is 23.7 and the sample size of 76 perpetually consecrated women. The target population at Bogani is 500, had 26.3% and the sample size was 84 perpetually professed consecrated women. Also, Comboni (250)

of 13.2%, with a sample size of 42. The target population from Hardy was 300 of 15.8%, having the sample size of 51 perpetually professed consecrated women. Lastly, the target population of Langata was 400 of 21.0%, then had a sample size of 67. Therefore, from the target population of 1,900, having a percentile of 100%, the sample size for this study was 320 perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

### **3.7 Research Instruments**

A research instrument is a device that a researcher uses to gather information for the purpose of answering research questions (Flick, 2017). A questionnaire with measuring scales was utilized in this study to gather information from the respondents. This study used a social demographic questionnaire, Positive living scale and the Berlin social support scale in this investigation.

The social demographic questionnaire included; ages of participants, level of education and years in religious life. Also, a collection of self-report questionnaires known as the Berlin Social Support Scales (BSSSS) created by Von Schulz and Schwarzer (2003). It had 24 items and was made up of six distinct scales that measured six different aspects of support: (1) perceived availability of assistance; (2) need for support; (3) seeking support; (4) actually receiving support; (5) providing support; and (6) protective buffering. A 5-point Likert scale was used to gauge social support. Social support scales were measured on 5-point Likert scale and scored, where 1 means Strongly Disagree, 2 means Disagree, 3 means Undecided, 4 means Agree, and 5 means Strongly Agree. Sum scores on all the 24 items. Highest score was 120, lowest score was 1. Higher scores ranged from 90-120, moderate scores from 40-89, while low scores ranged from 1-39.

The positive living scale was developed by Caprara et al. (2009). There were eight items on the scale. Items 5, 7, and 8 represented a person's positive image of themselves, item 2 their level of life satisfaction, items 1 and 4 their optimistic outlook on the future, item 3 their trust in other people, and item 6 their pessimistic outlook on the future, which was the item with the lowest score. It is rated on a 5-point Likert scale, with 1 denoting "strongly disagree," 2 meaning "disagree," 3 denoting "undecided," 4 representing "agree," and 5 meaning "strongly agree." The sum of the 8 items was used to determine the final score. Higher scores indicated higher positive living. A score ranging from 1-49 (Low positive living), 50-95 (Moderate positive living) and 96-140 (High positive living).

### **3.7.1 Reliability of Instruments**

Pratt and Yeziarski (2018) alluded that reliability of an instrument refers to the test of extent to which the tool yields consistent outcomes after being applied repeatedly. It measures the precision, repeatability, and credibility of a research tool. Reliability was measured using Cronbach's alpha coefficient to find out the internal consistency. An alpha level of 0.70 or above will be acceptable, where the Cronbach's alpha ( $\alpha$ ) value of 0.7 and above indicates a satisfactory measure of internal reliability.

The Berlin Social Support Scale (BSS) was found to be reliable, as confirmed by DiMillo et al. (2017) in their study among 137 English and French language melanoma patients in Canada. In the validation sample (melanoma patients; N=137), internal consistency for subscales was: Cronbach's alpha for perceived social support (8 items) is .83, for received social support (overall score, (11 items) is .83, for need for support (4 items) is .63, for seeking support (5 items) is .81, and for protective buffering (6 items) is .82. The internal logic made social support available. The

validity of the positive living scale was established. This was also used in a study carried out by Roomaney (2019) in South Africa among women diagnosed with breast cancer and its Cronbach's alpha = .81.

### **3.7.2 Validity of Instruments**

Validity of instruments is a process of validation of the instrument in order to increase its level of dependability for accurate information (Vogel & Draper, 2017). The researcher undertook content and construct validation as well as internal consistency of the questionnaire. Operationalization and reviewing of the items in the questionnaire ensured that the intended measurement of the variables be measured effectively by the research tool. The validity of the Berlin Social Support Scale (BSS) has been demonstrated in several studies by Schulz and Schwarzer (2003; 2004). The positive living scale was also found to be valid in research conducted by Guido et al., (2012) among adults in the USA (N= 1,187), Japan (N= 281), and Spain (N= 302).

### **3. 8 Pre-testing of Instruments**

According to Faux (2010), pretesting means testing a set of questions or the questionnaire to be used on some of the target population. It allows making any essential adjustments so as to increase credibility of results. Based on this regard, the pre-testing sample was purposely identified from the perpetually professed consecrated religious students in Tangaza University College. Here, 32 equivalent 10% of the sample size (320) was used for the pre-testing. Mugenda and Mugenda (2003) backed this procedure and recommended that 1-10% of the pre-test sample was enough. The procedure for the pre-test was that the researcher sought permission from the programme leader of the institution of spirituality and religious formation. Upon the approval, during lunch break, the researcher proceeded to the class to administer the questionnaires to the purposively identified

participants. The researcher informed the participants of the nature of the research, and that the participants had the right to withdraw from participating at any time. There was a time allocation of 20 minutes given to the participants. At the end of the response, there was a debriefing session of 10 minutes, and the researcher thanked the participants for availing themselves, then brought the session to an end. After collecting the questionnaires, the researcher ran them in the SPSS. The researcher then proceeded to perform statistical operations using Cronbach's alpha in order to determine the reliability of the instruments. This enabled the researcher to find out whether the participants understood the objectives of the study or not.

### **3.9 Data Collection Procedure**

According to Flick (2017), collection of inaccurate data can lead to misleading of the findings of the research; to safeguard a smooth efficient data collection process; the researcher obtained all the necessary approvals before beginning fieldwork. This included getting a research letter of authorization from the Tangaza University Research Ethics Committee (TUREC), which is part of the college's director of post-graduate studies. In order to do fieldwork, the researcher additionally got approval from NACOSTI, the National Council of Science, Technology, and Innovation. In order to collect data from the study's numerous locations, a letter of consent was also requested from the association of sisterhoods of Kenya (AOSK). The researcher obtained respondents' free and informed consent. Two degree-holding research assistants were hired by the researcher, and both got training in the distribution and collecting of questionnaires from respondents. This was done to ensure effective time and data management. Questionnaires were distributed to the participants. The research assistants waited in the religious houses until the questionnaires were filled, and the participants were given adequate time of 30 minutes to respond

to the questions. Afterwards there was a debrief that was conducted by a trained counselling psychologist.

### 3.10 Data Analysis

Heyvaert et al. (2016) stated that data analysis is a systematic and rigorous scrutiny of collected data to determine patterns and with the ultimate goal of using the processed information for writing a report, making conclusions and recommendations. In this research, quantitative data collected was analysed with the use of descriptive and inferential statistics. Table 2 further illustrated a detailed data analysis.

**Table 2**

*Data Analysis*

<b>Data analysis of:</b>	<b>Variable type</b>	<b>Purpose of the test</b>	<b>Type of the test</b>
Demographic characteristics	Categorical	Gather information about demographics. Characteristics	Frequencies, percentiles, Central tendency (M, SD)
Objective One	One scale	To measure the levels.	Descriptive statistical score
Objective Two	One scale	To measure the levels.	Descriptive statistical score
Objective Three	Categorical scale and one scale	Test relationship between categorical scale variables	One- way ANOVA
Objective four	Two Scales	Test relationship between two scale variables	Pearson's Correlation Coefficient
Hypotheses H <sub>0</sub>	Three categorical & One scale	Test relationship between categorical and one scale variable	One-way ANOVA
Hypotheses H <sub>0</sub>	Two scales	Test relationship between two scale variables	Pearson's Correlation Coefficient

According to table 2, the findings of this study was presented in frequencies and percentages. Levels of positive living and levels of social support were scored and measured

respectively using the descriptive statistical score so as to gauge their various levels. The third research objective, which intended to determine the relationship between positive living and demographics among perpetually professed consecrated women, was analysed using One Way ANOVA test. The Pearson's Coefficient Correlation analysis was used to investigate the research objective four. The hypothesis testing aimed at 'rejecting' or 'accepting study presumptions. One-way ANOVA test was used to carry out the investigation on the first null hypothesis while Pearson's Correlation Coefficient was used to carry out the investigation on the second null hypothesis. To conduct a mathematical analysis of the data, the IBM statistics 25 edition of SPSS was used. Tables and pie charts showed the statistical test's findings.

### **3.11 Ethical Considerations**

These are principles that help guide research design based on the best practices of conducting empirical social studies (Heyvaert et al., 2016). After obtaining ethics clearance from TUREC; Tangaza University Research Ethics Committee, permission from National Commission of Science, Technology and Innovation (NACOSTI), a letter of authorization from the Association of Sisterhoods of Kenya (AOSK) and informed consent from the respondents, the researcher proceeded with data collection. Some of the fundamental principles were observed; the researcher informed the potential participants about the essence of this research and the need for them to participate without being compelled in any way. The researcher also protected the respondents from any possible harm as a result of their involvement in the study.

Confidentiality entails an obligation on the part of the researcher to make sure that any use of information acquired from or shared by human subjects respects the dignity and autonomy of the respondents (Bos, 2020). The researcher stood by the ethical obligation of confidentiality. The researcher did not request for the participants' personal identity; their actual names or other

sensitive personal information were not included in the questionnaire during data collection, the responses were recorded, such that they do not reveal the participants' identity, and that their information is not publicized during discussion. All the information from the respondents was used for academic purposes only.

With regards to anonymity, the researcher ensured that the research be conducted, the personal identifying information like names, addresses, place of work, of the research participants were not included because participants have a right to remain anonymous during the process of collecting as well as analysing data and also in discussion of findings. Additionally, the researcher made sure that the respondents and their information was handled with care and utmost accountability.

Also, the respondents were sensitized on the right to cease participation at any step of the data collection process. At the same time, they were encouraged to seek clarifications at any given time and withhold any personal information they may not be willing to divulge to the researcher without any form of negative consequences. The researcher had no intention of harming anyone, and there was no deception during the research. The researcher recruited two research assistants who were degree holders, to help in the distribution of the questionnaires. The participants were given 30 minutes to respond to the questionnaire, after which debriefing was carried out by a qualified Counselling Psychologist.

### **3.12 Envisaged Impact of the Study**

It is hoped that this study may bring out a lot of useful insights about the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. In particular, the outcome of this research may greatly help in

shedding light on the levels of positive living and levels of social support among perpetually professed consecrated women in Nairobi Archdiocese. The study may provide very useful information regarding the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi. Thus, the study may create a significant mark on the lives of perpetually professed consecrated women in the Archdiocese of Nairobi by revealing how they can enhance positive living through social support.

### **3.13 Chapter Summary**

The chapter gave some explanations to the various methodologies that were to be used. It discussed the epistemology, research design, study location, target population, sampling design, sampling technique, and sample size determination. It also discussed the research tools, pre-testing of tools, validity, reliability, and methods for gathering and analyzing data. The chapter concluded with ethical considerations and then the envisaged impact of the study. The next chapter discusses the findings.

## CHAPTER FOUR

### FINDINGS

#### 4.1 Introduction

This chapter presents the findings of the study. The chapter starts with the response rate of the research respondents, it presents the reliability statistics of positive living and social support scales. It also presents the demographic characteristics of respondents, and then concludes with findings of the study in line with the objectives of the study respectively.

#### 4.2 Response Rate

This section shows the response rate of the questionnaires distributed to the research participants. The researcher targeted a population of 1900 perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya from whom a sample of 320 consecrated women was drawn using Krejcie and Morgan (1970) formula. The researcher used two standardized scales and the outcomes are presented in Table 3.

**Table 3**

*Response Rate*

<b>Sample size</b>	<b>Distributed Questionnaires</b>	<b>Returned Questionnaires</b>	<b>Not returned</b>	<b>Spoiled</b>	<b>Properly filled Questionnaires</b>
320	352	338	14	18	320

As seen in Table 3 above, the sample size of respondents was 320. In order to address the concern of attrition, the researcher produced 32 extra questionnaires to make up 352 questionnaires. This was in anticipation that some questionnaires may not be returned and others may not be well

filled while some may get spoiled. Therefore, the number of questionnaires that were distributed to the perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya was 352. Out of the 352 questionnaires that were distributed, 14 of the questionnaires were not returned. In this regard, 338 questionnaires were given back to the researcher, and 18 of the questionnaires were not properly filled and hence discarded. They were discarded because some of them were half-filled, while others had missing pages, hence rendering the 18 questionnaires invalid. The remaining 320 questionnaires were properly filled and were used for data analysis. Therefore, this research had a 90.9% response rate as per the intended sample size of the study.

#### 4.3 Reliability Statistics of Positive Living and Social Support Scales

A test was conducted to find out the reliability of the internal consistency of the positive living and social support scales respectively. The SPSS version 25 was used to carry out this investigation. According to Cronbach (1951), the alpha analysis of  $\alpha < .5$  is considered undesirable;  $.5 \leq \alpha < .6$  is considered poor;  $.6 \leq \alpha < .7$  is considered acceptable;  $.7 \leq \alpha < .9$  is considered good; and  $\alpha \geq .9$  is considered excellent. Findings are presented in Table 4.

**Table 4**

*Reliability statistics of scales*

<b>Name of scales</b>	<b>Cronbach's Alpha</b>	<b>N of Items</b>
Positive Living Scale	.743	28
Social Support Scale	.864	24

As seen in Table 4, results of the reliability test show that the positive living scale (on a 5-point Linkert scale) had an alpha of  $\alpha = .743$ , having the total number of 28 items, and this is considered acceptable. Social support scale also (on a 5-point Linkert scale) had an alpha of  $\alpha = .864$ , having a total number of 24 items, which is considered to be acceptable.

## 4.4 Demographic Characteristics

Data was gathered under the following demographics; age, level of education, and years in religious life. The results for demographic information are presented in Tables and Figures.

### 4.4.1 Age of Participants

An analysis was carried out to ascertain the demographic of age among the perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The outcomes are presented in Table 5.

**Table 5**

*Age of participants*

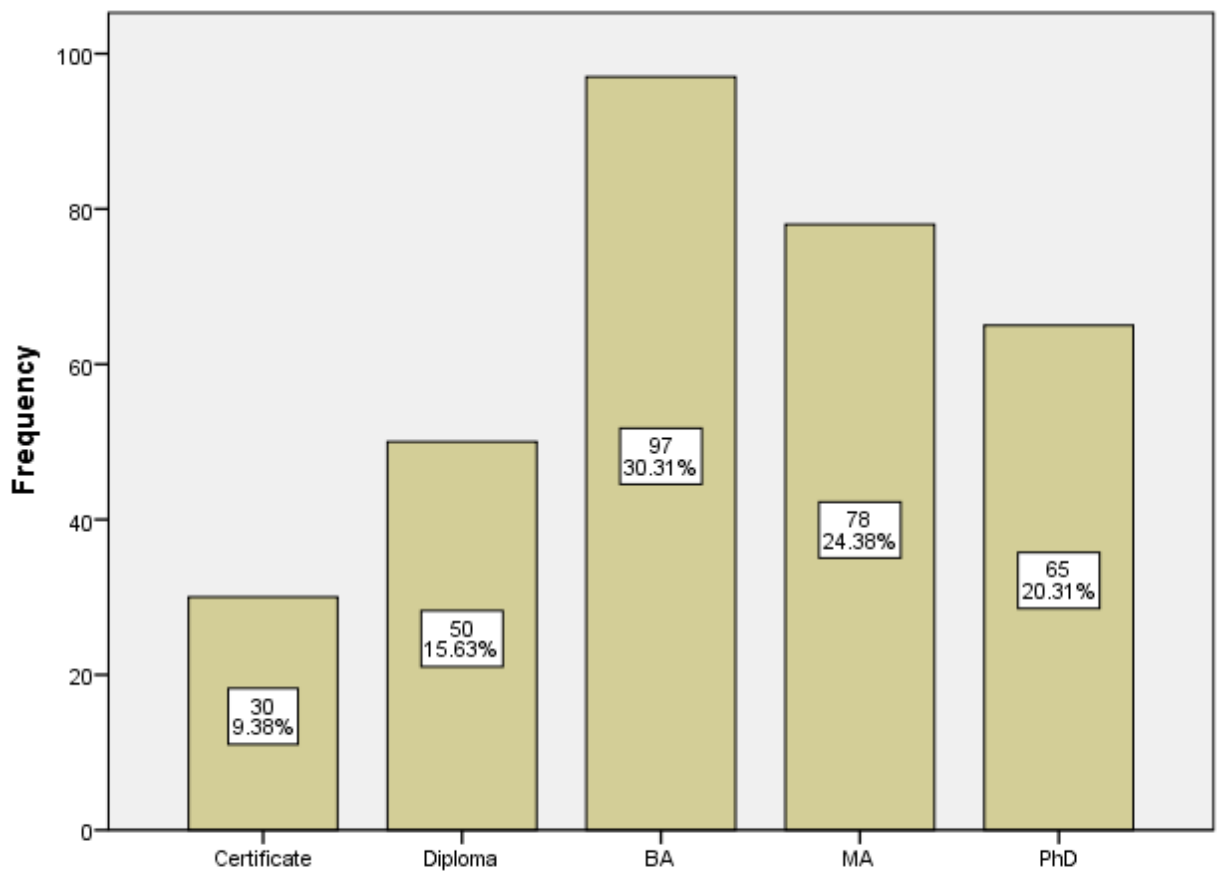
<b>Ages bracket</b>	<b>Frequency</b>	<b>Percentage</b>
30-35	66	20.6%
36-40	77	24.1%
41-45	15	4.7%
46-50	16	5.0%
51-55	8	2.5%
56-60	60	18.7%
61-65	53	16.6%
66-70	25	7.8%
Total	320	100

As seen in Table 5, findings showed that 24.1% (n = 77) of the participants were at the age range of 36-40 years, 20.6% (n = 66) of the participants were at the age range of 30-35 years, 18.7% (n = 60) were at the age range of 56-60 years, 16.6% (n = 53) were within 61-65 years, 7.8% (n = 25) were under 66-70 years, 5.0% (n = 16) were within the age range of 46-50 years, 4.7% (n = 15) of the participants were at 41-45 years, while 2.5 % (n = 8) participants were the lowest age bracket at 51-55 years.

#### 4.4.2 Level of education

An analysis was carried out to ascertain the demographic of level of education among the perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The outcomes are presented in Figure 2.

**Figure 2**  
*Level of education of participants*



As seen in Figure 2, findings showed that 30.31% (n = 97) of the participants had BA, 24.38% (n = 78) of the participants had MA, 20.31% (n = 65) of the participants had PhD, while 15.63% (n = 50) and 9.38% (n = 30) were Diploma and Certificate holders respectively.

#### 4.4.3 Years in religious life

An analysis was carried out to ascertain the demographic of years in religious life among the perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The results are presented in Table 6.

**Table 6**

*Years in religious life of participants*

<b>Years bracket</b>	<b>Frequency</b>	<b>Percentage</b>
1-10	73	22.8%
11-20	140	42.6%
21-30	63	19.7%
31-40	29	10.2%
41-50	15	4.7%
Total	320	100

As seen in Table 6, results indicated that 42.6% (n = 140) of the participants had been in the religious life within the range of 11-20 years, 22.8% (n = 73) of the participants had been in the religious life within the range of 1-10 years, 19.7% (n = 63) of the participants had been in the religious life within the range of 21-30 years, 10.2% (= 29) had been in the religious life within the range of 31-40 while 4.7% (n = 15) of the participants were the lowest, and have been in the religious life in the years bracket 41-50. The possible reason for the highest number of sisters who have been in religious life in the years 11 to 20 may be that the sisters are still in their youthful age and most of them are studying while others are working in various Church departments and educational institutions in Nairobi Archdiocese. The lowest number of sisters who have been in religious life were those from 41 to 50 years. These sisters are possibly at their adulthood stage and might be at the age of 65 years and above. Some of them have retired from work.

#### 4.5 Levels of Positive Living among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya

The first objective of this study was to examine the levels of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Descriptive statistical analysis was conducted, where data was computed and scored to measure the levels of positive living. In this regard, 28 statements were used to measure the levels of positive living. Each of the statements was measured on a 5-point Likert scale and was scored; 1 = Strongly disagree, 2 = Disagree, 3 = Undecided, 4 = Agree, and 5 = Strongly agree. The lowest possible score a participant could get was 1 and the highest possible score a participant could get was 140. The levels of positive living were then scored; 1-49 (low level of positive living), 50-95 (Moderate level of positive living), 96-140 (High level of positive living). The outcomes are presented in Table 7.

**Table 7**  
*Levels of positive living*

<b>Levels</b>	<b>Frequency</b>	<b>Percentage</b>
Low	34	10.6%
Moderate	110	34.6%
High	176	54.8%
Total	320	100%

As seen in Table 7, findings indicated that 54.8% (n = 176) of the respondents scored a high level of positive living, 34.6% (n = 110) of the respondents scored a moderate level of positive living, while 10.6% (n = 34) had a low level of positive living. From the findings, it indicated that most (54.8%) of the respondents had experienced a high level of positive living while a few of them had a low (10.6%) level of positive living.

#### 4.5.1 Descriptive Statistics

Descriptive statistical analysis of data was carried out to determine the mean score of Positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Findings are tabulated in Table 8.

**Table 8**

*Descriptive Statistics on Positive living*

	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
Positive living	320	74.00	140.00	119.9969	13.32684

According to Table 8, the mean score for positive living was 119.9969, and the SD was 13.32684. The mean score of positive living at 119.9969 out of a score of 140. This indicated that the level of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi Kenya, was high. This indicated that the sisters were living positively due to the positive attitude they possess. They took positive actions and were also optimistic with life and were generally happy.

#### 4.6 Levels of Social Support among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya

The second objective of this research sought to investigate the levels of social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Descriptive statistical analysis was carried out, and data was computed and scored to measure the levels of social support. Therefore, 24 statements were used to measure the levels of social support. Every statement was measured on a 5-point scale and was further scored where; 1 = Strongly disagree, 2 = Disagree, 3 = Undecided, 4 = Agree, and 5 = Strongly agree. The lowest score a

participant may get was 1. The highest score a participant may get was 120. The levels of social support were scored as follows; 1-39 (low level of social support), 40-89 (Moderate level of social support), 90-120 (High level of social support). The findings are presented in Table 9.

**Table 9**

*Levels of social support*

<b>Levels</b>	<b>Frequency</b>	<b>Percentage</b>
Low	25	7%
Moderate	144	44.6%
High	151	48.4%
Total	320	100%

According to Table 9, results revealed that 48.4% (n = 151) of the participants had high level of social support, 44.6% (n = 144) scored a moderate level of social support, while 7% (n = 25) of the participants were at a low level of social support.

#### **4.6.1 Descriptive Statistics**

Descriptive statistical analysis of data was carried out to determine the mean score of Positive living and Social Support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Findings are reported in Table 10.

**Table 10**

*Descriptive Statistics on Social Support*

	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
Social support	320	52.00	120.00	98.0594	9.31594

According to Table 10, the average score on each scale is contained in the mean column. The mean score predicted a specific level where the participants of the study were with regards to

positive living and social support. The mean score for Social support was 98.0594, and the SD was 9.31594. The mean score of social support at 98.0594 out of a maximum score of 120 indicated that the level of social support among perpetually professed consecrated women in the Archdiocese of Nairobi Kenya, was high. The high level of social support indicated that the sisters received support from their fellow sisters, their families and the people they work and interact with.

#### **4.7 Relationship between Demographic Characteristics and Positive Living among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya**

The third objective of this research intended to investigate the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Pearson’s correlation coefficient analysis was conducted between age and positive living.

##### **4.7.1 Relationship between Age and Positive living**

Pearson correlation analysis was conducted between demographic of age and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Results are presented in Table 11.

**Table 11**

*Relationship between Age and Positive living*

		Age	Positive living
Age	Pearson Correlation	1	.078
	Sig. (2-tailed)		.165
	N	320	320
Positive living	Pearson Correlation	.078	1
	Sig. (2-tailed)	.165	
	N	320	320

As seen in Table 11, findings revealed that there was no relationship between age and positive living ( $r = .078$ ;  $P = .165$ ) since the P value (.165) was greater than 0.05, this indicated no statistical significance. This implies that one's age is not related to positive living. Age may not be a contributory factor to positive living. Other factors such as spirituality, meaningful pastoral engagement and personal determination could be some of the factors that contribute to positive living. Therefore, there was no statistically relationship between age and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

#### 4.7.2 Relationship between level of education and Positive living

An ANOVA test was performed to evaluate the relationship between level of education and positive living. Results are presented in Table 12.

**Table 12**

*ANOVA Test on relationship between level of education and Positive living*

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	407.557	4	101.889	1.177	.321
Within Groups	27277.440	315	86.595		
Total	27684.997	319			

As seen in Table 12, the findings of the ANOVA indicated that there was no statistically significant relationship  $F(1.177, 315)$ ,  $p = .321$  ( $p \geq 0.05$ ) between level of education and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

#### 4.7.3 Relationship between years in religious life and Positive living

The Pearson correlation analysis was conducted to examine the relationship between years in religious life and positive living. The outcomes are presented in Table 13.

**Table 13***Relationship between years in religious life and positive living*

		Years in religious life	Positive living
Years in religious Life	Pearson Correlation	1	-.008
	Sig. (2-tailed)		.881
	N	320	320
Positive living	Pearson Correlation	-.008	1
	Sig. (2-tailed)	.881	
	N	320	320

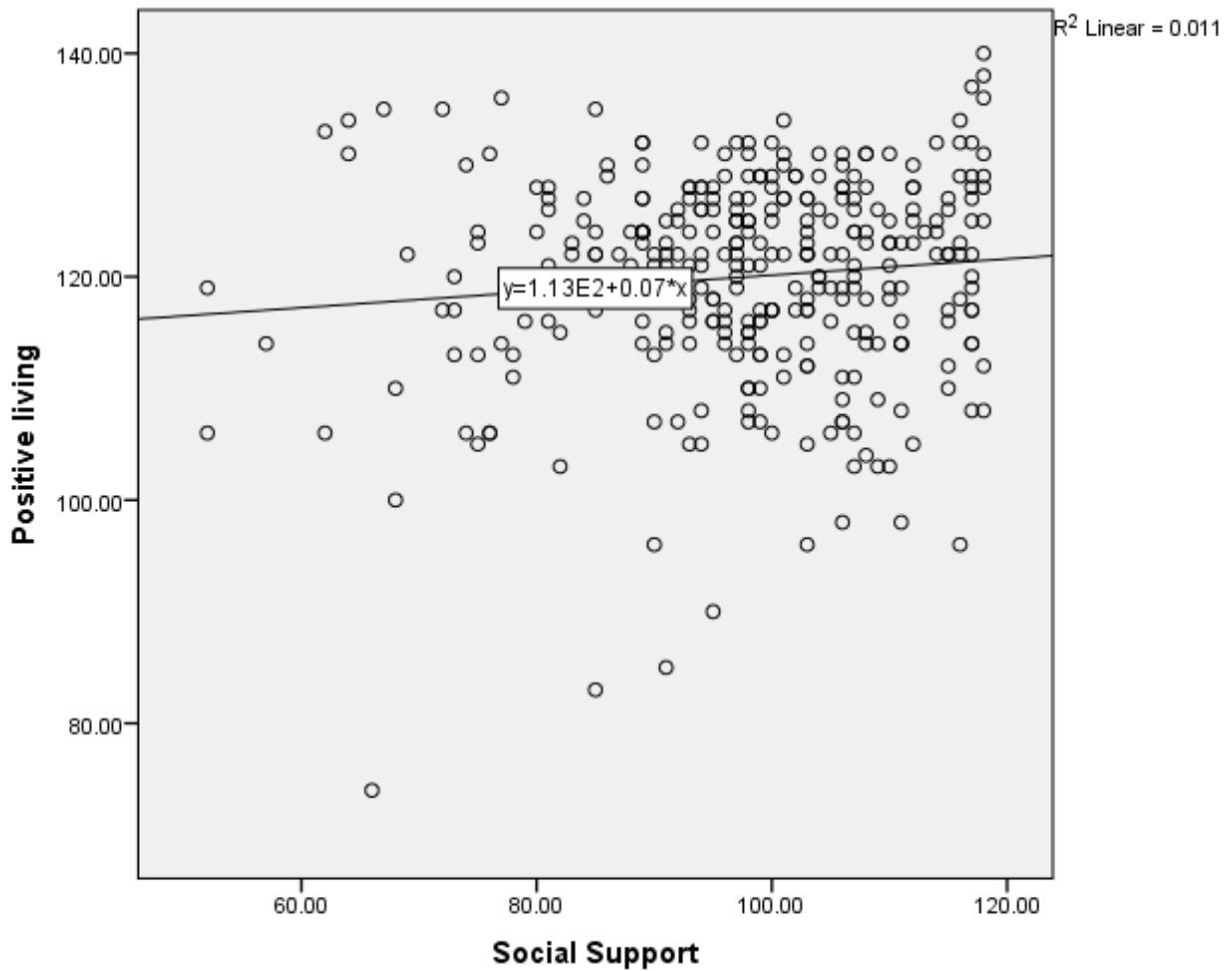
As seen in Table 13, findings from the Pearson correlation analysis showed that there was no relationship between years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = -.008$ ;  $P = .881$ ), since the P value (.881) was greater than 0.05, this indicated no statistical significance. This implies that one's duration in religious life is not related to positive living. Therefore, there is no relationship between years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

#### **4.8 Relationship between Positive Living and Social Support among Perpetually professed Consecrated Women in the Archdiocese of Nairobi**

The fourth objective of the research sought to establish the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi. The scatterplot was carried out to evaluate the assumption of homoscedasticity and the linear association between positive living and social support. The Pearson's correlation analysis was conducted to determine the relationship between positive living and social support. Findings are presented in Table 14.

**Figure 3**

*Relationship between Positive Living and Social Support*



The inspection of the scatterplot was done in Figure 3 to evaluate the assumption of homoscedasticity and assess the linear association among variable A and B. The result of the inspection of the scatterplot suggested that the assumption of homoscedasticity was met and that a linear (0.011) association existed among positive living and social support surveys.

**Table 14***Relationship between positive living and social support*

		Positive living	Social support
Positive living	Pearson Correlation	1	.104
	Sig. (2-tailed)		.042
	N	320	320
Social support	Pearson Correlation	.104	1
	Sig. (2-tailed)	.062	
	N	320	320

Based on Pearson's correlations analysis, as seen in Table 14, findings from the analysis revealed that there was a weak positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = .104$ ;  $P = .042$ ).

#### **4.9 Relationship between Demographic Characteristics and Positive Living**

An ANOVA test was performed to evaluate the null hypothesis that states that; there is no significant relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Levels of education, years in religious life, age and positive living were examined. The findings are shown in Table 15.

**Table 15***ANOVA Test on relationship between demographic characteristics and positive living*

		<b>Sum of Squares</b>	<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>
Levels of Education	Between Groups	98.912	43	2.300	1.675	.008
	Within Groups	379.075	276	1.373		
	Total	477.988	319			
Years in Religious Life	Between Groups	2001.889	43	46.556	.942	.579
	Within Groups	13640.233	276	49.421		
	Total	15642.122	319			
Ages	Between Groups	3790.129	43	88.143	1.711	.006
	Within Groups	14217.859	276	51.514		
	Total	18007.988	319			

According to Table 15, ANOVA test between levels of education and positive living showed a significant relationship  $F(1.675, 276)$ ,  $p = .008$ ,  $p \leq 0.05$  between levels of education and positive living. This null hypothesis was therefore rejected.

Regarding years in religious life and positive living, the findings of the ANOVA revealed that there was no statistically significant relationship  $F(.942, 276)$ ,  $p = .579$  ( $p \geq 0.05$ ) between years in religious life and positive living. This affirmed the null hypothesis. Also, results for age and positive living further pointed significant relationship  $F(1.711, 276)$ ,  $p = .006$  ( $p \leq 0.05$ ). Therefore, the null hypothesis of this study was rejected.

#### **4.10 Hypothesis Testing**

Pearson's correlations analysis was conducted to examine the second research hypothesis that states that; there is no significant relationship between positive living and social support among

perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The results are shown in Table 16.

**Table 16**

*Relationship between positive living and social support*

		Positive living	Social support
Positive living	Pearson Correlation	1	.104
	Sig. (2-tailed)		.042
	N	320	320
Social support	Pearson Correlation	.104	1
	Sig. (2-tailed)	.062	
	N	320	320

According to Pearson’s correlations analysis, Table 16 revealed that there was a positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = .104$ ;  $P = .042$ ). The null hypothesis of this study that states that there is no significant relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi Kenya, was also rejected.

#### **4.11 Limitations of the Study**

The first limitation was the busy schedule of the perpetually professed consecrated women. The respondents were always busy engaged in their various apostolates during the day while others were students in various institutions in Nairobi. Therefore, it was not easy to get some of them in their religious communities. Sometimes the researcher had to visit the religious communities in the evenings when most of the sisters had returned home from their places of work. Also, at times the researcher had to drop the questionnaires and then pick them at a later date. This led to some questionnaires getting lost and some were not properly filled since the respondents had not received

direct explanation from the researcher on how to fill the questionnaires. However, this was sorted out by the 10% inclusion of attrition. Also, the researcher had to communicate to the religious superiors in advance and make appointments to find out the exact time and day the sisters would be available for data collection.

The second limitation was that in some religious communities, some superiors were not always available when the researcher visited their religious communities. Therefore, the researcher had to wait for them to return in order to give the sisters permission to fill the questionnaires. To overcome this limitation, the researcher had to seek permission from the superiors through phone calls and sometimes the researcher could drop and pick the questionnaires at a later date.

The third limitation was that some sisters were not able to fill the questionnaires. This was because some of them were elderly and were not able to read and understand well the questionnaires. Some sisters had health problems due to old age and their religious superiors would not allow them to be subjected to that kind of exercise. To overcome this limitation, the researcher had to visit more religious communities in order to get the required number of respondents.

## CHAPTER FIVE

### DISCUSSION

#### 5.1 Introduction

This chapter discusses the findings from the analyzed data. The discussions are conducted according to the objectives of the research, which focused on the levels of positive living, levels of social support, relationship between demographic characteristics and positive living, and to establish the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Discussion of findings are confirmed with the existing literature.

#### 5.2 Respondents' Demographic Characteristics

The demographic characteristics describe a collection of features of the population of the study (Fakhrul & Akter, 2019). This study considered age, levels of education, and years in religious life as the core demographic features of the study. Statistics revealed that age, levels of education and years in religious life presented insignificant relationship with positive living. Also, the highest ages of the participants was between 36-40 years, being 24.1% (n = 77), while 2.5 % (n = 8) of participants were the lowest ages between 51-55 years. BA holders were the highest participants in the study at 30.31% (n = 97), while certificate holders were the lowest participants in the study at 9.38% (n = 30). With regards to years in religious life among the participants of the study, results indicated that 42.6% (n = 140) were the highest participants who had been in religious life within the years 11-20, while 4.7% (n = 15) of the participants were the lowest, and they had been in religious life within the years 41-50.

### **5.3 Levels of Positive Living among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya.**

The first objective of this study was to examine the levels of positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Findings indicated that 54.8% (n = 176) of the respondents scored a high level of positive living, 34.6% (n = 110) of the respondents scored moderate levels of positive living, while 10.6% (n = 34) had a low level of positive living. These findings possibly demonstrated that the perpetually professed consecrated women were experiencing high levels of positive living while very few of them had a low level of positive living. The low level of positive living may possibly be revealing that some of the perpetually professed consecrated women were not happy in the life they had professed to live. It could be that they are finding the life very challenging and difficult to live. Mutuku et al. (2021) affirmed that the experience of a low level of positive living among some religious women may be as a result of emotional crisis from remote disappointments instigated by an inauthentic community living. Low positive living made some of the perpetually professed consecrated women to experience unfulfilled life of being a religious. Some experienced the issue of regret, unforgiveness, and lack of peaceful cohabitation.

Mwikali et al. (2022) also held that in some cases, some of the disappointments and frustrations arise when issues to do with equality and provision of equal opportunities arise among consecrated religious women. These challenges tend to lower their levels of positive living in the community. Also, the perpetually professed consecrated women who had a moderate level of positive living may work to improve and so possibly move towards a high level of positive living. A consistent reflection on their divine mandate to be partakers of being a witness to the gospel of Christ, may enhance their growth in positive living.

Positive living may be crucial for consecrated women as it possibly contributes to living their calling to evangelization, and being witnesses of the gospel. Individuals with high levels of positive living may have better mental health and good quality of life outcomes based on the reason that they could develop internal and external mechanisms that may help them cope with the adversities on life course as well as the challenges that emanate from community living. Also, as religious women who vowed to be heralds of the Word of Christ, it is possible that with the high level of positive living among the participants, it could imply that they derive meaning, motivation, courage, and satisfaction with life from the Christian spirituality. Vitorino et al. (2018) postulated that positive living was one factor that keeps the religious attached to their services, and high level of positive living comes with several indications like satisfaction with life, church support, faith in the future and realization of goals as community members.

This finding corroborated with the findings of Kim-Prieto and Miller (2018) in the USA, who established that more than 62% of the study participants in the research declared that religiosity significantly contributed to individuals' level of happiness and positive living by reducing the amount of distress they would otherwise encounter. The strength of positive living was high and stronger for the participants who were experiencing distress due to some inevitable life events. Thus, positive living enhanced productivity and fruitfulness among the consecrated religious women.

#### **5.4 Levels of Social Support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya**

The second objective of this research sought to investigate the levels of social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Results revealed that 7% (n = 25) of the participants were at a low level of social support, 44.6% (n = 144)

scored moderate levels of social support, while 48.4% (n = 151) of the participants had a high level of social support. With regards to the findings on low levels of social support among the consecrated women, it is likely that members who were at a low level (7%) of social support may be that they could be lacking a few networks of friends, relatives and had an unsupportive religious community. Francis (2020) affirmed that low perception of social support is an indication that the necessary support may not always be readily available. For instance, instrumental support such as money and housekeeping, emotional support, educational support and informational support may not be readily forthcoming. This dilemma can ultimately lead to more frustrations to the individuals involved.

Subsequently, Mutuku (2021) also stated that low perception of social support had manifested in a number of behavioral issues among some perpetually professed sisters such as bitterness, jealousy, and regret on being in religious life, aggressiveness, lack of forgiveness, quarrelling, and constant gossiping among some of the consecrated women. This finding is similar to the findings of the Association of Consecrated Women of Eastern and Central Africa (ACWECA, 2014), which established that some members of the consecrated women have experienced deeper emotional wounds in their various communities. Their research revealed a low level of social support among the professed sisters, and this reality was visible in the high numbers of departure of women from consecrated life both after initial formation and at an advanced age in spite of the thorough religious formation.

More findings from this study indicated that the participants of this study experienced good social support from the community and outside the community. It could be that the consecrated women are having a good quality of life amidst the challenge of being a religious in this contemporary life. The consecrated women could be having superiors who care for the needs of their members, by creating a conducive environment and in offering holistic support.

Also, the possibility that the perpetually professed consecrated women were at the high level (48.4%) and moderate level (44.6%) of social support are revealing that the women were having a good network of friends, relatives and vibrant support systems in the religious community that responded to some challenges that the consecrated women were experiencing, as they tried to adhere to their religious and divine mandate of evangelization. Adams et al. (2017) admitted that network of social support played a central role in helping humans to improve their capacity to manage stressful situations. This included alleviating emotional distress and promoting lifelong mental health. Bello (2015) also submitted that effective social support enhances self-esteem, and promotes healthy lifestyle and facilitates happiness.

The findings of this study confirm the findings of Brewer et al. (2015) in the UK, who conducted a study on the influence of religious coping and religious social support on health behaviour among British Christians. The study found that there was a moderate level of social support among the participants of the study. However, the study did not reveal the specific aspects of religion that influenced social support. The study concluded that there was a need to increase social support levels for individuals to live a healthier and more promising lifestyle. The consecrated person's service to God and humanity may not be very effective consequent of possible insufficient social support from the significant others, such as family, friends, and the community fraternity of the perpetually professed women.

### **5.5 Relationship between Demographic Characteristics and Positive Living among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya**

The Third objective of this research intended to investigate the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Findings with regards to age, revealed that there was no

relationship between age and positive living ( $r = .078$ ;  $P = .165$ ) since the P value (.165) was greater than 0.05, this indicated no statistical significance.

The assumption from the perspective of the researcher was that age and positive living were related. This is based on the reason that as humans grow with age, they have more chances to learn about their emotions and the advances of age and life experiences increase emotional stability, acceptance of life possibilities, and the accumulation of more feedback and integrate this into greater self-awareness. However, the findings of this study with regards to age and positive living is on the contrary. This result possibly suggested that age is not a contributing factor for positive living. Other factors such as spirituality could be some of the related factor to positive living among different ages in the religious community. Also, it may be that positive living may be dependent on the individual's mental disposition. Kiplagat et al. (2019) affirmed that happiness and positive living are not influenced by age ( $r = -.069$ ,  $p = > .01$ ) but different factors such as deep spiritual connection with the Divine, unconditional love and support. However, this finding is dissimilar with the findings of Jeannotte and Moore (2014), in the USA, who stated that age has possible impact on the mental health of humans, and this affect their positive life engagements. It was found that 95% of adults aged 50 or older were "dissatisfied" or "very dissatisfied" with their lives, and as such, this affected their positive living.

In addition, findings indicated that there was no statistically significant relationship  $F(1.177, 315)$ ,  $p = .321$  ( $p \geq 0.05$ ) between level of education and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The importance of education on human life could hardly be refuted as it contributes to the holistic development of a human person. The results according to this population demonstrated that education level is not necessarily linked to positive living. Insofar as education enhances the acquisition of knowledge and skills, and

the edification of the human mind, it does not possibly contribute to a person's positive living as indicated in this study' finding. Positive living may be the possibility of several factors such as spiritual consolation and prayer, encouragement, motivation and support in the community of perpetually professed consecrated women, and constant presence and support of family members and friends.

The finding of this study with regards to the level of education and positive living corroborated with the findings of Kiplagat (2019), who found that there was a correlation between psychological wellbeing and level of education was not significant with a value ( $r = .041, p = > .01, n = 238$ ). However, the findings of this study are dissimilar with the findings of Tangmunkungvorakul et al. (2019) in Thailand, who in their research revealed that happiness and positive living are significantly ( $P < 0.001$ ) associated with the level of education. Kiplagat et al. (2019) in Kenya, also confirmed a significant relationship between happiness and level of education ( $r = .184, p = < .01$ ) was established. Education may be crucial in the enlightenment of the perpetually professed consecrated women as they strive to acquire knowledge and skills so as to enlighten others. This research vividly showed that it is not always the case that education level and positive living are related.

Also, findings from the Pearson correlation analysis showed that there was a negative and insignificant relationship between years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = -.008; P = .881$ ), since the P value (.881) was greater than 0.05, this indicated no statistical significance. This finding may be suggesting that the numbers of years spent in religious life does not essentially determine positive living among the religious sisters. It is likely that other factors such as peer support in religious

community, and economic support from families and friends could be some of the contributory factors.

This finding is similar with the findings of Eze et al. (2016) in Nigeria, who established that years in religious life does not necessarily contribute to positive living among religious women. It was found that 30% of the sisters experienced religious life as space for rank or class distinctions, and as a result, this affected their living positively in the community. It was further reported that the religious women's experience of religious life continuously involved being reminded of the distinctions between the temporary professed sisters and the finally professed sisters (years in religious life). This discrepancy revealed both the silenced voices and the voices that are heard in the religious community. They find the reality of community life marked with constant humiliations and that individuals find themselves forced by circumstances to choose either to be submissive or resistant to authority. In spite of the number of years being in the religious life, their negative experiences affected positive living.

#### **5.6 Relationship between Positive Living and Social Support among perpetually professed consecrated women in the Archdiocese of Nairobi**

The fourth objective of the research sought to establish the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi. Findings revealed that there was a positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = .104$ ;  $P = .042$ ). This finding is possibly indicative that the perpetually professed consecrated women may be receiving adequate social support, and this could be manifesting in positive living. Effective ministry is one that may be enhanced by positive living and social support among the consecrated women. Positive living could be seen as an experience of humans' fulfilling lifestyle

as a result of the helpful and good relationships they enjoy with the people around them, and the benefits they receive from their socio-cultural and religious environments (Kubi & Korah, 2020). Social support entails being surrounded by family, friends, and professional colleagues who one can turn to during difficult times so as to promote lifelong good mental health (Isingi, Nyandiwa & Ngundo, 2021). It is likely that social support enhances good quality of life as consecrated women make efforts to face their challenges instead of running away from them. This can be done through emotional appraisal, and material provisions by people close to those undergoing stressful moments related to different situations in life (Bello, 2015).

These findings corroborated with the findings of Mayungbo and Sunmola (2016) in Nigeria, who established that social support and positive living were some of the determinants of life satisfaction ( $>.05$ ). It was found that there was a relationship between religious commitments and life satisfaction ( $F(1,237) = 10.79; p < .05$ ). It was also found that social support enhances wellbeing on a consistent basis irrespective of whether an individual is undergoing stress or not. Increase in social support has been associated with increase in subjective overall well-being. Social support is imperative for positive living, and positive living paves way for social support.

Positive living and social support are critical factors that heighten the chance of realizing an enormous sense of fulfilment in the course of meaningful engagement among the consecrated women in the religious community.

## **5.7 Revisiting the Theoretical Framework**

This research used two theories which are; social support theory of Cullen et.al (1994) and the four-stage theory of organizational change of Westerhoff (1976). The social support theory posited that social support was an essential concept that influences individual social behaviours. It claimed that the more humans get social support from their social networks, the less likely they will

engage in antisocial or criminal behaviours. Social support enhances relationships, helping people to stay away from negativities, such as angry reactions, irritating and undermining oneself and others, and its possible prevention of mental illness. It pointed that relationships and interactions through social support form the basis for health and wellbeing of humans. Hence, social support involved five fundamental kinds of support, which are; informational, emotional, esteem, social support, and tangible support (Cullen et al., 1994). This theory was utilized in the study to understand positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

Additionally, the four-stage theory of organizational change held that growth and development of faith are the cornerstone of positive living within different social environments in the society. The development of faith can be based on four stages which are; experience, affiliation, searching, and owned faith. A favorable environment may be provided for the growth in faith to occur in humans. It further considered family and the community as the main channels of inculcating and growing individuals' faith. In this sense, the human person must learn to trust institutions and people they work with so as to establish collaborative relationships for mutual social growth and holistic wellness (Westerhoff, 1976).

This research, has made use of the social support theory and the four-stage theory of organizational change in understanding the phenomenon under investigation which indicated that the two variables of the study were connected. The correlational outcome ( $r = .104$ ;  $P = .042$ ) was positively significant among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The outcomes of this quantitative correlational study did not bring any change on the theoretical framework of the study. The two theories of this study are therefore, relevant and they informed this research suitably.

## 5. 8 Revisiting the Conceptual Framework

This study had initially proposed that positive living (variable A) was associated with social support (variable B). It was found that there was no relationship between positive living and age, level of education, and years in religious life. However, the model depicted relationship between positive living and social support; the higher the positive living, the higher the social support.

**Figure 3**

*Revisiting conceptual framework: Relationship between positive living and social support*

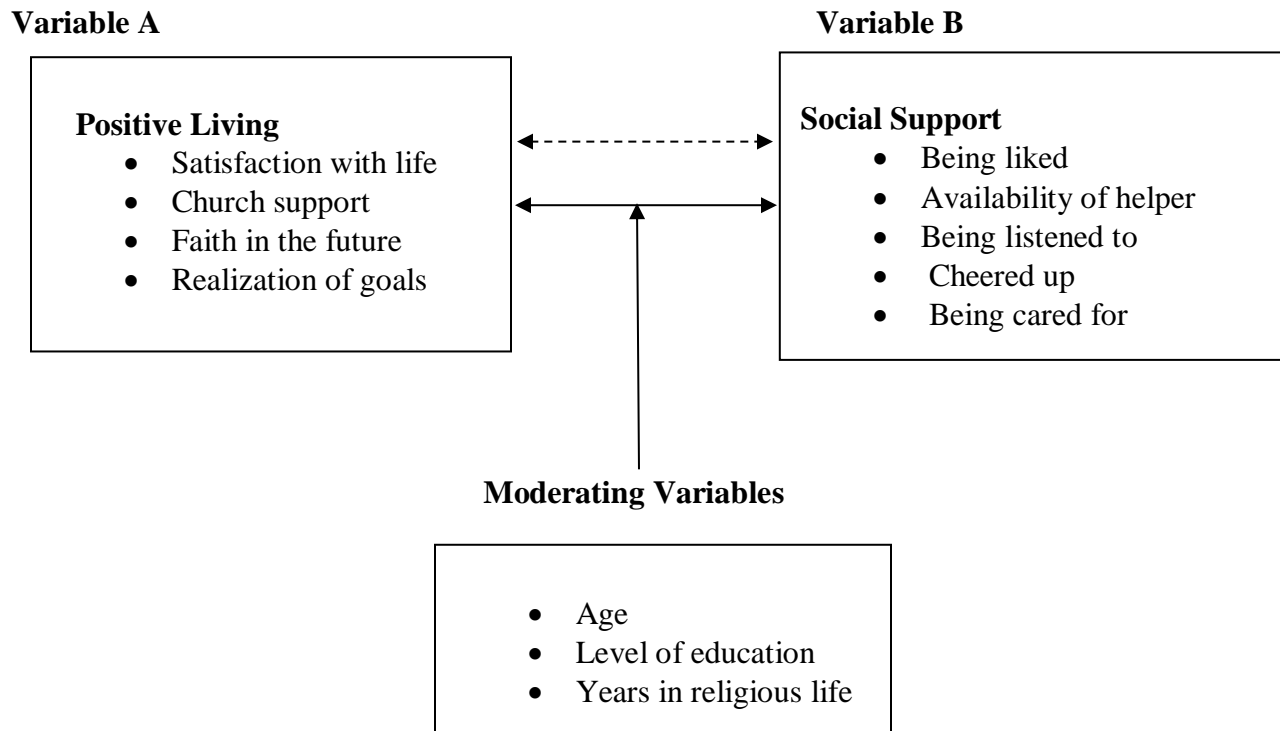


Figure 3 initially proposed a possible relationship between positive living and social support. The horizontal arrows are pointing at positive living variable and social support variable. The study established relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The study initially also proposed a relationship between positive living and demographic characteristics. These

demographic features included age, levels of education and years in religious life. The study established that there was no relationship between age and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. It also found that there was no statistically significant relationship  $F(1.177, 315), p = .321 (p \geq 0.05)$  between level of education and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The study further found that there was a negative and insignificant relationship between years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = -.008; P = .881$ ).

## **5.9 Chapter Summary**

This chapter carried out discussions on the findings from the analyzed data. It looked at the demographic features. The discussions were conducted in line with the objectives of this study, which looked on the levels of positive living, levels of social support, relationship between demographic characteristics and positive living, and then to establish the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The chapter also revisited the theoretical framework and the conceptual framework. The next chapter focuses on the summary, conclusions and recommendations.

## CHAPTER SIX

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 Introduction

This chapter presents the summary of the findings and the conclusions. It further articulates policy recommendations and future research recommendations.

#### 6.2 Summary of findings

The study focused on the relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

The research had a 90.9% response rate as per the intended sample size of the study. The highest age of the participants was between 36-40 years, being at 24.1% (n = 77), while 2.5 % (n = 8) participants were the lowest age 51-55 years. The BA holders were the highest participants of the study at 30.31% (n = 97), while 9.38% (n = 30) of the participants were certificate holders. With regards to years in religious life among the participants of the study, results indicated that 42.6% (n = 140) were the highest participants who have been in the religious life within the years 11-20, while 4.7% (n = 15) of the participants were the lowest, and they have been in the religious life within the years 41-50.

On the first objective of the study, findings indicated that 54.8% (n = 176) of the respondents scored a high level of positive living, while 10.6% (n = 34) had a low level of positive living. The second objective results revealed that 48.4% (n = 151) of the participants had a high level of social support, while 7% (n = 25) of the participants were at a low level of social support. The third objective of this study investigated the relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi,

Kenya. Findings revealed that there was no relationship between age and positive living ( $r = .078$ ;  $P = .165$ ) since the P value (.165) was greater than 0.05. Also, results indicated that there was no statistically significant relationship  $F(1.177, 315)$ ,  $p = .321$  ( $p \geq 0.05$ ) between level of education and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. More results showed that there was a negative and insignificant relationship between years in religious life and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = -.008$ ;  $P = .881$ ), since the P value (.881) was greater than 0.05. Findings from the fourth objective pointed that there was a positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya ( $r = .104$ ;  $P = .042$ ).

Additionally, in regards to the research null hypothesis, results for age and positive living pointed a significant relationship  $F(1.711, 276)$ ,  $p = .006$  ( $p \leq 0.05$ ). Therefore, the null hypothesis that states that “there is no significant relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya” was accepted. ANOVA test between levels of education and positive living showed a significant relationship  $F(1.675, 276)$ ,  $p = .008$ ,  $p \leq 0.05$  between levels of education and positive living. This null hypothesis was rejected. Also, results demonstrated that there was no statistically significant relationship  $F(.942, 276)$ ,  $p = .579$  ( $p \geq 0.05$ ) between years in religious life and positive living. This affirmed the null hypothesis.

### **6.3 Conclusion**

The study concluded that members of the perpetually professed consecrated women in the Archdiocese of Nairobi, had a high level of positive living and social support respectively. It is concluded that the perpetually professed consecrated women are receiving social support in their various communities, and this is facilitating their positive living.

The study further established that there was a positive relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. The study also found no significant relationship between demographic characteristics and positive living among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.

The first null hypothesis was rejected and the second null hypothesis was accepted. Positive living and social support are crucial psychological and social necessities that could help the consecrated women to remain steadfast in their calling to evangelization. The enablement of harmonious navigation of life both in the religious community and in the secular society may become effective in the attainment of positive living and social support. This study therefore achieved its general and specific objectives. In line with the study results, the researcher set to make some practical recommendations.

### **6.4 Recommendations**

The study made the following recommendations;

#### **Perpetually professed consecrated women**

This study recommends that the perpetually professed consecrated women in the Archdiocese of Nairobi Kenya, who were at low and moderate levels of positive living and social support, be helped in counseling and psychological assessments so as to possibly identify issues

that could be responsible for low and moderate levels of positive living and social support. The perpetually professed consecrated women to be encouraged to be open and speak out about what is really affecting them without fear of being judged. This could help them to adjust in community living. Counselling psychologists should be made available who could listen to the sisters' views and grievances with respect, empathy, understanding and without being judgmental in order to help them come out of the issues affecting them.

### **Superiors of female religious congregations**

The superiors of religious congregations may try to be physically available, and also be ready to listen to their members and be able to understand them in order to enhance positive living and social support.

### **Counseling psychology practitioners**

Counseling psychology practitioners may be called upon to render effective counselling services to the perpetually professed consecrated women. They may organize seminars on psychological topics for the perpetually professed consecrated women in order to broaden their understanding about mental health. They may help in dealing with the mental health of perpetually professed consecrated women. The study would inform them of the relationship between positive living and social support among perpetually professed consecrated women. The practitioners may use the findings of this study to educate the consecrated religious women on the importance of positive living and social support in their lives, and the necessity of paying greater attention to the results of this study.

## **6.5 Recommendations for future research**

This study suggests the following areas for future research, and they are presented as follows:

A qualitative study may be conducted exploring factors contributing to positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya. Qualitative study will allow the respondents to express their feelings and experiences. The new research may use an interview guide for the perpetually professed consecrated women in order to help them explain, and explore their opinions and experiences on the research topic. This will enable them to respond to the open-ended questions so that in-depth information is collected.

A comparative study may be carried out on the relationship between positive living and social support among perpetually professed consecrated women and men in the Archdiocese of Nairobi, Kenya. This may reveal the differences of positive living and social support that possibly exist among the genders.

A corresponding study may be carried out in other Archdioceses in Kenya on the relationship between positive living and social support among perpetually professed consecrated women. The new study may adopt the same methodology and instruments as the current study. However, the new study may be conducted in a different geographical location.

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## **APPENDIX A**

### **Introduction Letter**

Dorothy Kweyu

MA Student

Tangaza University College

February 24, 2023

Dear participant,

My name is Dorothy Kweyu, a master's degree student in Counselling Psychology at Tangaza University College, Nairobi, Kenya. I am conducting a study investigating the Relationship between Positive Living and Social Support among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya. This study is undertaken in partial fulfilment of a degree in Masters of Arts in Counselling Psychology.

I am humbly requesting you to participate in this study by responding to a series of questions. This task will take approximately 20 minutes. Kindly read and understand the questions before responding to them. Participation in this study is voluntary and there are no monetary rewards. All information provided will be strictly confidential. Participants' identity will not be disclosed. Withdrawal from participation at any time is allowed without any implication.

Thank you for your time.

Yours sincerely,

Dorothy Kweyu,

MA Student

**APPENDIX B**

**Informed Consent**

**Statement to be signed by the participants**

I confirm that the researcher has explained fully the nature of the project and the series of questions that I will undertake. I confirm that I have understood the nature of the task. I understand that my participation is voluntary and that I may withdraw at any time during the project without having to give a reason. I hereby agree to take part in this study by filling in the questionnaire.

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

## APPENDIX C

### Questionnaire for participants

#### Section A: Demographic characteristics of participants

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

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

1. Age: [     ]

2. Level of education

- Certificate
- Diploma
- BA.
- MA
- PhD.

3. Years in religious life: [     ]

## Section B: Social Support Scale

Below are lists of statements that indicate social support. Kindly indicate your degree of agreement with the following statements by circling each for an item on a scale ranging from 1-5, where 1 = Strongly Disagree, 2 = Disagree, 3= Undecided, 4 = Agree, and 5 = strongly Agree

	1	2	3	4	5
1. There are some people who truly like me.	1	2	3	4	5
2. Whenever I am not feeling well, other people show me that they are fond of me.	1	2	3	4	5
3. Whenever I am sad, there are people who cheer me up.	1	2	3	4	5
4. There is always someone there for me when I need comforting.	1	2	3	4	5
5. I know some people upon whom I can always rely.	1	2	3	4	5
6. When I am worried, there is someone who helps me.	1	2	3	4	5
7. There are people who offer me help when I need it.	1	2	3	4	5
8. When everything becomes too much for me to handle, others are there to help me.	1	2	3	4	5
9. When I am down, I need someone who boosts my spirits.	1	2	3	4	5
10. It is important for me always to have someone who listens to me.	1	2	3	4	5
11. Before making any important decisions, I absolutely need a second opinion.	1	2	3	4	5
12. I get along best without any outside help.	1	2	3	4	5
13. In critical situations, I prefer to ask others for their advice.	1	2	3	4	5
14. Whenever I am down, I look for someone to cheer me up again.	1	2	3	4	5
15. When I am worried, I reach out to someone to talk to.	1	2	3	4	5
16. If I do not know how to handle a situation, I ask others what they would do.	1	2	3	4	5
17. Whenever I need help, I ask for it.	1	2	3	4	5
18. This person showed me that he/she loves and accepts me.	1	2	3	4	5
19. This person was there when I needed him/her.	1	2	3	4	5
20. This person comforted me when I was feeling bad.	1	2	3	4	5
21. This person left me alone.	1	2	3	4	5
22. This person did not show much empathy for my situation.	1	2	3	4	5
23. This person complained about me.	1	2	3	4	5
24. This person took care of many things for me.	1	2	3	4	5

Source: Schulz and Schwarzer (2003)

### Section C: Positive Living Scale

Below are lists of statements that indicate social support. Kindly indicate your degree of agreement with the following statements by rating them on a scale ranging from 1-5, where 1= Strongly Disagree, 2 = Disagree, 3= Undecided, 4= Agree, and 5= strongly Agree

	Strongly Disagree		Strongly Agree		
1. I have great faith in the future	1	2	3	4	5
2. I am satisfied with my life	1	2	3	4	5
3. Others are generally here for me when I need them	1	2	3	4	5
4. I look forward to the future with hope and enthusiasm	1	2	3	4	5
5. On the whole, I am satisfied with myself	1	2	3	4	5
6. At times, the future seems unclear to me	1	2	3	4	5
7. I feel I have many things to be proud of	1	2	3	4	5
8. I generally feel confident in myself	1	2	3	4	5
9. My life is just right.	1	2	3	4	5
10. I would like to change many things in my life.	1	2	3	4	5
11. I wish I had a different kind of life.	1	2	3	4	5
12. I have a good life	1	2	3	4	5
13. I have what I want in life.	1	2	3	4	5
14. My life is better than most women.	1	2	3	4	5
15. I enjoy doing this work with support from family.	1	2	3	4	5
16. My friends support me in my career choice.	1	2	3	4	5
17. The church fully supports me in my work.	1	2	3	4	5
18. This work gives me a great life learning opportunity.	1	2	3	4	5
19. I like the way I live here.	1	2	3	4	5
20. I like my fellow Sisters here.	1	2	3	4	5
21. There is a lot of fun being in this place	1	2	3	4	5
22. I like myself	1	2	3	4	5
23. I have realized my life goals in my profession.	1	2	3	4	5
24. I have led life that is right and deeply suited to me.	1	2	3	4	5
25. I have led a worthwhile and meaningful life.	1	2	3	4	5
26. I have engaged more meaningfully in my profession than it would have been in a different career.	1	2	3	4	5
27. Given another chance, I would still choose this profession.	1	2	3	4	5
28. I have a sense of calling in this work and always draw a lot of pleasure from it.	1	2	3	4	5

Source; Caprara et al., (2009)

## APPENDIX D

### Request for Permission to use Berlin Social Support Scale

Kweyu DorothyPauline <2000114@tangaza.ac.ke>

Feb 22, 2023, 10:00 PM (3 days ago)

Dear Prof. Dr. Ralf Schwarzer,

I am Dorothy Kweyu, a Master's degree student at Tangaza University College, Nairobi, Kenya. I am currently writing a research Proposal for my thesis on Relationship between Living Positively and Social Support Among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya. I have read some of your work and I have realized that your social support scale will contribute positively to my study.

Therefore, I humbly write to seek your permission to use the Berlin Social Support Scale (BSSS) in my study. In addition, I greatly appreciate your immense contribution in the field of Psychology.

Yours faithfully,

Dorothy Kweyu

20/00114 Tangaza University

## APPENDIX E

### Permission to use Berlin Social Support Scale

*Documentation of the General Self-Efficacy Scale*

8



Freie Universität Berlin Gesundheitspsychologie (PF 10)  
Habelschwerdter Allee 45 14195 Berlin Germany

Fachbereich Erziehungs-  
wissenschaft und Psychologie  
- Gesundheitspsychologie -

Professor Dr. Ralf Schwarzer  
Habelschwerdter Allee 45  
14195 Berlin Germany

Fax +49 30 838 55634  
health@zedat.fu-berlin.de  
www.fu-berlin.de/gesund

#### Permission granted

to use the General Self-Efficacy Scale for non-commercial research and development purposes. The scale may be shortened and/or modified to meet the particular requirements of the research context.

<http://userpage.fu-berlin.de/~health/selfscal.htm>

You may print an unlimited number of copies on paper for distribution to research participants. Or the scale may be used in online survey research if the user group is limited to certified users who enter the website with a password.

There is no permission to publish the scale in the Internet, or to print it in publications (except 1 sample item).

The source needs to be cited, the URL mentioned above as well as the book publication:

Schwarzer, R., & Jerusalem, M. (1995). Generalized Self-Efficacy scale. In J. Weinman, S. Wright, & M. Johnston, *Measures in health psychology: A user's portfolio. Causal and control beliefs* (pp.35-37). Windsor, UK: NFER-NELSON.

Professor Dr. Ralf Schwarzer  
[www.ralfschwarzer.de](http://www.ralfschwarzer.de)

## **APPENDIX F**

### **Scoring of Scales**

#### **Social Support Scale (SSS)**

The social support scale is a 24 item that is made up of six specific scales applying a multidimensional approach to the assessment of support by gauging (1) perceived available support; (2) need for support; (3) support seeking; (4) actually received support; (5) provided support; and (6) protective buffering. Social support scales are gauged on a 5-point Likert scale and are scored; where 1 = Strongly Disagree, 2 = Disagree, 3= Undecided, 4 = Agree, and 5 = strongly Agree. The scores for all the 24 items are summed up. The highest score is 120, while the lowest score is 1. Higher scores go from 90-120, moderate scores are between 40-9, while low scores are from 1-39.

#### **Positive Living Scale (PLS)**

This scale is made up of eight items. Items 5, 7, and 8 signify a person's positive view of oneself, item 2 shows a person's satisfaction with life, items 1 and 4 represent a person's positive attitude about the future, item 3 stands for an individual's confidence in other people, and item 6 is a reverse scored item representing an individual's negative view of the future. It is measured on a 5-point Likert scale and scored; where 1 = Strongly Disagree, 2 = Disagree, 3= Undecided, 4 = Agree, and 5 = strongly Agree. The total score is calculated by summing all the 8 items. Higher scores indicate higher Positive living. A score ranging from 1-49 (Low positive living), 50-95 (Moderate positive living) and 96-140 (High positive living).

## APPENDIX G

### Ethics Clearance by Tangaza University College



## 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](mailto:dir.pgsr@tangaza.ac.ke)

Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

OUR Ref: DPGSR/ER/06/2023

Date: 5<sup>th</sup> June 2023

Dorothy Pauline Kweyu  
Institute for Youth Studies  
School of Arts & Social Sciences  
Tangaza University College

Dear Dorothy, .

**RE: ETHICS CLEARANCE FOR DOROTHY PAULINE KWEYU, REG. NO. 20/00114**

Reference is made to your letter dated 25<sup>th</sup> May 2023 requesting for ethical clearance of your research proposal to carry out a study on “*Relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya*”.

I am pleased to inform you that, your research proposal has been reviewed and you can apply for research permit from the National Commission for Science, Technology and Innovation (NACOSTI). This should be done before commencing the data collection. 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 5<sup>th</sup> June 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: **Dr. Alice Nzangi** – Programme Leader, M.A. Counselling Psychology (IYS)

## APPENDIX H

### Letter of Introduction-Tangaza University College



## 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](mailto:dir.pgsr@tangaza.ac.ke) Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

**OUR Ref:** DPGSR/ER/05/2023

**Date:** 26<sup>th</sup> May 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 Dorothy Pauline Kweyu**

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. 20/00114) and she is pursuing M.A degree in Counselling Psychology.

Dorothy 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:**

Dr. Alice Nzangi – Programme Leader, M. A. Counselling Psychology (IYS)

## APPENDIX I

### Letter of Authorization from Association of Sisterhoods of Kenya (AOSK)

---



#### Association of Sisterhoods of Kenya

Tumaini Centre, Adams Arcade, Elgeyo Marakwet Road  
P.O. Box 21068 – 00505, NAIROBI – KENYA  
Telephone: 0708663399  
E-mail: [aosksec@gmail.com](mailto:aosksec@gmail.com), [aosksec@aoskenya.org](mailto:aosksec@aoskenya.org)  
[www.aoskenya.org](http://www.aoskenya.org)

---

12<sup>th</sup> June, 2023

Dear Sister,

**RE: APPROVAL FOR DOROTHY PAULINE KWEYU TO DO HER RESEARCH**

This is to confirm that the person named above is a student at Tangaza University College undertaking a Masters degree in Counselling Psychology.

She has requested to carry out a Research on **Relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya.**

Following her request that was presented to AOSK Secretariat office on 12<sup>th</sup> June, 2023, we kindly write to you to allow her collect the data she may require to complete her research.

We hope her research will help to flourish the Association of Sisterhoods of Kenya.






Yours faithfully,



Sr. Pasilisa Namikoye, LSOSF  
AOSK Executive Secretary

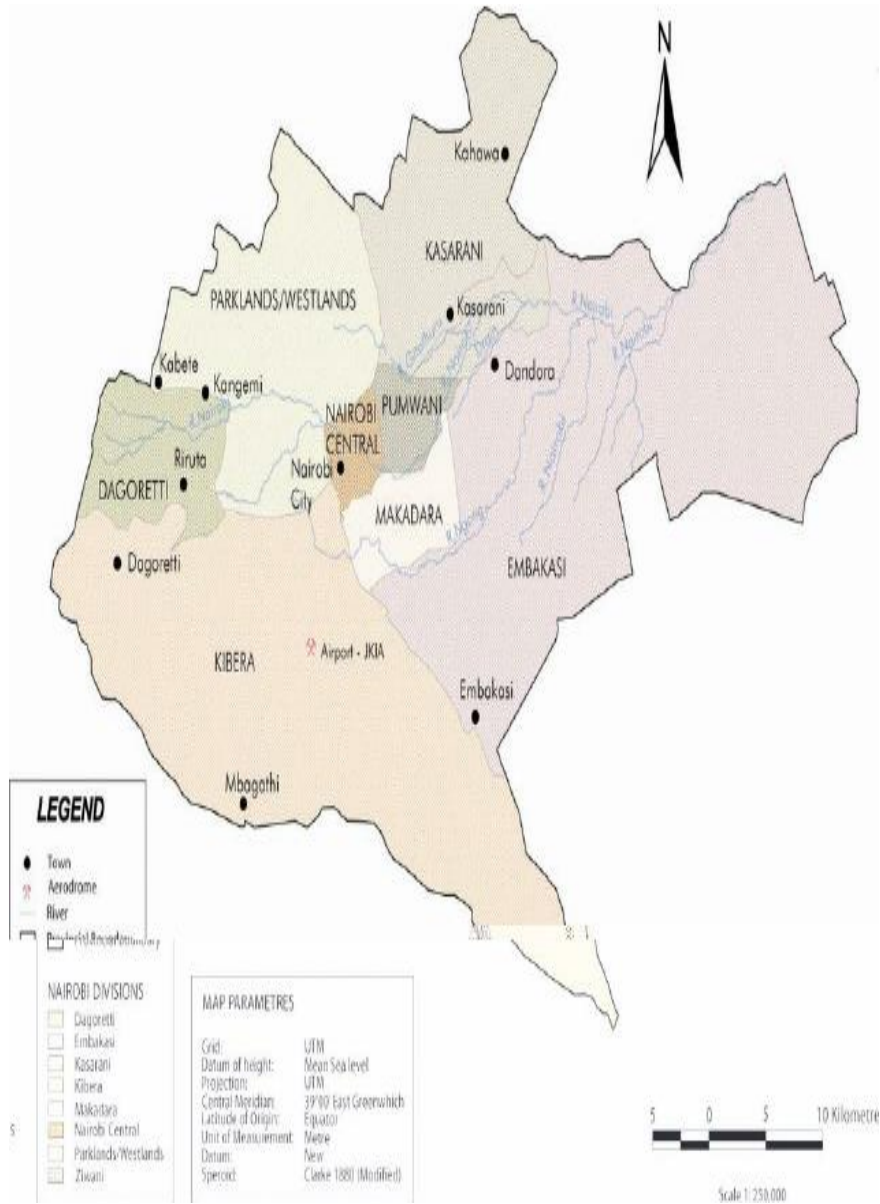
**APPENDIX J**

**NACOSTI research license**

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 728739	Date of Issue: 30/June/2023
<b>RESEARCH LICENSE</b>	
	
<p><b>This is to Certify that Sr.. DOROTHY Pauline KWEYU of Tangaza University College, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: RELATIONSHIP BETWEEN POSITIVE LIVING AND SOCIAL SUPPORT AMONG PERPETUALLY PROFESSED CONSECRATED WOMEN IN THE ARCHDIOCESE OF NAIROBI, KENYA for the period ending : 30/June/2024.</b></p>	
License No: NACOSTI/P/23/27024	
728739 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	
See overleaf for conditions	

# APPENDIX K

## Map of Nairobi County



# APPENDIX L

## Plagiarism Report

8/2/23, 9:07 AM

Turnitin - Originality Report - Relationship between Positive Living and Social Support among Perpetually Professed Consecrated ...

<b>Turnitin Originality Report</b>	<b>TANGAZA UNIVERSITY COLLEGE,</b> Catholic University of Eastern Africa. Chief Librarian P. O. Box 15055, 00509 - Nairobi.	<b>Similarity Index</b> 13%	<b>Similarity by Source</b> Internet Sources: 12% Publications: 3% Student Papers: 2%
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Word Count: 22484  
Submitted: 1

Relationship between Positive Living and Social Support among Perpetually Professed Consecrated Women in the Archdiocese of Nairobi, Kenya. By Dorothy P. Kweyu

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